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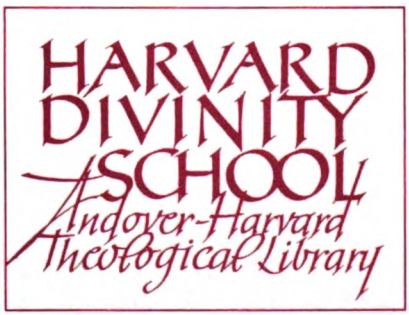

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THE

MILLENNIAL HARBINGER,

Period
1185,75
v.40
1869

CONDUCTED BY

W. K. PENDLETON.

CO-EDITOR:

PROF. C. L. LOOS.

These things I write unto thee, * * * that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.—1 TIM. iii. 14. 15.

Contend earnestly for the faith which was once delivered to the saints.—JUDE

VOLUME XL.

BETHANY, W. V.:
PRINTED AND PUBLISHED BY W. K. PENDLETON.

1869

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INTRODUCTION TO VOL. XL.

We greet our readers with the *fortieth velume* of the Millennial Harbinger. We enter upon the year's work with confidence and hope. We acknowledge many evidences of public appreciation, more flattering than we deserve, and pray they may do us good. We shall make them incentives to improvement, not stimuli to vanity. Working in the love of our cause and for the good of our fellowmen—and with the supreme motive of serving the Master, we can do nothing willingly to break our unity, injure the feelings of our brethren, or in violation of the revealed will of the great Head of the Church. We make no pretensions to perfection, but with the best judgment we have and all the lights and aids we can bring to our assistance, we strive to conduct our monthly for the best interests of the people of God. As to the past;—For our mistakes, we ask the charity, without which none of us could hope to be saved; for any apparent discourtesy, we tender a hearty Christian apology; for any injustice, the fullest reparation of the law; and for any supposed neglect of any, assurances that it has been from the oversight incident to many engagements,—not from intention or design.

We address our brethren always, in the confidence, that they love the truth, and are not afraid or unwilling to hear it discussed, and that, even where they differ, they will hear with toleration and judge in charity. We aim to cultivate a spirit of enlarged Christian freedom—under the restraints, always, of a profound reverence for and an unfalteriug fidelity to the word of God, in letter and spirit. We seek to lift up, higher and higher, the standard of our Christian literature—to make it more and more like, in moral and spiritual tone and in doctrine, the literature left us by the apostles, and other writers of the New Testament. While we labor for apostolic Christianity, we strive also to rise to the model of apostolic literature. And this we shall do, knowing that it is not the most popular,—not the best to secure a

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large circulation, nor most profitable to the selfish ends of editorial life;—but because we believe it is best for the church, more pleasing to God, and in the end, the surest way to eternal honors. If Paul could say, that the Corinthians were his epistle, that is, that their life was a public exemplification of his doctrine and teachings; so let us say, behold in our writings the character of our people—our culture, our courtesy, our harmony, our honor, our fidelity, our zeal, our piety, our peace, our liberality, our toleration, our brotherly love, our courage and our hope,—and so let us commend the gospel to the world.

It seems that every year brings its peculiar labors. The general spirit of a paper may be the same, and yet the topics and the manner of handling them may vary much from year to year.—Many things that the older disciples have settled long ago, need to be discussed anew, for the edification of younger disciples; and, frequently, the old methods of handling subjects of importance, are no longer satisfactory, and skill and learning and logical subtlety are needed to detect in their new disguises, the fascinations of error. We are sensible of the truth of all this, and will not, we trust, be slow to meet the peculiar demands of 1869. We feel that it is to be a year of great progress with us,—that some of the most important questions that ever agitated us, are to be pressed to a final decision,—and that it is no time for the trumpeters to give an uncertain sound. Neither is it a time to foster the latent spirit of schism, which ever seeks to spring forth into sensible life, when the friends of truth are seen to differ or hesitate as to the right way. Let us vindicate the freedom of thought, cherish the spirit of thorough investigation, and hear with patience and respect every expression of a true Christian conscience, but, at the same time, let us not countenance strife, uphold selfish ambition, nor foster the uprisings of personal revenge or rivalry. We are one in faith, one in purpose—and will become one in practice if we prayerfully seek the guidance of the Word and Spirit of the living God. This we will do, by the help of God,—and may His Spirit richly abide with all who are like minded!

W. K. P.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 40.] BETHANY, W. V., *JANUARY*, 1869. [No. 1.

ABROGATION OF THE SABBATH.

REPLY TO W. L. HAYDEN.

To the Editor of the Millennial Harbinger:

DEAR SIR:—On my return from a western tour, I find upon my table the *Harbinger* for August, 1868, containing an able review of my argument, published in the June number, on the "Abrogation of the Sabbath;" which, as you will remember, was itself a review of an article which appeared in the April number of the *Harbinger*, taken from the *Religious Herald*. Thanking you for your courtesy in admitting my former article, I ask to further pursue this interesting subject in your columns. It is my purpose not to degenerate into personalities or puerilities, but, in as brief a space as the importance of the subject will allow, to examine it by just criticism and fair argument.

Bro. Hayden has the penetration to see and the candor to confess, that if the Sabbath was instituted at creation, then it is binding on the race for all time; while I as freely admit, that if it was an outgrowth of the Jewish economy, it was abolished with the rest of its ceremonial service.

The denial of my position, that the Sabbath was instituted in Eden, rests, it is said, chiefly on two grounds:—1. "The observance of the seventh day as a day of religious worship was not enjoined upon any people before the deliverance of the children of Israel from their bondage in Egypt. All that is said upon the

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subject previous to this deliverance, is found in Gen. 2: 2, 3.—This passage is the statement of a fact with respect to God, which accounts for the division of time into weeks, but lays no obligation upon Patriarch, Jew, or Gentile. The Patriarchs must have so regarded it, if we may assume that they understood it just as it is recorded by Moses. Hence we have no account of the observance of the Sabbath during the Patriarchal age. No man in that dispensation was ever commended for regarding it, nor rebuked for disregarding it. In the Jewish age, the observance or non-observance of the Sabbath forms an important part of the history." 2. "The reason given for the commandment to 'keep the Sabbath day,' is inconsistent with its institution in Eden. That reason is found in Deut. 5: 15, 'And remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence, through a mighty hand and an outstretched arm; therefore the Lord commanded thee to keep the Sabbath day."

I have thus at length repeated the grounds of denial, that they may be fresh in the reader's mind; and will now proceed to examine them, with the reasons offered in their support.

The language of Gen. 2: 2, 3, is, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all the work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God had created and made." Let us carefully look at this text, in the light of the facts that surround it, and of its language. And—1. Why did Jehovah employ six days in creating the world, if it was not in view of a purpose to divide time into weeks for the use of man, and that the first six should be his working days? Does he not in Ex. 20: 8–11, make the fact that he wrought six days in creating the world, the ground of requiring his people to do all their work for the week in six days? Let us see: "Six days shalt thou labor and do all thy work; * * * * for in six days the Lord made heaven and earth, the sea and all that in them is." What can be plainer, than that God had in view the division of time into weeks for man's use, in employing these six days in the work of creation? Hence, in the fourth commandment, he refers to his own example in explanation of this arrangement for his people. Again, in giving the manna in the wilderness, which was in a certain sense a renewal of the work of creation, he follows the same order, causing it to fall six days, and

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intermitting the seventh. Who that reflects upon this can fail to see that from the beginning it was a plan of God, in organizing human society, to divide time into weeks of seven days, the first six of which should be for toil. But I hold that my reviewer is committed to all this when he says, "This passage (Gen. 2: 2, 3,) is the statement of a fact with respect to God, which accounts for the division of time into weeks;" for if time was then divided into weeks, it was for man's use, and the whole record goes to show that God's six days of labor were also man's six days of labor. The division of time into weeks was a part of the divine plan of creation, and a necessary arrangement, not for God but for man. This is the order established by Infinite Wisdom; and how does human experience justify it! But this division of time was into periods of seven days, six of labor, and one of rest. As there were six days of labor, so was the seventh a day of rest; hence God rested on the seventh day. Now, if the six days preceding the seventh were days for labor for man, then was the seventh also his day of rest; and thus you have the divine week. And the language of the narrative is also unmistakable. 1. God rested on the seventh day, having worked on the preceding six. 2. He blessed the seventh day—spake good of it; and he sanctified it—hallowed it—set it apart as a sacred day. This speaking good of it, and sanctifying it, was after he had rested upon it. Now the distinguishing character put upon the seventh day was in regard to its use; and if Adam could learn, from what had gone before, taken in connection with this, that time was now divided into weeks of seven days, six of which were for labor, wherein lies the difficulty of seeing that the seventh was a day of rest? It seems to me that there could not possibly be any difficulty in understanding this, while man retained the image of his Maker, and saw light in his light, having daily communion and intercourse with Him. But even after the fall, when sinful man did not like to retain God in his knowledge, still the habits of society were such, and the *week* as a social arrangement so necessary, that a knowedge and use of it were retained. But if a knowledge and use of the week were retained, is it reasonable to suppose that those of the race who retained a knowledge of creation and reverenced Jehovah, and traced back to him as its author the weekly arrangement, wholly lost the idea of the sacredness of the seventh day? Is not such a conclusion most unreasonable?—

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Still, if it be affirmed, that the Patriarchs did not regard the seventh as a sacred day, I reply, that it was because of the introduction of sin; for to suppose that man in his Edenic state retained a knowledge of the week, but denied the sacredness of the seventh day, is simply impossible. *I hold then, that the rational view of this question is, that from the beginning the seventh was a sacred day.*

2. A distinction must be made between the reason for instituting the Sabbath, and the reason for giving it to the Jews. In Ex. 20: 8–11, together with the command is given the reason, for instituting it. In repeating the command, in Deut. 5: 12–15, the writer adds to that part which secures its privileges to servants this reason, "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand and a stretched-out-arm; therefore the Lord thy God commanded thee to keep the Sabbath-day."—Here, then, is not the reason why God instituted the Sabbath, but the reason why the Jews' servants should partake of its blessings, namely, that God had dealt graciously with them who were so recently suffering the burdens of an oppressive bondage. This construction of this passage might be justified at length, but a few references will be sufficient. Deut. 15: 12–15, "And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty; thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine press; of that wherewith the Lord thy God hath blessed thee shalt thou give unto him. And thou shalt remember, that thou wast a bondsman in the land of Egypt, and that the Lord thy God redeemed thee; therefore I command thee this thing today." Deut. 24: 17–22, "Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take the widow's raiment to pledge. But thou shalt remember that thou wast a bondsman in Egypt, and the Lord thy God redeemed thee thence; therefore I command thee to do this thing. When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow, that the Lord thy God may bless thee in all the work of thy hands. When thou beatest thine olive-tree, thou shalt not go over the boughs again; it shall

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be for the stranger, the fatherless, and the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward; it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember, that thou wast a stranger in the land of Egypt; therefore I command thee to do this thing." These citations show conclusively, that Deut. 5: 15 contains a reason why servants should enjoy the benefits of the Sabbath, and not why the Sabbath was instituted. Neh. 9: 14, is also clear upon the point that God gave the Sabbath to the Jews because they were his elect people, and not that he made it for them. His words are, "And madest known unto them thy holy Sabbath." The idea, that because the old covenant which God made with the Jews is abolished, therefore the ten commandments are abrogated, seems to me not well considered; and certainly the view that they are first abolished, and then re-established in the new institution, is an error; for Paul, in Gal. 2: 18, speaking of reviving Jewish rites that were abolished, says, "For if I build again the things which I destroyed, I make myself a transgressor." After reading this, it would seem that no one would think of holding the theory of reviving that which had been once abolished. That the covenant character of the ten commandments was abolished with the overthrow of the Jewish polity, is clear; but does it follow, that the commandment itself was also abolished? Let us see. The covenant character of the command, "Thou shalt have no other gods before me," is abolished; but is the command itself abolished, even with the Jew? Certainly not. And so of the whole law, not one jot or tittle of it having failed.

I now come to the question of the Old and New Covenants, as it bears upon this subject, praying for divine enlightenment, for I regard it as one of intense interest. In Jer. 31: 31-34, we have a methodical statement of the question. 1. At a future time a new covenant should be made with the house of Israel, and with the house of Judah. 2. It should be different from the old one in this, that the law should be put in their inward parts, and written in their hearts. Ezekiel calls it a covenant of peace. See chap. 27, v. 26; also John 14: 27, and Jer. 24: 7. In Hebrews, chapters 8 and 10, the writer applies this to the gospel dispensation, which is a dispensation of peace, through pardon and grace. Now, under the former dispensation, the law of the ten commandments was written on tables of stone, and as administered by Moses, inflicted death upon the transgressor. Its promises and threaten-

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ings were temporal. Nor had the temple service of the former dispensation power to go beyond a ceremonial cleansing, and it left the sinner still in his guilt. But the new covenant is the writing of the law on his heart by the Spirit of God. The law is holy, and the commandment holy, just and good. Rom. 7: 12.—Christ's gracious work in our behalf consisted in becoming a sin offering for us, that we might be made the righteousness of God in him. Now, that wherein the gospel dispensation was incomparably more glorious than that of the law, is this: The first was one of mercy, while the other was without mercy. The person found guilty of sin was by Moses appointed to death. But this was just; and hence the ministry of Moses was glorious. But this glory was to the sinner the glory of justice, and hence to be feared. But the gospel is that divine plan of mercy by which the ends of justice (though in another form) are answered, and yet the sinner saved. The character of God, however glorious as it reflects his spotless justice, is made more glorious when mercy and justice harmonize in the work of saving the sinner. This, if I mistake not, is the thought expressed in the third chapter of second Corinthians, and I am surprised that one so critical as my reviewer should not see, that the *ministry* of the law by Moses is that which is "done away," and not the law itself, and that the ministry of righteousness (or that which makes righteous) is that which is "more glorious," and which also "remains." I trust the reader will now see that the relation of the law and the gospel, in the salvation of the sinner, is not one of *antagonism*, but of *harmony*.

But the ministration of righteousness centers in the death and resurrection of Christ. These facts lie at the foundation of this scheme of mercy, and for their illustration, and the doctrines involved in them, we have two ordinances, Baptism and the Lord's Supper. Man was dead in sin, and buried in the wrath of God. Now, that he might have life, Christ both died and rose again. To symbolize these facts, Baptism is appointed. But through the death and resurrection of Christ, life comes to the sinner; and to represent the source whence this life comes, which is Christ, the Lord's Supper is instituted. And as this life is to be generated but once, therefore baptism is to be but once administered. On the other hand, the life imparted is to be perpetuated; and as this life comes from Christ, in order to its continuance it must feed on him; hence the Lord's Supper, which sym-

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bolizes Christ, may be repeated. That the Scriptures nowhere state how often the Lord's Supper is to be repeated, is conceded by all; the theory that it is to be repeated each week being only an inference, and this inference is drawn from only one circumstance. The Supper was instituted on the night in which Christ was betrayed, and we have no account of its being repeated, unless it may be in Acts second chapter, when the service was daily until the year 59 or 60. Now, is it to be supposed that all this time there was a weekly celebration of this ordinance, according to Apostolic direction, (for it is conceded that Christ gave none,) and yet no mention made of it? Still further: If the time for celebrating this ordinance is an essential part of it, why was not this arranged by Christ himself. If it be said, the time of its celebration could not be fixed until after the day of Pentecost, I ask, why? Why could the ordinance be established, and not the time of its observance, if this was essential to it? One thing further: Is there scripture evidence that it was any part of the apostolic work to appoint ordinances? But if it was not left to them to appoint ordinances, then how could they appoint the time of their observance, making that a fixed time, and so a part of the ordinance itself? But to go back: If there was any fixed time essential to the celebration of the Lord's Supper, then the appointment was not complete until the question of time was settled. I take the ground distinctly, that before Christ's death the ordinances of his religion were established in their fullness, and that of this we have a clear record in the words of Christ. I deny that it was any part of the work of the apostles to complete the ordinances of Christ's religion. And, still further, I claim that there is no such thing as establishing an ordinance, or fixing the time of its observance, thereby giving the character of divine appointment to it, by example, either of Christ or of his apostles. What I mean is, that this was not Christ's method.

The effort to prove a weekly observance of the Lord's Supper at Troas, and hence its universal observance, is, it seems to me, built on a sandy foundation. 1. In the establishment of the ordinance, the question of the time of its observance is left out. 2. It was established about the middle of the week, and in the night. 3. If there was any mother church, one whose organization and conduct were an example for others to follow, it was the church at Jerusalem; and if we have any account of the observance of this ordinance here, it was a daily service. 4. Some thir-

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ty years now pass before the meeting at Troas, in which there is no mention made of the observance of this ordinance. 5. The meeting at Troas was in connection with a visit of Paul, and was the last attended by him. Nor were his companions with him at this meeting, having left in the ship to sail to Assos, to meet Paul—verse 13. 6. The language of the text does not determine the meeting to have been held in the day-time, as in the original text the word "day" does not even occur. 7. But *the context does determine that the meeting was held in the night.* 8. Still, it is by no means *certain*, that this meeting was not held on the night following the Sabbath; and it certainly was, if Luke followed the Bible method of making the night preceding a part of the day following; in which case, Paul pursued his journey on the first day, thus denying its supposed sacred character. 9. But if it was the evening following the first day, then it affords no support to the idea of the sacredness of the day, because it was in the night part of the day. 10. The attempt to strengthen this argument for hallowing the first day, by reading the phrase, "when the disciples came together to break bread," as if it were explanatory of a custom then prevailing, is unsound, the true reading being, "We having come together to break bread," which at once dissipates such an idea. I could cite any number demanded of authorities for the above rendering, but as I suppose it will not be disputed, I leave it for the present. There is, then, here, no evidence of a fixed time, even at Troas, for partaking of the Lord's Supper; much less does it determine the practice of the other churches. Still, I hold that the members of the church at Troas were at liberty to appoint any time they pleased for themselves, in which to attend to this rite, just as they had power to appoint a business meeting on any day suitable to it and to their own convenience, because, like Baptism, it may be performed as opportunity and convenience may require. I think it is now abundantly shown, that this text in no sense establishes the fact of the sacredness of the first day of the week.

The case of the weekly collections—1 Cor. 16: 1, 2—is, if possible, of less force than Acts 20: 7, seq. For, first, in this case there was no meeting at all mentioned. The duty to be done was to be done *at home*, as every critic knows. "Let every one of you lay by himself at home," or in store, is the true reading. And besides, the order to thus lay by themselves at home was only for a

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brief time, and not perpetual. It was to continue until the time for gathering this collection for the poor saints at Jerusalem expired, and this was the extent of it. The use then made of this text is foreign from its original design, and without pertinence. Still, I see no objection if the churches shall see fit to do so, to this example being followed; and when funds are to be raised for a given purpose, letting each member, as God has prospered him, make it his business, on each first day of the week, to lay by himself, in store, that when the occasion for paying over the money shall arrive, he may have it in readiness, and not then have to gather it, or run the chance of not being ready with his gift.

I hope I may be pardoned for not giving attention to my critic's reference to "the universal testimony of antiquity" on this subject, for the reason, that it takes the question out of the Bible. If it is a Bible question then let the Bible settle it.

I regret to have deserved, if indeed I have, the charge of having been reckless in my assertions in my former article. I certainly regard such a course reprehensible, and if guilty, ought to be rebuked. I cannot however, but hope, that after mature reflection, my kind critic will feel himself called upon to materially soften this severe, and I hope undeserved, censure.

I agree with my critic, that the "relation of the law and the gospel" should be better understood, and as he is an able teacher, I invite him to a more extended and critical examination of this interesting subject, hoping that at least I may get light thereby.

ALFRED CENTER, N. Y. N. V. HULL.

Duty of the Church to Young Christians.

NO. II.

"Is the Church training the young Christians for service in the Lord's vineyard?"

2ND. THE INTELLECTUAL LIFE OF THE YOUNG.—The social, intellectual and religious life of the young, comprise all that, in experience, belongs to them, and constitute the only fields in which they are permitted to labor.

Just as a pure, vigorous, social atmosphere is essential to the enlargement of their sympathies,—the growth and prevalence of the highest elements of society and association, and the full out-

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growth of that vital fellowship inculcated by our holy religion,—so is the prayerful study of God's truth indispensable to the proper activity and profitable exercise of the intellectual forces.

An ignorant Christian is a spiritual monstrosity. A man who is satisfied with his introduction into the church, and who makes no farther progress in the knowledge of the kingdom, is the smallest type of a professed Christian, whose soul is too puerile to desire or to hold the fullness of the better things, reserved for the patient seeker in the archives of the grace and goodness of God.

The conviction that all past sins, from the least to the greatest, have been remitted by a scriptural faith in the atonement of the Redeemer, may well satisfy the deathless longings of the soul, and bring peace and contentment as a foretaste of the heritage of all who, by patient continuance in the faith, attain to the final deliverance; but to stop there, as thousands of our brethren do, hugging the first step, as though it were the whole journey—the work of their first hour in the new life, as though it were the all-sufficient work of their sojourn in the world, is a momentous blunder, which they cannot too early detect and assiduously rectify.

Yes, within the far-reaching confines of the church, the Lord alone knows how many thousands there are who freely appreciated the power of the Cross to remove the "death penalty," but whose hearts and minds are insensible to the measureless joys, and listlessly ignore the pursuit of that knowledge which makes wise unto the "*ultimate*" salvation. There are possibly in every congregation a large proportion of the youthful members, who, heedless of the commendations and exhortations of the teaching brethren, to "read, mark and inwardly digest" the Holy Scriptures, make no practical resolve to adopt the Bible as their daily textbook, in whose hands the Book of all books is rarely seen, and their mental powers rarely exercised upon its precious truths.

The inestimable value and incalculable preciousness of the divine volume, as the "man of their counsel," the revealer to them of "the life, the truth and the way," are points of theoretical rather than of vital practical import, and while they give to the theory the fullest measure of credence, they fail to distil into their inner nature any of its subtle treasure or realize any degree of its preciousness.

The blessed utility of studying the Bible, is almost invariably impressed upon the adopted converts. It is set forth as the only

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source of Christian intelligence, the fountain of light and intellectual life; but how deplorably inattentive to this divine knowledge, do many of them become, how reckless of the hallowing illuminations of the Word, so early in their subsequent life, and how frequently do they grow up comparatively ignorant of the grand truths and facts primarily embraced in the simple faith they confessed, and covenanted with God to meditate upon unto a full understanding.

The stream of biblical intelligence which flows through the church to-day, is far less copious and clear, than when our fathers occupied our places. The spirit of inquiry after truth was alive in them. They were called on at every point to give a reason for the hope within them, and were in consequence, driven to examine its nature and bearings, what it comprised, and what were the relations it sustained to the highest interests and the most serious issues of Time. The religious era in which they actively lived, was full of denominational controversy and strife. The Christian religion as it was in the days of the apostles, was not understood; therefore it became their work to bring the millions of sectarian religionists to renounce their errors and conform to the teaching of the New Testament, and that only. Had they not, as *individual lay members*, sought the truth by personal study, with a far deeper interest and a closer and more faithful application than we do, they never could have mustered such a phalanx of valiant soldiers—they never could have urged such an efficient warfare against the wrong, and brought even from the thickest of the smoke and the very heart of the conflict, so many thousands to the glad acceptance of the truth as it is in Christ Jesus.

They read the Bible devoutly and constantly, and were worthy compeers of the noble Bereans. They met often together to talk of the will of God and the soul-elevating truths revealed in the Living Oracles, and to such a happy extent were these things cultivated, that even the wayfaring men and women among them could not only answer the queries of clerical insolence, prejudice and ignorance, and refute the misrepresentations of bigotry and intolerance, but they could propound in return, questions, which silenced the tongue, confused the brains and brought the blush of weakness high in the face of the scoffer. Many a time have they written "*chaos*" on the broad frontal of sectarian learning, and turned upside down their beautifully arranged system of religious knowl-

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edge. In fact, they carried the victories of God's truth wherever they went, for they were as simple and brave as the truth itself.

We have succeeded them; not in the vigilant study and laborious propagation of the Christian faith, but in the fruits of their labors. We have inherited the stations which they secured. We possess the populous places, which they so grandly carved from the wilderness. The question now arises, are we qualified or qualifying ourselves to hold them. Formerly our fathers and mothers in the congregation carried their Bibles with them, and could make speedy references to inspired testimony; thus they were always fortified against the ever-recurring emergency, and were generally found to be invincible. Look over the vast army of our young people to-day, and while you ask yourself, "what proportion of them are walking in the ancient track," "how many can give an intelligent explanation of their faith," bare your heart to the inevitable answer, and though the contact be sad and painful, it will rouse within you every spark of honesty, and set your energies in motion to the rescue. Again; What proportion of the young are breathing into the sinner's ear the claims of Christ, the heinousness of sin in the sight of God, and the terrible judgments entailed upon the soul that nourishes it? Ah, how many have learned enough to do it? Because they are neither hot nor cold, the broad road is fearfully crowded, there are weeping and lamentation all over the earth, and the millennium is put back.

There is only one way by which to learn the things of the kingdom. There is in religion as in science, no royal road to knowledge. All our intelligent and useful antecedents in the church plodded along the common road, with only the common helps, of which the humblest among us can avail himself with equal and perhaps greater success to-day. Unfortunately for us the effectual warfare which they waged, blunted the edge and point of sectarian and skeptical opposition, so that our own weapons both of aggression and defense, have, in our eyes, lost their utility and vocation, and lie somewhere with the dust and the rust upon them. The Bible is the Christian's armory—his arsenal and his magazine. It will not only protect him from a thousand ills in this life and the tremendous ills in the next, but thoroughly furnish him, panoply and accouter him, to meet heroically and contend with the sword of his Master against every difficulty and adversa-

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ry that can possibly confront him. The young in our congregations do not appreciate this. The circumstances surrounding them are shod with the daintiest sandals, and attired in purple and fine linen. They are too easy to stir them up to it; whilst the seers amongst us fail to impress it upon their minds and hearts.

Our Bible classes should be attended by a large representation of the juvenile Christians, eagerly bent on acquiring a broader and deeper insight in the deep things of God. They should be sought by them as the occasions for learning the whole will of their Heavenly Father, and to understand more fully what they profess and what they believe. Such opportunities for their intellectual growth in divine truth, should animate them with an enthusiastic interest, so that a general participation and profitable entertainment may be the portion of every member.

But what are our Bible classes generally?

1st. Only a small quota of the young attend.

2nd. Only a very small quota of those who do attend say any thing—rarely ask a question.

3rd. Too frequently the whole time is spent in hair-splitting very local points in a very local style, ignoring the main body of the class.

4th. The classes are therefore very frequently dull and uninviting.

The Bible class is susceptible of being made a very valuable agency for the intellectual culture and religious advancement of the young; and no church is doing its whole duty, that does not devote full consideration to and employ every faculty of this institution.

The history of its work and fruits is glorious. Its triumphs have gladdened the earth—the lives of the living and the memories of the dead; and its trophies are treasured in the King's house in the heavens.

The Bible Class, or any other appointment by any other name, for the regular, systematic study of the "Word" is absolutely a work of the Church, through which the seed of the kingdom may be more minutely, carefully and abundantly sown, and its principles firmly established, guarding and guiding the education of the young with the grand end ever in view, to train them for service in the Master's vineyard.

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Many of our schools are located in populous districts; still the attendance of scholars is very meager.

The uniform history of these schools is that when the children have crowded our rooms to learn the lessons of the Bible under our tuition, our brethren and sisters could not be induced to come forward and teach them. The great want has been, not scholars but teachers, and this want has continued to stare the church—the great instrumentality for Christianizing the world—in the face, while an army of her communion have closed their ears and refused to work for the Lord who bought them with his blood. The Bible Class should be made the nursery for teachers, who when qualified and necessity calls, should go out and teach, breaking the bread of life to the little souls. A Bible Class properly managed would graduate a full supply of competent teachers for subordinate grade, and such a corps of teachers would make any and every school in a high degree successful.

Were the young taught to love and reverence the Bible, their chief attention and study would not be bestowed on the metaphysics—the profane theology or the fiction of Hume, Smollett, Fielding, Payne and their legion of satellites. Were they taught to love and reverence the Bible, their benevolence would be so active, that leaving the light literature and pernicious books for the multitude perverse in its ignorance, they would buy Bibles and sedulously scatter them wherever a sinner is without the way of life and salvation. Were they taught to love and reverence the Bible, the money which they contribute to support obscene and notoriously wicked actors and public entertainers, and to furnish them the most costly equipage and paraphernalia, would be deposited in the Lord's treasury to feed the starving—clothe the naked—minister to the myriad necessities of the Church's afflicted ones—pave the way by alms for the gospel to the distressed of earth—sound the tidings of salvation far and near—mend the broken ways of life for the entire race of Adam, and roll up to the throne of God a ceaseless anthem of praise and glory.

LOUISVILLE, Ky., Dec. 25, 1868. THOMAS D. BUTLER.

Greatness consists in the facility and power of going down, and not in the facility of going up.

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BAD NEWSPAPERS AND PERIODICALS.

The power of the journalistic press to mould the character and life of a people, in all lands in which it has to any degree reached the extension it has in our own, is beyond calculation. It is very doubtful whether there is any other moral force in the land that can now triumphantly measure arms with it, when we regard the influence it controls over the *popular mind*. The pulpit is one of the greatest moral powers in Christendom, especially so in Protestant lands, like Great Britain and our own,—yet even far more here than there, because here religious public speaking has been developed to an extent, and in a manner as to popular force and popular effect, unknown to the Old World. The influence that goes out over the souls of men, from the countless pulpits of this great land, in the regular preaching every Sunday and during the week, and in the extraordinary protracted efforts now common almost everywhere, is immense. And in this, Protestantism, did it but understand it, and were it but one in the purity and unity of the truth as it is in Christ, could soon discern and exercise a power with which it could match itself against, and defy, all the devices and strategies of the colossal Roman hierarchy, in the great battle for the conquest of men,—of society and nations.—The *voice of preaching*, is the chief and peculiar strength of Protestantism in this warfare,—for in the Greek and Roman Churches it is quite subordinate to the ceremonial,—because it addresses itself to and lays hold of, and subjects the greatest powers in man, andif it were inspired and controlled and directed by one spirit and one purpose, would be more than sufficient to carry off the victory against the ritualism of Rome, and all its processes of religious education by which it stultifies and enslaves the human mind. A tremendous power, hitherto altogether unknown among men, was ordained on earth by the words of Christ, "Go ye into all the world and *preach* the Gospel to every creature," and is recognized and insisted on in the grand, solemn charge of Paul to Timothy, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the living and the dead at his appearing and his kingdom, PREACH THE WORD." And, assuredly, great is our hope here; for in the same place, within the same compass of influence, there is and can be after all

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nothing so potent in conquering the souls of men, as the voice of the *living* preacher of the living Word of the living God! Nothing written can match it; there never can be any substitute for preaching; this will always be the chief power of the Church as it goes forth into the world, 'terrible as an army with banners,' mighty to conquer.

But the pulpit reaches only a fraction of every community, and that only ordinarily once or twice a week,—generally much less, while the journalistic press is almost omnipresent; it finds its way into every house and abides by the hearth, in the family room and in the most secret chamber, day and night, all the year; it has become not a guest but a perpetual dweller in the house; it is ever present in its influence. The newspaper and the periodical magazine have become a want and desire of every family; and with an amazing prolific activity, with a wonderful rivalry, in every possible form and attractive perfection of art, the press is seeking to supply this want and gratify this desire. Here is a power never dreamed of by the most farseeing and prophetic of the ancients, and scarcely yet fully appreciated by us of this day.

It is both interesting and important to notice the influence of these journals where they go. They come into our homes not as unbidden visitors; they are here because invited and sent for, because wanted; minds and hearts are open to them; they find a ready ear and a ready faith for what they tell and teach. In the quiet unguarded hours of retirement, this literary cordial bosom friend drops into the open heart, most receptive at such moments, the seeds of its lessons, to be cherished there and warmed into life and growth and fruitfulness. In the family it passes from hand to hand, and repeats its work with every heart, from the oldest to the youngest that can read or listen. The *faith* in the newspaper and magazine of the family, is wonderful. It is that reposed in an intimate, chosen friend, one that knows, like some of these friends, how with fair words and professions to distance all doubt of his perfect sincerity and his devotion to truth and right. Consider also that there is a unity of character and general purpose in these literary members of the household; whatever the topic discussed, whatever the story told, whatever the facts related, whatever the comments made, whatever the song sung, the moral impressions left are the same, and the sum and tendency of the lessons taught are to the same general end, without any

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dull uniformity, but with the variety of forms and means, that is so pleasing, the same influences enter the mind from all sides. This is more especially true of the great leading journals controlled by master minds. These know what they mean, work to a purpose, and reach the end designed. Moreover, as the constant dropping of water will wear away the hardest stone, so, and much more so, will the steady repetition of the same strokes of influence of the journal, day after day, week after week, month after month, however gently given, make a deep and abiding impression.

But if all this is true of maturer minds, how much more true is it of the minds of the young, the children of the family. This every one has had an oppportunity of observing,—how the keen appetite of children for knowledge, their undoubting faith, their reverential respect for the editor, their tender susceptibility of mind and heart, all lead them to receive quick, deep and lasting impressions from the periodical literature that circulates in the household.

This journalistic literature, as it is a representation and exponent of the actual busy life, in all its departments and phases, of a nation, becomes to the household not only the inculcator of thoughts and ideas,—of permanent convictions,—but also the teacher, by example and precept, of manners. Intellectual habits and moral habits, the literary and moral form and tone of language, are given to us, especially our rising generation, by the papers that enter the house. So also of religious journals. This, to the observant mind, must be a fact beyond dispute.

Does it not follow, then, from all this, that the question as to these literary visitors of our homes should be one of no common interest to us, and that the greatest care should be exercised with reference to them? . In the providence of God without any doubt, a great power for good or ill has arisen among the nations; this power will hold its sure dominion over society, will work its way into every nook and corner of the earth. Let us see to it, that, as far as in our power lies, it work only good and no evil.

That the newspaper press, especially the *political*, is to a very great extent, shamefully and deeply demoralized, is also too fearfully true. We speak not now of the doctrines taught, but more especially of the *manners* of the press. The persistent, revolting disregard of truth in the newspaper contests between parties and

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men; the low, vulgar abuse; the base, repulsive slang; the general degradation of morality and language; and we might add, the spirit of deep hate and distrust among men, which these demoralized and conscienceless newspapers are pouring like a flood over our land, must work and have wrought a terribly evil work in the minds and hearts and habits of men. That there are throughout every civilized land honorable exceptions to this rule, we rejoice to know; such there always must be, for all is not evil on the earth nor in the hearts of men;—much that is good and pure and trustworthy, is everywhere to be found. We could mention some eminent instances of such exceptions among the higher class of papers, where truth, honor and good manners are not lost sight of.

What are we as individuals, for ourselves, and above all for our families, to do in this matter? For myself, I would not allow one of these *bad* papers, whatever its intellectual or literary ability, to enter into my household. I would forbid entrance to any political journal that would teach destructive, immoral political doctrines and manners,—'to despise and subvert government, to speak evil of dignities,' contrary to the express teachings of the law of God. I would not give shelter to such as taught man to hate, distrust or despise his fellow men; that would inculcate falsehood and deceit, and things base and degrading in thought and speech. 'Evil communications corrupt good habits,' in this as in other directions, indeed very pre-eminently in this.

I would deal in the same way with religious papers. Such as 'corrupt good habits and manners,' externally and internally, by allowing and cultivating rudeness in thought and speech towards men, such as the charity, manliness, and 'courtesy' of Christian ethics totally forbid; such as sow the seeds of distrust and ill will among brethren, and towards others; such as are not willing, nor, by habit, capable of doing honorable and generous justice towards others differing from them; such as these,—whatever they may claim and aim to teach as to Christian truth, should have no place in a Christian home, where 'purity of speech that cannot be condemned,' 'charity that thinketh no evil, 'peace and good will,' high minded 'courtesy,' and generally, truth, and 'the fruits of the Spirit' are to grow, flourish, and rule.

But another and more special point in this article is, to call at-

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tention to a class of newspapers and magazines against which, for the highest reasons, we as Christians ought to be on our special guard. The time was when the Christian people of this land had but little, if anything, to fear from the journalistic press of America, as to any designed, direct evil influence against the truths of the Bible, as accepted by the evangelical world. It is not so now; the presence of a destructive, anti-Biblical tendency is becoming daily more manifest and alarming in the newspaper press of our country. There are now a number of public journals, dailies, weeklies, monthlies and quarterlies, political and literary,—leaving out, of course, those avowedly infidel,—whose religious tendency is positively, though it may be and generally is, covertly, hostile to the old and true faith of God's Word. If an editor has decided views on the subject of religion and the Bible, whatever these views are, they *will* by a resistless law of mental and moral force, reveal themselves in and give color to his thoughts, and the more decided and positive the man's nature is, the more this will be the case. A loose, low-rationalistic, *un*believing, destructive position relative to the Bible is becoming more and more a controlling, ever-working, all-underlying element in many of our ablest journals. There are some that claim to be *political*, and in no definite way, religious, papers, against whom this charge is to be made. I had occasion some years ago, to call attention publicly to the case of one of the ablest, most wide-spread, and influential political papers of our land,—an influence too in many respects highly deserved, whose religious tendency was *constant*, and persistent,—ever the same, and most pernicious. It manifested itself especially and most decidedly in the review of books, which always occupies a large space in that paper. In the frequent and always lengthy and elaborate reviews of religious books, the uniform, steady tendency was *against* the true faith of the Bible, and in favor of 'liberal,' unbelieving, rationalistic views. I read this paper for many years, and read it with interest,—but for the space of *ten years* or more, I saw no exception to this rule of its course on religion. Its reviewers of religious books were *all* free-thinkers. Its bold and fearless, often very unpopular, advocacy of the rights of man, gave this journal an immense influence; but on the tide of this influence its fatal poison of unbelief was carried in this covert way, to the homes and into the hearts of thousands. In many a home I have, to my sorrow, seen this fatal in-

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fluence doing its sad work. What the course of that paper now is, I know not; but fear rather than hope. When my children began to read, I was constrained to banish it from my house; it was unsafe to expose them to the insidious *ir*religious instruction there found. I was not of the opinion of a preacher brother, who had acquired such extravagant notions of unbiased freedom for all, that he felt it his duty to put Tom Paine's Age of Reason and other similar things into the hands of his children, that they might see *both sides* of the question for themselves.

A notable instance of another such a paper, has just been brought before the public in a very prominent way,—it is that of the *N. Y. Independent.* No observant mind could have failed to see the obvious direction of that able journal long since, on the subject of the Bible. It is a politico-religious, or religious political paper,—which of the two is the most suitable appellation, it is unnecessary now to inquire. Its religious spirit—and a strong one it is, not *negative*, but positive, as it is in everything, is thoroughly *freethinking*, a negation of all the fundamental, positive facts and truths of the Christian religion. It is extremely rationalistic. Besides its well-known, very talented and earnest public editor, whose own religious views are all in the most decided way in that direction, and who has thrown off all restraints in this respect, there is, in the rear, quietly at the business helm, Mr. Oliver Johnson, a man of marked ability, deep, earnest convictions, a very decided and unwearied propagandist, as every man of his type must be,—who from his quiet, secret place can give large direction, in an unostentatious, unobvious way, to the general tone of the paper. Now Mr. Johnson is widely known, as an out-and-out free thinking infidel, as regards the Bible. Years ago, at the conventions of the people whose organ he then edited, and once at the very place of its publication, besides the incessant open and covert fling at the Bible, it was no uncommon thing to introduce resolutions placing the Bible with the Koran, the Shaster and the Vedas, and declaring them all alike unworthy of our faith.

A public statement has been made by several of the most prominent and worthy ministers of the Congregational churches, declaring that the managers of the *Independent* had repeatedly promised that it would be a sound religious paper and not false to the faith of the Bible; this promise was made to secure and

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hold its subscribers among the Congregationalists; but this pledge has again and again been broken,—in fact never kept. These ministers, by no means men of narrow religious views, but rather the contrary, are now constrained to declare to the world the true character of this journal and to withdraw their countenance from it.

To destroy the Scriptural doctrine of *sin*,—the exceeding 'sinfulness of sin,' and make it a mere misfortune and infantile weakness, to be forborne with and to be gradually outgrown; to deny the plenary inspiration of the Bible, the need, the fact, and efficacy of the atonement, the God-hood of Jesus Christ, the miracles of the Bible,—this is the sin and steady course of these papers to which we refer. To let in the fatal spirit of unbelief at any one of the places in the catalogue just given—we care not which, is alone utterly fatal to the faith and religion of Christ. And there is no more finally successful and permanent way to do this, than by the steady, constantly repeated, quiet blows, given in every form, by these journals, the end, and beyond all doubt the *purpose* of which is, to undermine the old and true faith in Jesus Christ, that rests on a childlike acceptation in its simple truth, of the Word of God in the Bible.

It is not the object of this article to suggest a censorship over Christian men and families, as to what they shall read, forcing them to give an account of their books and papers, and to pass sentence on them for reading this or that book; this would be very extreme folly. But words of warning and admonition, it is certain, *are needed* on this subject. The bad influence of this bad literature is evident in too many Christian homes. Once loosen in the minds of men,—especially the young,—the foundation of a true faith by the persistent, skillful, crafty, insinuating process adopted in this literature, and prayers and tears may never restore it again.

There is no design here to make a special attack on the papers referred to in this article; they are only noticed as *examples* and because of their prominence and high character. It may become proper to notice others by name hereafter. C. L. L.

If the fear of the Lord is the beginning, is not his love the perfecting, of wisdom?

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MUSIC OR NO MUSIC.

BRO. PENDLETON.—Allow me to trouble you with a matter that troubles me. I am an illiterate man, but not ignorant. I know a good deal, and better than many a book-worm, so called. But there is one thing I don't know, and that is *music*. I believe I have it in *my soul*, because I know I am not fit for "treason, stratagems, and spoils"—but there is not a bit of it in my voice. I am told that our lamented brother Campbell could'nt sing neither, and this gives me comfort—because I think he was an acceptable worshiper. But I must come to my trouble. As I said, I can't sing,—and the consequence is that I am living in perpetual violation of an "ordinance of God"—that is the ordinance about singing. This makes me very unhappy, lately. I say lately, because I did not see it in this light till I read the October number of the Harbinger—in which a logical brother proves it up very tight, so that I can't see the way to get out of it.

Mind, my sin is not that I blend the instrument of man, which is a melodeon, with the instrument of God, which is the larynx (if I don't spell right, correct all through for me), but it is that I don't observe the ordinance at all, because I can't. Is this a good excuse? I am uneasy about it. I think there are a great many, who *can't* sing, and many more, who *don't* sing. Now ought these to be disciplined, as living in contempt of a positive ordinance? I would like to know. Does God command us to do what we can't do? It has occurred to me that, may be, this ordinance is intended to be binding only on the choir. Preaching is an ordinance, but all don't preach. I think a great many preach who ought not to, and I often hear the "daughters of music" say a great many sing who ought to keep silent, but there is no "ordinance" for that, and where there is no law we are told there is no expediency. Bro. Rasper tells me that I ought to *join in*, any how,—that the only thing necessary is to make a joyful noise,—that is to say, the spirit of the ordinance means this; but the trouble is, I can't *join in*—my joyful noise won't *join* in with any body else. The first thing I know, I am all by myself—and then I feel so foolish that the joy dies out in confusion.

We don't tolerate a melodeon in our church; that part of the music question is all settled. But we have got one man with us who is just as bad as a melodeon. They say, the sin of a me-

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lodeon is that it kills out singing by the people;—well, this man does *that*, worse than a melodeon. He either sings something nobody else knows, or sings so high up that but very few can get up to him—and so he has it almost all to himself. This makes the congregation sorter fretful at him, and this kills the melody in the heart of every body,—which I take it, from looking on, is worse than a melodeon does—for the people, most of them, seem to feel good and melodious, while listening to the melodeon, whereas they frown and look sour, when brother Solo is performing. Sister Soprano says, this is all envy at brother Solo because of his superior voice and musical learning,—but brother Rasper says it is righteous indignation against "will worship," which neutralizes, formalizes, secularizes and carnalizes the true worship—by preventing the whole congregation from singing with the spirit and the understanding, which is an ordinance of the Lord's house.

I wish I could get this matter straight. It seems to me that the apostles ain't so clear as Moses. Moses laid down things in a lawyer like style; but if this is a matter of ordinance, it is sorter bungling, and difficult to analyze out of the mixture of truth.—Some of our clearest heads seem to be muddy, in one another's opinion, and they all seem to be very good judges in such things. I don't often see both sides make out the case so clear,—I mean the fact, that the heads on both sides are muddy. But there is no pleasure to me in this, for I like the pure light.

One of our neighbor congregations is dead against melodeon music, but there is not a man nor a woman in the church that can take the lead in singing; and the ordinance can't be executed without help; so they hire Prof. Tonique to take the lead and conduct the worship. But he is both a Frenchman and an infidel, and of course can sing with neither the spirit nor the understanding. This, I tell brother Rufus (he is an elder), is a bad mixture,—it carnalizes the worship worse than a melodeon, because the Frenchman is pure flesh and the melodeon is only harmless matter;—but he says, there is law for *singing*, but none for *playing;* and as there is law for singing, there is room for "expediency," and it is expedient to *sing* by the aid of a French infidel rather than to neglect the ordinance altogether. At this I got sorter warm, for I hate to see a French infidel leading the Lord's people in anything, and I said, I would rather *sing* with the help of an innocent melodeon, than with that godless blasphemer. At

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this brother Rufus looked dignified, and said that I was ignorant of music, that there was a psychological difference between singing and playing; and besides, he would have me to know, that *he* was elder in that congregation, and could attend to his own business. I was rebuked, but not convinced; and I claim to be heard, as an injured layman. Official presumption can't make a fool of me by big words;—I know what psychological is, as well as he does, and I know there is no psychology at all about a melodeon, and that the Frenchman's psychology is wicked and devilish, and brings the doctrine of demons into music, which is expressly declared to be a departing from the faith. See I Tim. iv. 1.

But I must not get excited. I wish you would tell me how to understand logic. I see from the discussion of this question, that it is a very good thing to them that know how to use it, but otherwise, rather dangerous. Somehow, it brings a man out into single combat. It is not like fighting in the ranks, where you don't know what is hit, nor who hits it. Sometimes I have seen, in a single fight, both killed. Is this ever so in logic? Does the syllogism show if both are wrong? If it does, it is surely a capital thing, and I think, much needed in this controversy about music; for I am satisfied that in some things, both sides are wrong.

I have put down these things, hoping that you will correct them and dress them up according to the rules of literature, but I forbid you to change the *matter*, which is mine. Sense and learning don't always go together. If what *I* think, is worth the consideration of you readers, I shall be glad to see it printed, and to send you some more of the same sort. I think your paper would be the better if you would give us a little more of the common sense of men who, like myself, think much more than they say. Don't think I despise learning. I don't. I often say, without envy, what would I give to write like you, but then I can't, so I do the best I can, and send it to you, from your brother,

SHARPSTON, O. T. DENKER.

IF the people have a prejudice, it is best to flank, and not to storm it. You will never lose anything by tact, by gentleness, by kindness, patience, and love.

No man is free who cannot command himself.

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LET GOD SPEAK.

In the "march of intellect," men are apt to look too favorably upon the claims of a new theory in its antagonism to an old opinion, especially if the new view is the offspring of a brilliant brain, whose influence is great in the world of science and letters. It is not strange that apparent conflicts between the inspired record and these later expositions are developed. The last two centuries have brought out facts which have revolutionized the theories and thinking of the wise. Old philosophies have been modified, and new ones have been born. Divine truth of course is ever the same, but man's conception of it may be varied; and his *perception* of it cannot be more perfect than the clearness of its revelation. The natural heart of a man, the most distinguished in science and philosophy, is still enmity against God; and it is not strange if that enmity improves any opportunity to attack God's word. That word should stand upon the sure vantage-ground secured by a translation as accurate in sense and form as is practicable. A moment's thought will suffice to verify this position; and further examination will convince that there are now facilities for the attainment of much greater accuracy in rendering the thought from the dead languages than those enjoyed by the revisers of King James.

The mental activity of the age has pushed investigation in every direction, and many materials for definite conclusions have been obtained which, until recently, were wanting. Theories which in 1611 would have subjected their authors to the imputation and restraint of madmen, are now fully substantiated and accepted. Philosophy, "falsely so called," attempts to use to the disadvantage of divine truth the disparities that are brought to light between this increased knowledge of the 19th century and the statements of the translation made in the early part of the 17th century. The lately developed doctrines are run in a new mold of thought and technicality, and upon the antiquated phraseology of the Bible a charge is brought of antagonism to established facts. Here is a snare for the unlearned and the unwary. One well acquainted with the original, and fully posted in genuine scientific discoveries, can answer these infidelic flings; but the common man, with his Common Version, is at their mercy.

But the word of the Lord endureth forever; and He who has

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always cared for his word has provided for the elucidation of dark points, the removal of difficulties, and the triumph of the light of revelation over every foe. Glance at some of the aids already furnished. The channels opened by commerce, erudition and statesmanship have been used to gather contributions for developing and illustrating the true meaning of the Book of books. The sources, structure, and power of languages have been revealed; the land of the Hebrew people has been thoroughly explored, and has furnished information through its customs and monuments which materially helps to clear away the mystery which formerly enveloped it; manuscripts, covered with the dust of centuries, have been exhumed, and subjected to the severest tests of competent criticism (furnishing data for the solution of passages before in doubt, and the correction of positive errors).

In a word, profound investigations, conducted by the best minds in Christendom, have established facts and principles never thought of by those who worked under the rule of Hampton Court Conference.

Can these accumulations of the past two centuries and the accessions of the present be made available? Certainly. Will it be done by a general waiting for a universal movement of Christendom in that direction? No. That is not in accordance with the previous history of truth's triumphs. The individual truth-lover must use his own influence, and combine it with the few or many who think with him, and by spreading the sentiment and helping the *work*, truth conquers.

Is there any activity in this direction? Yes. While the scholars and divines of Continental Europe have discussed the subject in its relations to the languages spoken by them, men of distinction in England, both in Church and State, have recognized the need of thorough revision. The same subject has been much talked of here; and the talk among us has *produced results*. For eighteen years a body of men have been working, "through evil and good report," on the New Testament. That Testament has been for several years before the public, and has had an immense circulation, which continues. These same men (connected with the American Bible Union) are vigorously pushing forward the Old Testament. Their peculiar facilities are remarkable. With a valuable library, the accumulations of many years, containing

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treasures of the centuries which could not be replaced, if destroyed; and having secured the services of some of the best qualified men in the world, they deserve the sympathy and cooperation of all who wish to see the Bible shining in a purity and power that will dissipate the mists of error. Why should not the English reader enjoy these advantages, which now belong to scholars? How unfair that the common Christian should be compelled to listen to the Rabshekahs who proclaim, in the language of the people, their fallacies and insinuations, designed to overturn the divine record; while, for his defense, he is obliged to fall back on the defective rendering of the forty-seven men, who themselves *never heard* of some of the most effective weapons now used by the friends of revelation. HENRICUS.

THE GENERAL MISSIONS.

From all that has been said since our Cincinnati Convention by the staunchest friends of missions, it is evident that a great interist is felt in our prospective success. To assure all hearts I would say,—that if the churches and individuals will be prompt and liberal *this year*, we can place the cause on a sure foundation for years to come.

The habit of giving late in the year, towards the time of convention, and being tardy for several months after, has always embarrassed the Board—having no funds to begin the year's work with. To avoid this state of things and to have money coming in every month the year round, I am striving to secure a regular system of giving, that will be not only more reliable, but more abundant in results. I am unwilling to meet the Convention next fall with no better provision for a regular influx of means. If we do nothing else we must arrange for doing something worthy of the cause hereafter.

This, however, will require much of my time and attention, and it is hoped the churches and members will not wait to be visited for their contributions. Send right on, whatever you can give, to my address. The men and women who have heretofore given as individuals, will please repeat their liberality, *this year especially*, that I may have the more time to arrange for getting a

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little from the many, instead of always depending upon the *liberality of the few*. It is sincerely hoped that ALL THE CHURCHES who see this, will at once take up a collection and forward to me. I mean those who have not otherwise been applied to. The brethren of Ohio have agreed to divide the collection months with us, so that whatever the churches give in *March* and *September* shall go for the General Missions, and it is believed that when the Ohio churches receive my notices of the time, they will cheerfully respond. Cannot all the other congregations, that have not yet given anything this year, immediately forward their contributions?

If all will stand up to the work the present year, I can complete arrangements in a seasonable time for *doubling* and then *quadrupling* our means for missionary efforts.

Address, Lock Box 966, or, Care of H. S. Bosworth, Cin.

THOMAS MUNNELL.

SPIRITUAL CONSUMPTION.—A church that never sends a son into the ministry, and never prays or cares about the increase in the number of ministers, may be left in the course of time either without a pastor, or with one whose ministry is barren. A church that neglects discipline, and allows offenses to go unrebuked, may expect that this cancer will finally eat away its life.

A church that allows its prayer-meeting to go down, because its officers and members are averse to praying in public, may consider itself in a spiritual consumption, with its right lung already gone. A church that loses all fervor of desire, and effort, and prayer, not only for the instruction, but also for the conversion of her children, and of the poor and ignorant, and of those out of the way in its immediate locality, may expect to be found in the next generation frozen to death.—*Southern Presbyterian.*

IT is pleasant to see refinement penetrating into retired homes. The more piano, the less wolf, the less dirt. The beautiful should never be out of thought. It is as right that the bread should be put upon the table in a comely shape as that it should be eaten. —EMERSON.

ONE can no more judge of the true value of a man by the impression he makes on the public, than we can tell whether the seal was gold or brass by which the stamp was made.

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A Sunday-School Story.

VIRGINIA THORNTON; OR, WHAT IS IT WORTH?

CHAPTER I.

It was about nine o'clock on the brightest of bright May mornings, as the passenger-train, bound from Richmond to Charlottesville, sped through the deserted and barren looking country which borders that portion of the Virginia Central Railroad nearest the State Capital. The long stretches of pine had already taken their "tinge of softer green" from the dewy kisses of this soft-breathed herald of summer, the forest trees, that here and there varied this monotony of thickly fringed bows, were everywhere bursting into leaf, and the vines, that rioted amid the tangled and scrubby undergrowth of the swampy roadsides, seemed ready to bloom.

But these grateful efforts of nature to repay the warm caresses of spring, were almost the only signs of life that answered the glance of the sunlight or the voice of the birds. Scarcely a trace of human footsteps was visible, often for miles together, for the track lay through the dreariest and most deserted portion of the old State; yet of little moment, plainly, was the scene through which it passed, to the iron-visaged locomotive, as it cleft its way, winged by fire, through wood and field, on toward the mountains.

As the train neared the old station known as Beaverdam, a scene sadly out of harmony with the beautiful promise of the springing morning, was passing in the ladies' car. About midway between the front entrance and the rear, sat an elderly gentleman of striking and commanding air, and by his side a lady, who must have looked young for forty years, but for the expression of anxious pain now on her countenance. She held a little baby not six months old. The child was crying with all its might, and would not be comforted. It seemed a strong and healthy one, and its little face, though now scarlet with the vehemence of its distress, did not seem one that would express native ill nature, if once it could be prevailed upon to compose its little features; but now they were red and swollen with crying. Sometimes it almost wrenched itself from the arms of the lady who held it; sometimes it would lie still and wail with its eyes closed; again it would start

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up and look from one to the other of the two who had charge of it, with such pitiful entreaty in its screams, that twice the lady pressed her hands before her eyes, and her own frame was shaken by her sobs. Every art known to a mother, had been used to draw its attention from itself. In vain she tapped upon the window-pane and tried to show it the white clouds of smoke that drifted before them, a quiet horse that grazed the scanty grass by the way-side, regardless of the steaming engine that whirled past it, or the cows that scampered off over some open field, as the fierce locomotive whistled its shrill warning; in vain the old gentleman proffered the great seal of red cornelian that hung from his massy, old-fashioned fob, or sought to hold the huge gold watch to the little one's tiny ear. There seemed to be no cordial for its care, in human art. Its screams rose above all the noise of the train, and by and by the passengers began to testify to their annoyance, by various outward manifestations of impatience. An old gentleman directly in front, who had bought the morning's issue of the "Richmond Whig" fifteen minutes before from the news-boy, and had ever since been trying in vain to understand something of its contents, now turned endwise in his seat, braced his back against the arm of it, and, dropping the hand holding the paper by his side, glowered down over the rim of his gold spectacles upon the child, with such an expresssion, that, catching his eyes, the infant seemed, if possible, to redouble its screams. The lady cast a deprecating look at him, but he only turned away muttering an intentional humph! quite loud enough for her to hear. She could see all the looks of discontent turned on her from the front, she seemed to feel the influence of those directed toward her from behind, and she was evidently sensitive to both. As the train slackened its pace, nearing the Beaver Dam station, and finally stopped altogether, a young man on the opposite side of the aisle finished saying loud enough for all to hear, "I wonder if they charge anything extra for their music on this, route, or if it's thrown in?"

Quite a number of answering smiles from the passengers testified to their appreciation of his thread-bare attempt at wit, and one or two, staring unreservedly at the child, whom the sudden stopping of the noise and motion of the train had at last hushed into low sobbing, laughed out-right. The gentleman accompanying it placed the palms of his hands upon his knees, and

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leaned forward, apparently debating something in his own mind; then directly, as the expression on his face changed from that of doubt to one of decision, he rose upon his feet, and straightening his fine figure, cast over the passengers a look that drew the respectful attention of every person in the car.

"Ladies and gentlemen," said he, in a tone from which mingled reproof and reproach reached every heart present, "I see that you have all been greatly annoyed by the crying of the child here beside me. It is due alike, perhaps, to ourselves and to *your own feelings of humanity*, to offer an explanation of the cause of this annoyance. A lady, apparently an entire stranger to the neighborhood, died suddenly this morning at the —— Depot, where we were together waiting for the train. My wife was the only person present who would volunteer the care of her infant, thus left perfectly friendless, until the friends or relatives of the dead mother can be notified of its whereabouts. She has done what she could to supply the mother's place to the little one, but it is, as you observe, old enough to feel that it is with strangers."

He bowed slightly, and sat down.

Looks of mortification and embarrassment were plainly visible on the countenances of some who now tried to look utterly indifferent, while others of the more generous minded, allowed their faces to express to the full their sympathy with the case, and a few even went so far as to give words to the admiration they felt for the kindness of heart which had led the lady thus to take the troublesome care of the child of an entire stranger, and at the same time their shame for themselves, at having given such thoughtless rein to impatience. The old gentleman in front, who had not yet had a moment's real enjoyment of his "Whig," hastily crumpled the precious paper into an enormous fan, which he presented for the baby's amusement, and at which it stared momentarily with an expression bordering something like interest, though it made no motion to take it; and a young mother traveling with her own baby, no older than the little orphan, but thus far a model of good nature, now came forward and offered some soothing medicine, with which she had provided herself in the event of her own little one's becoming restless. Her offer to mix some with a little water in a cup, was thankfully accepted; the baby, so feverish and thirsty from its recent excitement, drank the liquid greedily, which was an agreeable surprise to the two women; the train

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moved on, and it presently dropped its little head upon the arm of its kind benefactress, fast asleep.

It was approaching evening as the train stopped just long enough to set down three or four passengers at a way station, only a few miles from Charlottesville. The gentleman and lady of whom we have been speaking, alighted with their charge; a middle-aged negro man was mounted on the high seat of an old-fashioned family carriage, holding the reins and speaking in a very conciliatory tone to two handsome black horses, which the whistle of the locomotive had apparently rendered quite nervous, while a boy of about fourteen, who had just jumped down from beside him, threw down the carriage steps and stood holding open the door for his master and mistress to enter. Both nodded kindly in recognition of the polite greeting of the two black people; but the lady entered the vehicle with a very weary and jaded air, and dropped upon the soft cushion with a deep-drawn sigh. Her husband was about to place the infant in her arms, when the boy, whose dress and general demeanor bespoke him a house-servant, exclaimed with a grin breaking all over his shining black face,

"W–W'hat dat, Mas Henry?"

"It is a baby," was the somewhat shortly uttered response, for, though he had carried the child but a small portion of the way, anxiety of mind had made him feel by this time, almost as much exhausted as his wife.

The boy gazed, and his white teeth gleamed whiter as he looked into his master's face.

"A what, you say, Mas Henry?"

"I said it was a baby, Sir, do you hear? Shut the door and get into your place at once. We shall be in the dark getting home, and there is no moon!" And the old gentleman crammed his watch into his pocket in no very gentle manner.

Sam, or little Sam, as he had been known from his infancy, to distinguish him from various other Sams belonging to the plantation of Mr. Henry Thornton, here put up the steps with all speed, slammed to the door and climbed to his perch beside the coachman, who was his father, but he did not leave off grinning during the entire proceeding. "Daddy," said he, as the driver flourished his whip and the horses started off at full trot in the direction of home, "what you think Mas Henry done bring home wid him?"

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"I see what dey had," said the elder, sententiously.

"You see what?" still persisted the boy, no wise abating in his intense amusement.

"Does you reckon I don't know a baby when I sees one, you blockhead?" was now the indigant rejoinder. "Whar's de harm of dat, ef it suits dem to bring home a baby, I should like to know?"

"I never said dar was no harm in it," said the boy, "I was jest a s'posin' whedder dey done bring it fur keeps, 'cause if dey has, den I s'pose mammy'd have her wish. A'n't she been awantin' to nuss one ever sence I grow'd up? She is, a'n't she?"

The old man sighed.

"Yes, Sambo," he said in a much gentler tone, "you is about right dar! Your mammy is done been hankerin' arter holdin' one o' dem little critters in her arms eber sence she lost de last one!" And as visions of a little still face pale through the dark tint of its delicate skin, with closed lips and eyes and little hands crossed over its still bosom, came into the thoughts of the gray-haired old man, he called loudly to his favorite horses and urged them to a brisker trot, thus banishing a regret from his breast that knew but little of what some of us like to call a "pleasing sadness."

The afternoon was somewhat chilly as they wound through the mountains, though it was May and the morning had been sunny. Maplewood, the residence of Mr. Thornton, was full eight miles from the nearest rail-road station. It lay back among the hills, and the road to it was rocky and precipitous, frequently crossing the mountain water-courses that the morning would sometimes see tiny rivulets rippling on with gentle music, while before nightfall they would become wide and rushing torrents, sweeping all before them that chanced to lie in their headlong course.—They were swollen somewhat to-day, for the spring had been a rainy one, even more so than is usual in that climate, where the rain falls abundantly the year round, save in midsummer. Lights were burning in the front rooms as the carriage drew up before the front gate, and a tall, and quite comely looking though very black woman came out to welcome Mrs. Thornton and assist her to the house. A smile of eager curiosity and interest played around the corners of Sam's mouth and lit up his dark eyes, as he once more sprang to open the door, and then glanced so quickly back and forth from the woman to the interior, that she

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was on the point of asking him whether he "was 'a tryin' to roll his eyes out o' his head as usual," when Mrs. Thornton spoke to her.

"How d'ye, Louisa? Are all well at home?"

"Yes ma'am, we's all well, thank you ma'am. How is you had your own health sence you is been gone?"

"Very well, but I am quite tired out this evening."

Then turning to her husband, in whose arms the baby had been lying asleep during the last half-hour of the ride, and who was sitting on the side of the carriage next to the house, "will you give her to me and get out first, or will you hand her to Louisa?"

Mrs. Thornton had no sooner made this apparently simple remark, than Sam began to twist his face into more violent expressions than ever, and glanced at the black woman with such a look of triumph that, although he ventured to utter no syllable, she read in his face as plain as plain could be, "dar now! What you tink of dat? Didn't I say you'd be 'stonished when we got here?"

Mr. Thornton obeyed neither of his wife's suggestions, but proceeded to alight very cautiously from the carriage, with the sleeping child nestled in his arms.

"Louisa," he said, "you will have to help your Miss Eliza out, then come on into the chamber. I have brought home a present for you."

As Mrs. Thornton went into the house and the carriage was driven off in the direction of the stable, Sam availed himself of the opportunity of turning summersets, which he did on the grass beside the paved walk all the way from the front gate to the porch; then springing at one leap to the floor of the latter, he hastened to the chamber to see the unwrapping of the wonderful bundle. Louisa, whose matronly eye discerned at once the nature of the contents, received it very tenderly from the arms of Mr. Thornton, and seating herself close to her mistress, began to take off its wrappings, as it had begun to give evident signs of waking up. A bright wood-fire blazed and crackled on the hearth, and Mrs. Thornton sat in a comfortable rocking chair divested of her bonnet and shawl; and, now that the baby was safely arrived at home and in the trusty arms of Louisa, she sat watching the varying expression upon the black woman's face with genuine amusement.

"Well," said Mr. Thornton, "it's a right likely one, isn't it?"

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She lifted it with both hands, holding it at arm's length. It began to kick with its little feet in right merry mood, and catching sight of Sam, who stood behind his mother's chair, doing all he could with his wonderfully mobile features to catch its attention, it finally crowed outright.

"Likely?" said Louisa, "well, I say it is likely! Now, Mas Henry and Miss 'Liza, where did you git sich a one as dis fur to bring home?"

Then she hugged it close to her bosom and half smothered it with kisses, and it straightened itself with all its might to get breathing room, beat her black face with its tiny white fists, and laughed and crowed again.

"Well," said Mr. Thornton, "I see you are friends for good.—Now, Sam, let us have supper, and after that we will talk about your mammy's present. I am ravenous."

CHAPTER II.

The May morning rose bright and beautiful among the hills of Albemarle. The house at Maplewood was a very pretty, white frame building, with long verandahs both in front and rear, a low, rambling kind of house, two stories but with low ceilings, the windows below opening to the floor, while above they were so small as to be almost square, but all having outside shutters painted as fresh a green as the maple leaves that waved almost against them all summer long, and contrasting with the pure white of the frame-work so as to impart an air of indescribable coolness and restful ease and quiet always. The locality was at the foot of a steep and rugged hill, that was so thickly covered, not only with tall forest trees but every kind of intertwining and luxurious undergrowth, that rarely did any one venture twenty steps up its ragged side, and the black children belonging at Maplewood were always primed with marvelous stories of wonders to be encountered up there by any one who should be, what they implicitly believed no mortal less desperate than a "Run-away" ever had been, brave enough or reckless enough to encounter its dark shades. In front, Maplewood commanded a view of nearly half a mile of green meadow-land, flat enough to be called level in that hilly region, but so gently undulating as to make it as lovely a prospect as the eye could wish to enjoy. A low white paling about fifty yards from the door enclosed the

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proper limits of the grounds appropriated exclusively to the house, but standing on the front steps the effect was that of an immense yard half a mile square, while beyond the paling a few cattle grazed the luxuriant grass or slept away the drowsy part of noon, adding only picturesqueness to the scene. Bounding this stretch of green on the side opposite Maplewood, a blood-red line, was the road by which the master and mistress had come home with their orphan charge. A gate painted the same color, let into the meadow, and from it the same line of red cut the sheet of emerald, winding to the house. This dark red is the predominating color of the soil in that neighborhood. It always was, to me, a gloomy feature in the otherwise bright landscape, and its stain upon clothing, or the smooth white floors of the porches and halls, is almost indelible. Beyond this road the land began to rise again, and the country was more or less broken, though studded with beautiful farms and picturesque country houses, until, gradually getting too wild for human habitation, about thirty miles distant from Maplewood, the beautiful chain of the "Blue Ridge" mountains skirted the horizon. On a very clear and sunny morning, the outline of the trees upon their huge sides could be faintly discerned from the front windows of Mr. Thornton's house, but usually they presented one vast undistinguishable mass, only a deeper blue than the sky, with whose mysterious heights they seemed so near akin.

It has been twelve years to-day since the little girl who has just come upon the porch became so suddenly and by such sad chance, the companion of the Thorntons. This couple had in the early period of their married life, buried successively four children during their infancy, and it was not strange that this little stranger had been with them but a few days ere their hearts began to warm with tender affection toward it, and they began to feel that to part with it would be a trial not easy to be borne. Nevertheless Mr. Thornton, as in duty bound, made every effort, during the year following, to discover the father, if alive, or any relatives or friends of either himself or the mother, who might possess the right or feel a wish to claim the child. In answer to the advertisements which he scattered through the limits of the United States, and some which he even caused to be copied by the English press, no one appeared, and at the end of the year the little one was formally adopted by him, with his name, to which was prefixed by Mrs. Thornton that of her own oldest sister,

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Virginia. Mrs. Thornton was by birth an Englishwoman, the daughter of a London merchant, whom at twenty, Mr. Thornton when about thirty-five, had there met and married. Both were wealthy and the old-fashioned house at Maplewood, the homestead of the Thorntons for fifty years before, had been altered a good deal, though it could not be entirely modernized so long as any of it remained standing as before, and furnished in a style so different from its neighbors, as to have been a nine-days wonder to the country when its young master first brought home his bride. There was but little disposition at that time among the country families of old Virginia, to imitate even the style of furniture or of dress prevailing in the neighboring city of Richmond, possessing among themselves a mutual recognition of certain qualities supposed to be inherent in the lineage to which each belonged, and which rendered them quite indifferent to these outward marks of distinction.

A man's pride was in being able to say of sire and grand-sire that they had had noble intellects, and used them nobly for God and for mankind, in being able to say of the old-fashioned roof-tree, that more than one generation had there lived and died honored by all, in being *given to hospitality* and *careful to entertain strangers*.

Pride is an ill-sounding word, my dears, I know, and its substance may be carried too far even in a good cause, such as letting it run into a total lack of charity toward those who seem to have no pride, or interest I will call it, in well-doing. For you know how light, even while doing our best, must our good deeds always weigh against even the omissions of our imperfect characters, yet if you must be influenced by an ambition, which it has sometimes seemed to me, some natures must indulge, by all means let it be an ambition to say of all your friends that they are good and true, and of your life that it shall be filled with deeds of kindness rather than that you can count the rich among your ancestry and associates, or that your own thousands of dollars are more in number than your neighbor's,—only being careful for no fault to despise one of God's creatures, with whom He is long-suffering!

Not knowing the exact date of her birth, Mrs. Thornton had determined to reckon the years of her daughter's life from the day of their finding her, and by this account Virginia, or Virgie, as she is called, is twelve years old to-day. Each of these birth-days

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had been, in some way pleasant to all about the place, celebrated during the past five years. At first it was a doll's party, with some half-dozen of the neighbors' little girls collected to spend the day and night at Maplewood. There was a doll's wedding, at which Mr. Thornton played the parson with all the solemnity in the world, Virgie making the responses for the bride and bridegroom, and at which all the house-servants were present, by her especial invitation; the younger parties grinning with intense delight at everything that was done, while Sam, in spite of holding on to both nose and mouth with all his might, exploded with a laugh like the bursting of Mrs. Thornton's yeast jug, every other minute.

By and bye, Virgie began to think it was just a little stupid to go through the motions of feeding dolls who could not swallow a mouthful, and of talking for them when they could neither speak a word themselves, nor even comprehended the lively sayings which she put into their mouths. One by one they were discarded and thrown aside till there only remained one of mammoth dimensions, who had a most lovely wax complexion, and beautiful brown ringlets, who wore a magnificent dress of blue satin trimmed all over with lace and bullion, and who sat in state in the parlor all day long. She was called Lady Adelaide, in imitation of the English ladies of rank, of whom Virgie never tired of hearing descriptions from Mrs. Thornton; and her mother, as Virgie styled herself, still took intense delight in arranging the toilette of this elegant personage every morning and placing her in the drawing room, where she was sure to be the wonder and admiration of all visitors, and she took a not less motherly pride in every evening divesting her of her finery and seeing that she was properly put to bed. A beautiful rose-wood bed-stead was provided for her, with pretty hangings of white lace, tiny pillows delicately trimmed with the same material, and a pink silk counterpane. She had a set of night-clothes daintily trimmed with embroidery and ruffles, and the only irregularity in her habits was that she could not wear one of the elegant caps which had, nevertheless, been provided and were always laid away in one of her tiny bureau drawers, and was even compelled always to sleep in a very uncomfortable position, for fear of spoiling her curls; for these ornaments, though an entirely genuine article of hair, were by no means as amenable to the brush as Virgie

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could have desired. Varied and interesting had been the devices for making this twenty-fifth of May a bright day in the memory of little Virgie, and this year owing to the warm rains which had been so abundant, vegetation was so far advanced as to warrant Mrs. Thornton in venturing upon an old fashioned English May party. Not unfrequently in Albemarle the first day of May was so balmy and mild as to be spent with great pleasure in the open air, but it was rarely the case that enough flowers were open to crown the head and strew the path of a May Queen.—This year, indeed, there would have been but a scant supply upon the proper day, but by straining the point so far as merely to limit it to a day in the favored month, though it was not, strictly speaking, May-day, they were to be found blooming everywhere in great abundance.

(TO BE CONTINUED.)

LAW, LIBERTY, EXPEDIENCY.

DEAR HARBINGER:—It was my fortune a short time since to fall in with a goodly company of excellent and prominent brethren, and to enjoy a fine evening of rich converse on many matters of interest in our Zion. Among other things, we had a free talk about the present interesting subject of instrumental music, and I think, some valuable discussions on the scriptural distinctions between Law, Liberty and Expediency. I have thought you would not find these latter unprofitable for your many readers, and have accordingly written them out for your pages. I need not name the place; but it was in an upper chamber, and the interlocuters were, our venerable brother Priest;—the somewhat youthful, but erudite brother Wordson;—the critical brother Peeler;—the bold brother Carniver;—the subtle brother Wiles, and the gentle and amiable father David. I will not name the sisters and some others not known to fame, who with myself were interested listeners.

Brother David had just concluded a warm eulogy upon the free and magnanimous spirit which characterized a recent article of one of your contributors, when brother Carniver replied,

Yes, but I am astounded at the doctrine of expediency which he teaches. It is subversive of the Gospel,—and not sound.

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What, enquired brother Priest, is the doctrine of expediency which he teaches? I have not yet read the article to which brother David refers.

Would it not, interrupted brother Wiles, be better, if we would enquire, what is the *scriptural* doctrine of expediency? It seems to me, that most of us have become somewhat confused, as to the terms Law, Liberty, and Expediency, and now that a kind Providence has brought so many students of the Word together, let us see what we can make of them.

It is a wise suggestion, said brother Wordson. Words are the beautiful daughters of the Spirit. They bring us the mind of God, and bear into the soul the germs of immortal truth. Accurately understood, they are healthy as the pure mountain air,—but perverted and misinterpreted, they poison the fountains of knowledge and make even truth the occasion of discord. These words ought not to be confounded. *Law* as used in the New Testament is the translation of the Greek *nomos* (νομος), a rule of action,—generally a statutory or positive act of legislation or a system of such. *Liberty* is from *eleutheria* (ἐλευθερία), and means *free*, as opposed to *enslaved*,—master of one's self, in antithesis to being in bondage or subservient to another's law. *Expediency* is from *sumphero* (συμφέρω), and means that which works together profitably to the end in view. The distinctions are evident and marked.

PEELER.—Are you not mistaken in your derivation of these words. Their sound indicates a Latin origin. Law, *lex;*—Liberty, *libertas;*—expedient, *expediens.*

WORDSON.—You mistake my language. I did not say that they were *derived* from the Greek words which I named, but that in the New Testament they were used to translate these Greek words.

WILES.—The distinction is good,—and it is the Greek words that we must look to, for they give us the language of the Spirit.

CARNIVER.—Where there is no law, there is no liberty.

FATHER PRIEST.—That is a very good political maxim, but one which is more frequently repeated, than understood. Pray what do you understand it to mean?

CARNIVER.—Well, it means that without law, society would run into anarchy. We must have law to restrain the bad in order that the good and everybody be free to enjoy their rights.

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WILES.—By law, then, you mean *positive* enactments of recognized authority prescribing what *shall*, and what *shall not* be done, in order that all may enjoy their rights. Law, therefore, is not the fountain of right, but only the sanction or authoritative protection of right. Right exists before law, and if all men would do right, without the compulsion of law, there would be no need of law.

FATHER PRIEST.—This is coming to the point. Law is itself an *expedient* rendered necessary by sin. Law is not liberty, nor the *source* of liberty, but an *expedient* to restrain the hindrances which sin throws in the way of liberty.

PEELER.—That sounds all very well,—but here is a difficulty. The Jews had a great many laws that did not relate to human rights, and which, therefore, could not have been prescribed to protect liberty;—for instance their sacrifices.

CARNIVER.—Yes,—and there was no compromise about them. The Jews had to stand up to the letter, and obey just as they were commanded. Who ever heard of a Jew being allowed to set aside a divine ordinance upon the principle of expediency, or to substitute, by expediency, a tradition of the elders, for a command of God!

FATHER PRIEST.—We cannot settle these important questions by declamation. Brother Peeler's difficulty is well put, but I do not see what light brother Carniver's remarks throw upon it.

FATHER DAVID.—Man is under obligations not only to his fellow man, but also to his Creator. He owes to the one, humanity; to the other, worship. Humanity and piety are the sum of the whole law. As our Savior said, Love the Lord thy God with all thy heart, and thy neighbor as thyself,—for on these hang the law and the prophets. The Jewish law prescribed with the minutest accuracy, positive statutes for the regulation of human conduct both toward God and man. The Rabbis count 613 distinct precepts—of which 248 are affirmative and 365 negative. It was a monstrous bondage! No wonder Peter, standing up in the council at Jerusalem, called it a yoke upon the neck, which neither they nor their fathers were able to bear. According to the Rabbinical anatomy, the 248 affirmative precepts represented the number of parts in the human body, and the 365 the number of veins,—also the number of days in the year,—so that "if each day, each member of the human body keeps one affirmative pre-

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cept and abstains frome one thing forbidden, the whole law, and not the decalogue alone, is kept."

PEELER.—No man ever did, or ever could do this; and since to break one commandment was to be guilty of the whole, salvation under the law was hopeless.

WILES.—Have we reached the conclusion, then, that law is a statutory or positive prescription for the regulation of human conduct, both toward God and man?

PEELER.—If, every day of the year, every member of the human body obeyed the precept which referred to it, and also abstained from that which was forbidden, surely there could be nothing more needed. The law was perfect; or, as Paul says, "The law is holy, and the commandment holy, just and good." (Rom. vii. 12.)

CARNIVER.—I would like to know if anybody can see any room for expediency in it.

WORDSON.—Let me inquire, if anybody can see any room for any liberty in it. Liberty is out of the question, where everything is prescribed by express and specific law; and so far from its being true, that where there is no law there is no liberty, it appears that the converse is true, that where there is a perfect or complete code of laws, *there is bondage*. Well might Paul exhort the Galatians, after showing that they were not the children of the bond woman, but of the free:—"Stand fast, therefore, in the liberty wherewith Christ has made us free, and be not entangled with the yoke of bondage" (Gal. ♦. 1).

WILES.—There is one sense in which law gives liberty,—that is, when it is permissive, as when it says, Of all the trees of the garden thou mayest freely eat, except one.

PEELER.—Strictly speaking, such expressions can scarcely be called laws. They are the limitations of law. The law says, *thou shalt*, and *thou shalt not*,—but when there is an exception to the command, and liberty is allowed, then it says, *thou mayest*, that is to say, the law does not apply to this—this is excepted out of the rule of the law.

CARNIVER.—I cannot appreciate such hair-splitting.

FATHER PRIEST.—Where there is not strict accuracy in the use of terms, there can be no certainty in reasoning. Brother Peeler is right;—to take off a restriction is to extend, not law, but liberty. It puts it in one's power to regulate his conduct by his own

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free will, and to adjust it to his principles of action, according to his own judgment and conscience,—not by a servile conformity to a special and iron-clad statute.

CARNIVER.—Are we at liberty to do anything that is not lawful? Can expediency go beyond the sphere of law?

WORDSON.—Pardon me,—but I think brother Carniver is laboring under a slight confusion as to the terms *lawful* and *law*. The word *law*, as a rule of action, and the word *lawful*, have no relation to one another in the original. They sound alike in English, but not in Greek. Law is *nomos;* lawful is *exestin.* In the one (*nomos*), there is the idea of restriction, rule, subserviency; in the other *(exestin)*, there is the idea of freedom, power, liberty. Paul does not say, "All things are under *nomothesia*," that is, special legislation or positive law; but under *exousia*, that is, liberty or power. In the Greek there is a beautiful play upon the word, which is lost in the translation. He says, "All things are *exestin*, in *my* power, but I will not *exoustasthesomai*, be brought under *their* power."

CARNIVER.—I do not see that this is any answer to my questions.

PEELER.—I think it shows very clearly, that a thing may be *lawful*, about which there is no *positive law*—no *statutory enactment;* —that there is a sphere of action into which special laws do not enter—where there is freedom—liberty of choice, and where one must walk in the light of general principles and under the control of a loyal spirit of expediency. Where, as Paul says, "All things are lawful, but all things are not expedient," i. e., do not work profitably to the end in view;—"all things are lawful but all things do not edify" (1 Cor. x. 23), that is, tend to build up the cause.

FATHER DAVID.—Brother Carniver's first question may be answered in the negative;—we are not at *liberty* to do anything that is not *lawful*. In fact, the question is tautological; for from brother Wordson's very just criticism upon the words *law* and *lawful*, it is evident that the words *lawful* and *liberty* mean about the same thing. It is equivalent to asking, Are we at liberty to do anything that we have not liberty to do? But brother Carniver has evidently used the phrase *not lawful*, in the sense of positively forbidden by *law*. And in this sense, of course we all answer, no; we may not do what is *positively forbidden by law*. To bring the matter to a point, I will ask brother Carniver a question:—Are we at

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liberty to do nothing save what is specifically prescribed by positive law—a *nomos*, or statutory rule of action—or, if it please you better, a "thus saith the Lord"?

CARNIVER.—We can do nothing contrary to a "thus saith the Lord,"—nothing subversive or destructive of a divine command or a positive ordinance.

FATHER DAVID.—That I grant, with all my heart, and will go as far as you or any man to defend it,—but whilst it is true, that in Christianity nothing can be enforced as a *rule*, a *nomos*, a *positive law* of faith or practice, for which there is not a "thus saith the Lord,"—it is equally true, and it is one of the glories of Christianity, that outside of the few positive ordinances of the gospel, with respect to which there can be no questions of expediency, there is a large sphere, within which all things are lawful, that is in one's power to do or not do, according to expediency,—that is, as they are profitable or not to the great interests of the soul and the Church.

FATHER PRIEST.—We are prepared now, I think to give a satisfactory answer to brother Carniver's second question. He asks, "can expediency go beyond law?" If he means by this, "can expediency violate law?" I answer promptly, no, it cannot;—but if he means, as I suppose he does, Can we exercise expediency with reference to things which are not positively commanded,—then I say, with equal assurance, yes, we can. In fact this is the only sphere of expediency,—it is permissible only in things not positively commanded. A specific law leaves no room for expediency. To consult our own wisdom or to exercise the power of liberty in such a case would be to make ourselves wiser than God, and to set aside his authority;—it would be to make void his commandments by our traditions.

WILES.—I can see, that so far as the law, the positive *nomos* is *specific*, there can be no room for expediency—but there are many details sometimes, which are necessary to carry out a command, in which, it seems to me, there is room for expediency.

PEELER.—But do you not see that just because these details are open, they are not matters of law, but of liberty. There would be no *expediency* about them, if there were *law* about them. I think it very clear that where there is positive law there is no expediency—and that instead of expediency lying within the sphere

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of law, it lies altogether out of it, but yet not at any time against it.

WILES.—May I ask, what regulates liberty? If unrestrained, might it not run into license? What is meant by "the law of liberty," Jas. i. 25?

WORDSON.—The word *nomos* or law is sometimes used in a metaphorical sense. Literally it is a regulative, restraining and positive order of authority. But one may, of his own free will, put himself under the control of certain principles, by which he will regulate his conduct in all cases for which there is no specific and definite law. These principles become to him a law, but inasmuch as they are freely adopted by him, they are a law of liberty, not of enforced servility. They are adopted of free choice and executed by free will. Whatever exercises a sway over a man so as to regulate his actions may, in this metaphorical sense, be called a law. It is frequently so used in the Scriptures. I recall now the expressions—"The law of the mind," (Rom. vii. 23); "The law in the members";—"The law of faith." These are not special positive statutes, but regulative powers in the soul of man, by which, in the multifarious circumstances of life, his action is determined.

FATHER PRIEST.—And in this sphere he must prayerfully strive to adjust his conduct to every case, so as to effect the greatest good. Sticking closely and literally to every positive ordinance, he must also inquire, with humble heart and submissive will, what the Lord would have him to do, in cases in which there is no specific legislation, and govern his conduct accordingly. This is what I understand by *expediency*. Expediency restrains liberty. This is the doctrine of Paul.

CARNIVER.—I do not like the word. It opens the floodgates of worldly and sectarian corruptions of God's ordinances.

WORDSON.—As to the word, you should remember it is Scriptural. Our Savior used it repeatedly—and so did Paul.

FATHER DAVID.—And it should be noted that Paul used it in the very sense in which we are now applying it,—that is, as the regulative law of liberty. "All things," says he, "are lawful" (or within my power), "but all things are not expedient." He was contending that to eat meat sacrificed to idols, though lawful, was not expedient.

WILES.—Did not Paul in this case claim liberty against law. In the decrees of the Council at Jerusalem, it was decided that

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the Gentiles should abstain from meats offered to idols. (Acts xv. 29). Yet Paul in Corinthians seems to claim liberty to eat these meats.

FATHER PRIEST.—Paul shows that being a thing about which there was no specific law, and one, in itself "*nothing*," (that is, in a moral sense indifferent,) it came within the sphere of liberty —but that in the exercise of this liberty, they were to be regulated by expediency. In his reasoning, he clearly proves that the ground of the decision which was reached in the Council in Jerusalem, was that of expediency.

CARNIVER.—The decree said, that the things forbidden were "*necessary* things," not expedient. Let us stick to the letter.

WORDSON.—Right,—let us stick to the letter, but let us also be sure that we understand what the letter is. The Greek word *anangke*, means that which is *necessary*, but it does not indicate the *ground* of the necessity. Some things are morally necessary, some physically necessary, and some necessary merely from the circumstances of the case. Now Paul's reasoning in connection with that of Peter and James, shows, that with respect to the rule requiring the Gentiles to abstain from meats sacrificed to idols, it was rendered necessary, not because the eating was wrong in itself,—abstractly considered,—but because of the circumstances in the case—to wit, the prejudices of the Jews on the one hand, and the weak consciences of some Gentiles on the other.

PEELER.—I think, if any one will read Acts xv, and 1 Cor. from the sixth to the tenth chapters inclusive, and harmonize the reasoning of the whole, he can come to no other conclusion, than that the decree sent out by the church at Jerusalem, was one of expediency, designed to restrain an exercise of liberty, which would have had an injurious effect upon both Jews and Gentiles, because of their ignorant prejudices.

WILES.—What, then, shall restrain expediency. I confess that I sympathise with brother Carniver in his fears, that expediency may corrupt our worship.

FATHER PRIEST.—If the heart is unfaithful, no restraint will keep out corruption. "Offenses must needs come." Under the Jewish economy, where, it was claimed, every member and vein of the human body was under law, offenses and corruptions abounded. The remedy is not in positive laws, but in a pure heart. Christianity takes hold of the heart. Still, we have seen

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that where there is law—that is, positive statutory ordinances—expediency cannot set them aside, nor modify them. We must adhere to the letter,—and in the sphere of liberty, expediency is a wise and prayerful application of the law of faith and love. But, this would lead us into wide fields of reflection, and,——but I am sorry to say an engagement, which I cannot disappoint, compels me to leave you. I am gratified at the light which has been thrown upon the subject, and will conclude with the apostolic exhortation, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things, and the God of peace shall be with you." (Philip. iv. 8.) Let this be our rule both of liberty and expediency.—*Exeunt omnes.*

We commend the above colloquy to our readers, in the belief, that if it is not exhaustive of the subjects discussed, it will yet prove useful in regulating our reflections upon the important themes introduced. If any one can see a clearer way, we shall be happy to hear from him, and to present through our pages, the light of his wisdom to the excellent brethren, whose views are here laid before the public. W. K. P.

A CORRECTION.

In the November number of the *Harbinger* we quoted a paragraph current in the newspapers of our land, those in New York included, giving an account of the inmates of the Inebriate Asylum of New York State. In this list are included 'ladies' from good families in fashionable society. This, it seems, from a report made by Dr. Day, Physician of the Asylum, is an error, as he says that "not a single female patient has been in the Asylum for treatment, nor have any considerable number of this class made application." Some cases of application to the Asylum of female inebriates exist, according to Dr. Day's statement, but they are few. With more than pleasure we record here the statement of Dr. Day. Whatever vices—and these alas are not few—reign in fashionable society, the fullest justice should be done to female character. As we will always *look* for higher sensitiveness in all that appertains to purity of character and life in women,

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so doubtless we shall always *find* more of it, and greater freedom from the gross vices that disfigure the lives of men. This we presume will always and everywhere be so. From what we have seen, morever, of woman in all classes of society in various parts of the world, we are sure that in all that constitutes excellency in female character, our own land may compare most favorably with any part of the earth. *Fashionable* society, so called,—not *good* society, is beyond all doubt not favorable to the exalted purity and loveliness of woman's life; it is *not altogether* free from the charge of undue indulgence in intoxicating drink; indeed the writer of this has himself seen during the past summer, fashionable young women indulge in the chalice with men, to a degree that would thrice over have put him *hors du combat;* yet we believe that the natural instincts of woman's nature in body and spirit, will resist this vice in any wide extent; and that really, if there be any difference, American women are even less addicted to this sin than those of some other countries; but everywhere woman shows a striking contrast in this respect to man. Our sisters, however, in the wide family of humanity, will alone be true to and be able to assert the real dignity of their exalted nature, by rejecting *wholly* any indulgence, as allowed in the habits of fashionable, false society, in the venomous cup. Her delicate nature and character will suffer more from it than man's ruder mould.

C. L. L.

LETTER FROM SISTER DAVIES.

Bethany Public School,
Sydney, N. S. W., May 20, 1868.

Dear Bro. Pendleton:—A few weeks ago New South Wales had the honor to entertain Alfred the sailor prince, a son of England's gracious Queen. He gained the love of all hearts by his modest, frank, gentlemanly manners. The colonists feted him most royally. A grand Pic Nic was got up for the benefit of the "Sailor's Home," at which the Prince and suite, the Earl of Belmore our Governor and suite, accompanied by the elite of Sydney, went to 'Clon Tarf,' a beautiful inlet of our splendid harbor. Every body was filled with joy and gladness;—they had a son of their loved Queen in their midst. The tents were pitched on a

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lovely spot. Music and mirth ruled the morning. After luncheon, the Prince, unguarded and confiding, was walking from his tent to a music stand with Sir Wm. Manning, and was in the act of handing Sir William a cheque for £50 for the "Sailor's Home," when a dastardly Fenian assassin came behind the Prince, and within two or three feet of him took deadly and deliberate aim and fired a pistol. The Prince fell, with the exclamation, I am shot! In the providence of God, the act of the Prince half turning round to give the cheque to Sir William, was the means of saving his life, as it turned the bullet from the vital part at which it was aimed. At the report of the pistol, the cry and fall of the Prince, what a change came o'er the scene! It had been a right royal gala day, every one so happy. Now what misery and horror filled every heart. A man from the crowd sprang on the assassin and struggled hard to hold him, till help came to secure him. Meanwhile the ruffian fired again at the wounded, prostrate Prince, as he was being borne to his tent. The ball missed the Prince, but entered the foot of a gentleman near by.

If all the spirits of Pandemonium had broken loose and entered the staid and stately forms of the old men, and into the lythe and sprightly forms of the young men, their demoniac rage could not have been greater. Lawyers and law-makers forgot law and logic. Rage and misrule seemed to rule the hour. The wretched criminal had hair and beard plucked and his clothes torn to tatters, and his body badly battered. It took English soldiers, backed with all the authority of government, to rescue the murderer from the infuriated mob. He was dragged on board a steamer and secured. Pity for the Prince and horror for the atrocious attempt on his life and hatred of the criminal, certainly put both ladies and gentlemen in a furor from that time. I think the scene somewhat resembled one enacted at Jerusalem, under different circumstances however, when Paul was rescued by Roman soldiers and dragged into the Tower Antonia to save his life. The unhappy criminal has paid the penalty of his crime on the scaffold, and gone to his final account. And the Prince, contrary to expectations, lives, and has gone home to give an account to his widowed mother of his perils by sea and land, and by a false subject. And now the colonists are again mad, but in another form; they are mad loyal. They wish to collect, contribute and gather together £30,000 for the purpose of building a memorial Hospital in honor of the Prince and in gratitude for his preservation. All are expect-

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ed to give to the "Prince Alfred Hospital," or lie under the suspicion of disloyalty to the Sovereign, her family and government.

I read in one of the numbers of the American Mill. Harbinger, "A word to all those who love the memory and work of A. Campbell," "To the Disciples of Christ and friends of Bethany College throughout the United States and British America." The word stretched farther than the prescribed limits, and reached my bush home; it touched a chord which vibrated. I rendered to Cæsar the price of a winter wrapping, which was £5. I feel constrained to render to God the tribute of a summer dress, which will be £5, to be placed by you to the "Campbell Biblical Institute" fund, which will outlast the "Prince Alfred Hospital."

Now if every one to whom the word was sent was as afraid of being suspected of disloyalty to their Heavenly Sovereign, His family and government, as the people of New South Wales are to their earthly sovereign, the "Campbell Biblical Institute" would not be long ere it was fully endowed. If all the dear sisters in America were to give the price of a pair of gloves, and wear the old ones a little longer, this would be denying self for a noble purpose.

JUNE 11TH.—At last! I have heard what I long have wished to hear, viz., a graduate of dear old Bethany College in Sydney, advocating Primitive Christianity. Our dear Bro. Earl, with his youthful and accomplished bride, came to Sydney from New Zealand about two weeks ago. They purpose leaving here again in two days more for Adelaide, *via* Melbourne. I wish New South Wales had inducements to retain him. I hope he he may return to these parts again.

About a year ago a Bro. Green came to Sydney from England, *via* New Zealand. He found about twenty persons, who professed to be Disciples, but who had brought discredit on the name.—He has, however, with great trouble and labor, purged the little band of the old leaven. His labors have brought about 50 persons to the Cross, who now wear the name of Christ. Bro. Earl's visit has been most opportune. Bro. Green has not been able to take the high stand he might have done, owing to the kind of work he had to do, but he has formed a nucleus on the Bible, which has caused questions to be asked, which Bro. Earl has nobly answered. Yesterday Brother and Sister Earl drove out from Sydney to visit me in my solitary bush home. My heart was

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made glad to see them. I accompanied them back to Sydney, where, in the evening, we attended a Tea meeting, given to Bro. E. in the Temperance Hall, where he had an opportunity of answering some momentous questions to a large number of strangers from different churches and the world, with what success the future must tell. My heart burned within me as I listened to Bro. Earl's rich toned voice and persuasive eloquence, pleading the cause of Christ. The questions he answered were, Who are these Christians? What is their profession? and what their objects?—Not one word did he utter that could give offense to the straitest sect, and not one word that could be construed as catering to a selfish appetite. He advocated the Truth, the whole Truth, and nothing but the Truth. He seems to have some of the serpent's wisdom with the dove's harmlessness. His stay in Sydney being so short, his success may not be apparent at present, but he has placed the cause we plead in a more respectable position, and has given thoughtful men matter to think about. The leaven is at work.

JUNE 15TH.—Bro. and Sister Earl have gone from New South Wales—I hope not forever. In our short intercourse, many kind things were said of dear old Bethany and its inhabitants. The last words which Bro. Earl said to me, as we took the parting hand on board ship, were, Give my kind Christian love to Mr. Pendleton and Mrs. Campbell. Whilst Bro. E. was here, seven persons decided for Christ—four ladies and three gentlemen.—They were baptized the night before he left us.

Give kind Christian love to Sister Pendleton, Bro. and Sister Richardson, Brother and Sister Loos, and kindest love to Sister Campbell. I wrote to her not long ago. I send love to all friends, but space will not allow more names. However, May Bethany College soon be all her friends desire her to be.

My dear brother, I shall draw this long letter to a close, by wishing you and yours every spiritual and temporal blessing.—Your sister in the faith, hope and love of the Gospel.

ELIZA DAVIES.

THE BANNER OF CHRIST—By John T. Walsh, Newbern, N. C. Price, $1.50 per annum, or $1.00 for 6 mos. The January number is before us. It has a varied table of contents, and is characterized by the usual zeal and ability of Bro. Walsh.

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Prospectus of an Interlinear Translation of the Sacred Scriptures.

The undersigned has in preparation a translation of the Old and New Testament Scriptures, for the use of Students of the Bible, and especially of those who wish to make themselves thoroughly acquainted with the original languages in which the Holy Word was written,—upon the following plan:

(I.) Above each word of the Hebrew, Chaldee and Greek texts will be placed an English equivalent, which shall render its fundamental meaning and grammatical function in such a manner as to enable any one familiar with the English grammar to analyze every sentence of the foreign language.

(II.) In addition to the original meaning of the words, their derivative significations will be given, whenever it may seem necessary; together with grammatical and other notes illustrative of the more difficult expressions and passages.

(III.) In order to enable the reader to pronounce correctly. in the first Greek Part, as well as in the first Hebrew, and in the Chaldaic, beneath each word, will be noted its accent and pronunciation,—the rules laid down by Webster being adopted as far as possible. In the subsequent parts, the pronunciaton of words which did not before occur, will be given separately, in the margin.

The Hebrew and Greek alphabet, together with Webster's pronunciation key, will also acocompany the first numbers.

(IV.) In order that the Student may seasonably acquire a knowledge of the prototypes of the later (as well as the older) Hebrew and of the Chaldaic, the Books of Ezra and Daniel will appear immediately after the Third Part of the Old Testament.—Thus the student may early become acquainted with the new element which was introduced into the later Hebrew.

(V.) A succinct Chaldaic and Hebrew Grammar will also be given; together with a synopsis of the Hebrew, Chaldee, Syriac, Arabic and Ethiopic Verbs and Noüns. This (of which, in our Essay on Semitic Comparative Philology, published in the Bibliotheca Sacra, July 1862, we have already presented some outlines) will be published as an Appendix, and separately paged; so that it may afterwards be bound up with the "Notes," in a volume by itself.

(VI.) Specimen pages are herewith presented of the method by which we hope greatly to faciltate the study of these languages, and to render self-instruction not only possible, but comparatively easy.—By such literal reproductions of these foreign idioms in his mother tongue, the student, guided and assisted by occasional hints supplied in the Notes, will gradually and almost unconsciously acquire a knowledge of the grammar of the ancient languages.

(VII.) The *Text and Translation* of the New Testament will be issued in seven or eight parts, that of the Old Testament in twenty or twenty-one parts. Each part will contain 160 large octavo pages, and 15 or 20 pages of the "Notes."

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(VIII.) The whole will be published, by subscription, by A. J. TAFEL, No. 48 North 9th St., Philadelphia, Pa., to whom all communications should be addressed.

DR. LEONARD TAFEL, Phila., Pa.

☞ We have examined specimen pages of this work, and most cordially recommend it to all critical students of the Bible. We shall be disappointed if Dr. Tafel is not liberally supported in this useful contribution to sacred literature. W. K. P.

BOOK NOTICES.

THE AUSTRALIAN CHRISTIAN PIONEER—Editors, T. J. Gore, H. S. Earl, Adelaide; Co-Editor, G. L. Surber, Melbourne. We have received the 4th number of this monthly. It is creditable to the spirit and enterprise of the brethren in this far-off land.—It is edited with sound judgment and in a good spirit, and will be a valuable auxiliary to the cause. We wish these dear brethren all success, and pray the Lord that apostolic Christianity may be nobly and faithfully proclaimed, not only through the pages of this monthly, but also in the good old Jerusalem way, by the mouth of many zealous and devoted preachers.

LIPPINCOTT'S MAGAZINE.—The February number contains:—Beyond the Breakers—Part II—a novel, by Hon. Robert Dale Owen; A New Legend; Mr. Thackeray; New Wine in Old Bottles; My Chalet—A Poem; Price of a Dream; Phenomena of Memory; American Artists in Rome; Over Yonder—A Novelette; The Secret Agent in Foreign Parts; Southern Reconstruction; A Pennsylvania Magazine in 1775; Monthly Gossip, and Literature of the Day. $4.00 per year; 2 copies, $7.00; 5 copies, $16.00; 10 copies, $30.00. Single number, 35cts. J. B. Lippincott & Co., Publishers, 715 & 717 Market St., Philadelphia.

THE GALAXY for February is an excellent number. Contents: Susan Fielding, chapters V. to VII—A Novel by Mrs. Edwards; A Message; Queen Victoria and her Subjects; Coffee and its Adulterations in N. Y.; Twenty Thousand Dollars; One Woman's Work; N. Y. Journalists—Parke Godwin of the Evening Post; Violet Eyes; Light-Houses, Cipher—A Novel, Chaps. XVIII to XXII; The Grammarless Tongue—A chapter of "Words and their Uses;"

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The Galaxy Miscellany; Drift-Wood; Literature and Art; Nebulæ. Terms same as Lippincott's Magazine. Address, Sheldon & Co., No. 498 & 500 Broadway, N. Y.

SELF-INFLICTED INJURY.—We should be lost without Webster's new Illustrated Dictionary. There is no work that can at all compare with it, and the student who fails to *get* a *Webster* can have no idea of the loss he *inflicts upon himself.* Here, knowledge in its most accessible form, lies within the reach of all, and we hope the time will soon come when every family will obtain this work. With its numerous pictures and explanations it is like a fairy tale for the children. *Christian Monitor.*

VICK'S FLORAL GUIDE FOR 1869, makes a work of 100 pages, beautifully illustrated, with about 150 fine wood engravings of flowers and vegetables, and an elegant colored plate, a bouquet of flowers. It is the most beautiful as well as the most instructive Floral Guide published, giving plain and thorough directions for the cultivation of flowers and vegetables. Sent to all Mr. Vick's customers free; to all others on receipt of 10 cts., which is not half the cost. Address, James Vick, Rochester, N. Y.

THE MANUFACTURER VND BUILDER—a new industrial journal—has just made its appearance. It is a monthly of 32 large quarto pages, cut and stitched, with a tinted cover, artistically engraved. In addition to many other attractions, the publishers announce that Henry Ward Beecher will contribute, every month, an article written by him expressly for this paper, upon some subject of interest to working-men—to begin with the Feb. No. Published by Messrs. Western & Co., 37 Park Row, N. Y. City, at the low price of $1.50 a year; to clubs of 20 or more, at $1.00. Specimen copy sent free on application to the publishers.

CORRESPONDENCE.

PLEASANT HILL SEMINARY, Pa., Jan. 12, 1869.

BRETHREN PENDLETON AND LOOS:—I have to report in the last few weeks, twelve additions at Lock Haven, and five at Morristown. We have good churches at both these places. I remained some two weeks at Lock Haven, but only a few days at Morristown. I had to discontinue the meetings at both of these places, much against my own incli-

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nations and the wishes of the brethren, there being fine audiences and great interest. At both of these points we have pious, zealous and liberal brethren. May the good Lord bless them and give them ample encouragement and consolation in the Gospel! T. A. CRENSHAW.

OBITUARIES.

Died at Jeddo, Jefferson county, Ohio, on Friday, Jan. 8th, brother Richard Starr, in the 76th year of his age. He was born in Huntingdon co., Pa., and in very early youth came to this part of the country, in which he has ever since lived, and in which he died. He was baptized about 38 years ago by Bro. A. Campbell, and to the hour of his death continued a most earnest and devoted disciple of Christ.

Bro. Starr was one of the most esteemed and beloved of our brethren. There are few indeed of all the men we have known, that drew to themselves to such a degree the affection of the good as he. With the intelligence and zeal and devotion of a man of full stature in Christ, he had the pure, guileless, loving heart of a child, filling up the measure of the Apostle's words, 'In malice be ye children, in understanding be ye men.' He was one of those to whom, not only in word, but in heart and in deed, devotion to Christ and his cause, was a controlling law of life. The greater part of his Christian life he was a member of the Wellsburg church, of which for many years he was an elder, and the welfare of the church was always a lively interest to him. A very prominent and beautiful trait in Bro. Starr's character was his ardent 'love of the brethren,' this exalted proof that a man 'is born of God.' This he manifested in every way;—in a tender solicitude for their temporal and spiritual welfare, the poor and those in affliction ever experienced his quiet, unostentatious words and deeds of comfort. No one was more careful than he not to give offense to any, and to forgive others was a real joy to him. He took great delight in exercising hospitality to the brethren, and his kind and unwearied attention to the comforts of the sojourners at his home, seemed to afford as much enjoyment to him as to them. The preachers of the Gospel were always an object of his special care; he loved them for their works, and for his Master's sake. His first wife, who was a true help to him in his labors of love, died some years ago full of faith and good deeds in Christ.—So our beloved brother died; with the blessed words, 'My God and my Redeemer' on his lips, his spirit passed to the better life.

Bro. Starr's life has left a precious memory and a sweet odor behind it. Truly 'the memory of the just is blessed.' C. L. L.

BETHANY, Jan. 1869.

Died at Care Valley, May 14, 1868, Huldah, wife of Seba Farnsworth, formerly of Holiday's Cove, West Virginia, in the 64th year of her age.

A faithful wife, a good mother and a devoted Christian, she became a member of the church in the year 1830. She died in triumph of the faith in Christ.

Died in Sacramento City, Oct. 27th, 1868, John O. Garrett Jr., in the 31st year of his age. A native of Akron, Ohio.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

Vol. 40.] BETHANY, W. V., *FEBRUARY*, 1869. [No. II.

AUTHORITY AND LIBERTY.

Bro. Lamar:—As nature has denied to me the powers of wit with which you are endowed, I must depend, for the defense of my cause, upon sober reasoning alone; and as I confess, at the outset, my inability to answer the *funny* part of your article, you will excuse me if I attempt to deal with your logic alone.

Allow me first of all to point out a serious error, which others before you had committed, but which I had hoped that you, at least, would avoid. You represent me as charging you with all the consequences of a principle, because, forsooth, I had charged you with the advocacy of the principle itself. This principle was stated to be, that what the scriptures do not specifically forbid may be considered as within the domain of Christian freedom.—You object that the principle is "not stated correctly." To this objection we will presently attend. We must first notice the following pathetic exclamation: "I am really sorry, Bro. Grubbs, to witness your persistent purpose to put us in such bad company. But attributing it as I do to the necessities of your unfortunate case, and not at all to the real feelings of your heart, I can understand how you can still hold us in the bonds of your Christian fellowship, while making us out to be really about the worst people that have ever lived. If you will read over your article carefully, you will find that I am charged with countenancing, if not defending, a principle that opens wide the door for all kinds of

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innovation, a principle that will let in infant baptism, Romish affusion, the mourner's bench, popery, and all the other multitudinous perversions of the gospel." Now when I say that the advocacy of that principle which legitimately leads to all these results, is necessarily involved in your position and reasonings in support of your position, can you justly say that I thereby hold you morally responsible for all the consequences logically flowing from this principle? You must see, when you consider the matter carefully, that the very opposite is true. We reason from a principle to its results that we may induce an advocate of the principle to abandon his position. But how could we use these as an argument, if such advocate endorsed, along with the principle, the consequences likewise? Do not say, then, my dear brother, that I hold you to be in favor of "secularizing and carnalizing" our religion, or that I class you among the "worst people that have ever lived;" but permit me to say once for all that I regard my brethren who differ from me on this subject, as *pious and devoted Christians*, and for that very reason I am earnestly solicitous that they do not sanctify, by their good names, a principle that would ultimately lead to consequences that they abhor. Nor is this a reflection upon their intelligence, for we well know that the great, as well as the pious, have sometimes taken positions, the full consequences of which they did not clearly discern. Divine intelligence alone can fully comprehend the whole sum of effects that may flow from the operation of a principle under all possible circumstances.

Let us now take hold of the argument. You think that all I have said on the point at issue is *vox et præterea nihil*, and "proves nothing upon the face of the earth." That it is all mere "thunder" which "kills not"—a noisy "racket" as empty as the sonorous melody of "gongs and kettle-drums." You did not go quite so far as to say that it is as senseless as *the sound of an organ or a melodeon in the house of God*, which Alexander Campbell once said, was there as meaningless and as much out of place as "a cow-bell in a concert." Now touching your conviction as to the logical merits of my article, I certainly shall not question your honesty; but you seem to differ widely from many—very many—who have spoken to the writer, and others who have written to him, among whom are some of our best thinkers and some who

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have stood up, since the very beginning of our religious movement, for the purity and simplicity of the Christian religion. It had settled the question in the minds of many of these, until you revealed to us the fact that "it is nothing more than an *ignoratii elenchi*." You generously propose, however, "to point out the fallacy in all my argument," and I on my part will give you close attention while you attempt to execute this task.

You begin by admitting the generic application of the "great principle" set forth in my article, and yet deny that its application excludes that for which you contend. You say I "labor earnestly the great principle which has never been in controversy, and take for granted the identical point which ought to be proved," and this you proclaim to be "the fallacy which characterizes the whole argument." Permit me to say that if you *now* accept this principle in its fulness you certainly in your first article ignored its application in several departments of the Christian religion, for you there limited "the faith" to the elements of the gospel and spoke of every thing beyond these limits as "an outside matter" and within the sphere of liberty. Nor do I see how you can even now consistently accept this principle in its full *generic capacity* without abandoning your position respecting the point at issue. Remember that according to this great principle, divine law prescribes for us every element of public worship, and of church government, as well as of the gospel. I referred to a passage in which Paul, after enjoining certain acts of religious worship, significantly adds: "And whatsoever you do, in word or deed, *do all in the name of the Lord Jesus*, giving thanks to God the Father by him. 2. Col. 3. 16; Eph. 5. 19.—Now if all things in Christian worship, as in every other department of the Christian religion, are to be done "in the name of the Lord Jesus" or *by his authority*, and if this is but an application, in one department, of "the grand generic principle of the Christian religion," do we not ignore the principle itself when we innovate in this department, as much so as when we innovate in any other? When, in acts of worship, you play your "accompaniment" on the organ, as you are pleased to call it, do you do this *by the authority of the Lord Jesus*, any more than I would if I were to play an "accompaniment" on a fiddle or a "Kettle-drum?" Now although you have had this passage before you and others that are equally as clear, you are still calling for the au-

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thority by which the practice in question is excluded. I ask you, my brother, in all candor, does not the passage exclude *everything* offered as worship that cannot be done "in the name of the Lord Jesus, or by his authority?" It seems to me that in order to be consistent, you will have to abandon our great principle, now fully recognized by us both, and fall back on the opposing principle as stated in my article, and demand a "*specific*" *scriptural condemnation* of the practice in question. Seeing that this would lead, however, directly to the result pointed out in my article, you object and say that you "do not hold that what the scriptures do not specifically forbid may be considered as within the domain of Christian freedom." What then? You add: "What I *do* hold is, that the scriptures condemn nothing which is not either *generically* included in their *prohibitions*, or inconsistent with their *requirements*." But mark you, this is the very kind of scriptural prohibition I have adduced as against the practice in question. For this "*generic*" prohibition is involved in the application of "the grand *generic* principle" for which we have been contending. You must then either admit that the required prohibition has been adduced, or boldly endorse the principle that the scriptures do not condemn an innovation, they do not specifically name, and that what they do not thus specifically condemn may be considered as falling legitimately within the sphere of Christian liberty. To this principle, as thus stated, you are, in my judgment, certainly committed by the exigencies of your position, yet this principle in its diversified application would, as we have seen, open wide the door for all kinds of innovation in all the departments of faith. For these, you remember, I do not hold you *morally*, but *logically*, responsible.

We must go back again for safety to our grand generic principle, as neither of us seems to be willing to shoulder the responsibilities of the opposite principle. Together, my beloved brother, let us plant ourselves upon the broad, safe basis of "the faith," in its amplest signification, and gird ourselves with the great, omnipotent principle of "authority" and "inflexibility" as extending to every department of the Christian religion, determining for us *every element* of the gospel, of church government, and of public worship. You say you agree with me that "the ordinances of worship must all be preserved as we have received them from the apostles, and nothing be thought of as a substitute for them and nothing be blended with them, that has the least tendency to neutralize

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their power, or formalize, secularize, and carnalize our worship." You "also believe as heartily" as I do that "nothing whatever is legitimate which in any way conflicts with the elements of piety or the essence of spirituality. Much less should anything be admitted which takes the place of these or supercedes an ordinance of God." You deny, however, that these are the effects of your "instrumental accompaniment," and say that assuming them to be such constitutes "the weak place" in my argument. Now before we consider the "distinct issue of fact" which you here make, allow me to recall your attention to the *nature* of the great principle which you have accepted, according to which the practice in question is prohibited, whether its effects be of the character just described or not. How can we heed the injunction of Paul—"Hold the traditions which you have been taught"—"Keep the ordinances *as I delivered them to you*"—if we make *additions* to them, of our own, any more than if we should make subtractions from them? The rules of addition and subtraction are alike inapplicable in any department of faith where *all things* are determined by divine law. Is not 'the word' a perfect rule by which the man of God is "*thoroughly* furnished to all good works"? We may *improve ourselves* more and more by approaching nearer and nearer to this perfect standard, but he who undertakes to 'improve' the Christian worship by the *addition* of 'self-chosen' elements to those which God in his infinite wisdom has dictated to man, practically challenges the wisdom and perfection of 'the word,' no less than he who undertakes to 'improve' the gospel! I do not object to your phrase, 'improve the singing,' for this implies the improvement of *ourselves* in an act of worship dictated to us; but we will deceive ourselves if we dream that the use of an organ or melodeon can effect this. The soul is elevated upon the wings of true devotion, alone in the *use* and *exercise* of its *spiritual functions*, and not by the sensuous spirit of an outward musical instrument.

But what is the real effect produced by the introduction into our worship of this outward additional element? And this brings us to the consideration of the "issue of fact" presented by you. You deny that its effect is to formalize or carnalize our worship, or to supercede the ordinance of singing and thereby become a *substitute* for this delightful part of worship. Now to decide this 'issue of fact,' a few *facts* belonging to the history of the practice in question must be noted. It was first introduced into public

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worship by Gregory the Great, about the middle of the sixth century. "Great attention was paid by him to the rhythm of sacred music, though regardless of poetical measure and rhyme.—Both prose and poetry were sung in a peculiar chant by a choir of singers. But his music became so complicated, that a good proficient in music would scarcely master it by diligence and skill in less than ten years. For the cultivation of this style of sacred music singing-schools were established, the leaders of which rose to great distinction. *Instrumental accompaniments* were introduced, and *especially* that of the organ, which was transferred from the theater to *the church*, as an instrument of sacred music. Church music was thus a refined art of difficult attainment and limited to a few professional singers. The congregations were by the exigencies of their condition, *excluded from all participation in it.* The devotional tendency of sacred music was lost in the artistic style of its profane and secular airs. Thus, *like our modern church*, the ancient soon impaired the devotional tendency of sacred music *by raising it above the congregation*, and limiting it to an orchestra or a choir, as they did that of their prayers, by restricting them to the cold and formal rehearsals of a prayer-book."—COLEMAN'S ANCIENT CHRISTIANITY EXEMPLIFIED, Page 331.

How do you like the origin of your "instrumental accompaniment" as seen in the light of this historical extract?—transferred *from the theater to the church!*—an origin truly befitting the practice in question. And its tendency, what about it? for this is the matter that concerns us just now. The historian states the effect to have been the banishment of "the devotional tendency of sacred music" from "the *congregation*" and its limitation "to an *orchestra* or a *choir*." And he adds that as it was in the "ancient," so it has been "in the modern church"! For an illustration of this remark of the historian, I refer you to an article taken from the N. Y. Herald and republished in the January Harbinger of 1868; from which we propose to make one or two extracts:—"In public worship New York now absolutely wreaks its religion on music. No amount of puritanic declamation has been sufficient to stay the progress of this instinct, and no pleading on the part of elderly clergymen for simplicity of form has been of any avail. To-day an organist without an elaborate programme of solos, duets and quartets, would sit as uneasily on his cushioned

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stool of a Sunday morning as would the leader of a concert under similar circumstances on every evening of the week." How similar to its origin is this practice in its history?—"An elaborate programme of solos, duets, and quartets" *substituted* for the heaven-ordained worship of the Most High, *against* all *entreaty* "for simplicity of form" by "elderly clergymen." And what is the effect of this as noted by this secular editor? "Practically, the fashionable religion of New York is already a vague theism, which depends upon music for its interpretation, and which expends a great deal of talk on faith and like topics, without meaning a word of it. There is in other words, at this day, none of that simplicity of practical faith which formerly prevailed, and which in theory, forms the corner-stone of the apostolic system."

With such a history of the practice in question before your eyes what do you now think of "the distinct issue of fact" between us? Do not facts conclusively show that the uniform tendency of this practice is not to 'improve the singing' of a congregation, but to destroy it and become a *substitute* for this ordinance of worship? Your "instrumental accompaniment" soon turns out to be not an "accompaniment" but *the main thing* in the worship—the central controlling element. You cannot evade this by calling it the "abuse" rather than the legitimate use of the institution.

The facts, my dear brother, prove this to be the *history*, the natural working and tendency of the custom. Your exhortation to "the churches which have instruments" to "see that they are not abused; see that they do not supplant but rather assist the congregational singing," might as well be dispensed with. The instruments will prove to be too strong for you. There is, indeed, from my stand-point, as great an incongruity in this exhortation as in first sanctioning a mourner's bench and then entreating that it be not abused. This "auxiliary" in the gospel scheme—this *addition* to a department of faith which was already complete, was not designed in its introduction to "supercede an ordinance of God" any more than was the *addition* of "instrumental accompaniments" to another department of faith equally complete in its divinely ordained ordinances, without these officious human "auxiliaries."

I think that even you will now concede that I have abundantly re-enforced what you regard as "the weak place in my argument." The truth is, my argument proceeded upon the supposi-

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tion that the effects of the practice in question were too well known to be called in question. I supposed that you, like Bro. Pendleton, would contend that granting the evil tendency of this custom, we could not legitimately oppose it from the stand-point of faith. You had said that you could "understand how brethren should think instrumental music inexpedient; * * * but when they assume to place it on the higher ground of the faith, and declare it to be unscriptural *otherwise* than as being inexpedient, "you grew dizzy &c." Now my purpose was to show that this practice as certainly conflicts with "the faith," as the mourner's bench, affusion, and the like, and that it should, therefore, as much as these, be opposed by us from "the high ground of the faith," since they are all alike condemned through the application of "the grand generic principle of the Christian religion." This, I think, has been done in a three-fold way. In the first place, if authority, inflexibility, completeness, and perfection appertain to public worship, as to every other department of the Christian religion, then all additions and subtractions *as such* are condemned by our principle, and are inconsistent with the command to "keep the ordinances *as they have been delivered* to us." My argument is thus complete without touching its "weak place" as you consider it; and the parallelism of "instrumental accompaniments," the mourner's bench, &c, is maintained as far as the exigencies of my argument demand. In the second place, all of these innovations, in their natural tendency and practical working, as shown by their history, actually become *substitutes* for divinely ordained ordinances. They are thus in sinful antagonism with "the faith" which extends to all other departments of the Christian religion in its inflexible and authoritative character.—They are all alike, in the third place, generically condemned by such individual passages as require "all things" in every department of faith, to be done in the name of the Lord Jesus." A passage which answers the same purpose by prohibiting all "self-chosen worship," you think has not been properly applied by me. I quoted it to establish the applicability of our great principle to public worship,—to show, in other words, that "inflexibility" extends to this department of the Christian religion; and as you admit that "it teaches that no self-chosen worship is acceptable," you admit the correctness of its application as made by me. But strange to say while you admit that it condemns all "self-chosen

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worship," you object to the use I make of it, simply because it speaks of a certain *species* of "self-chosen worship." You say it teaches also "that when men, like our good brother Grubbs, for example, would prohibit us from doing things that are perfectly innocent in themselves, as 'touching' or 'tasting meat,' or, say, playing on a melodeon, that we are not to submit to such precepts. That in things indifferent, Christians are free." And in another place you hope that "I will yet perceive that Christianity is almost as far removed from Puritanism on the one side, as from Romanism on the other." Now, my brother, I have no "precepts" of my own to preach, neither in "things indifferent," nor things essential. If I do not take my precepts from the Scriptures, I pray you disregard them. But while this is certainly your liberty, take care, in the meantime, that you do not stigmatize as "puritanism" a close adherence to the "faith once delivered to the saints." I beg leave to remind you that your argument under this head is the one constantly used by the advocates of dancing and of theatre-going, in justification of their devotion to the world.

Finally you bring forward the 87th Psalm, "to show that the use of organs is not inconsistent with the requirements of worship." "And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah. *As well the singers as the players on instruments shall be there:* all my springs are in thee." I had thought that we, as a people, relying on the New Testament as the all sufficient rule of our religious life, had long since discarded the dangerous practice of basing any part of that life upon doubtful interpretations of Old Testament prophecies. Two things are here in your way. First, the language does not suit a description of spiritual Zion. Men were "born in" literal Zion; but they must be born again *in order to enter* spiritual Zion. "Except a man be born of water and of the Spirit, *he cannot enter* the kingdom of God. Yet you say: *in* the church, men are born of water and of the Spirit!" Again, If it be spiritual Zion that is meant, the prediction and its fulfillment do not correspond. There were no "players" in the apostolic church, nor for over five hundred years afterwards. They made their appearance for the first time, as we have already seen, just when the grand apostasy was swel-

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ling itself out to its full proportions; and thus in spiritual *Babylon*, rather than spiritual Zion.

How slender the foundation on which the practice in question reposes! How strong the rock of "faith" on the other hand on which we as a people have planted ourselves, from which firm basis we may successfully hurl back the countless innovations and inventions of men.—Your brother in Christ,

I. B. GRUBBS.

Duty of the Church to Young Christians.

NO. III.

"*Is the Church training the young Christians for service in the Lord's vineyard?*"

I do not solicit a speedy answer, whether a reckless affirmation or an indifferent and superficial negative.

Pause, ponder and weigh the whole matter, for a lion is in the path, victims are strewn everywhere—your own children may yet be devoured and their blood stain a parent's garments.

Ah! somebody's child is dying every day, killed (or rather, we might say, allowed to die) by the church, which assured to it not only present security and happiness, but life and blessedness forevermore.

Henry had listened fervently to the proclamation of the truth, and when convinced that he ought to be a Christian, he made the good confession calmly and boldly. He accepted the salvation of God and the outstretched hand of the church in the fullest assurance of faith and with the brightest hopes and gravest considerations of the attendant obligations. He started for heaven with a buoyant heart and "feet shod with the preparation of the Gospel," but what hindered him that he did not run well to the end? He was welcomed most cordially into the family fold, the honors, the privileges, and the blessings of the church, like rich viands, were presented to him; a full statement of his heritage here and hereafter was detailed in captivating terms; he had entered heaven upon earth and was entitled to many things, of which we talk too much and realize too little. The precious treasures of heaven and earth were vouchsafed to him.

I would remark here that when the young surrender their hearts

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to the Savior, there is frequently involved the severest exercise of moral and Christian heroism.

The afflicted ones of earth may well seek the Great Physician and desire the balm and oil of consolation.

The mourners, who cast long black shadows on the streets and thoroughfares, and make desolate homes the saddest places beneath the heavens, feel mighty drawings towards the "Man of sorrows," who having been touched in the same points, knows how to comfort and succor the mourner. The sorely bereaved of our race, whose hearts pine for the sleeping ones, who have gone to people the "Great City of the Dead," and who in their disconsolate loneliness, like Rachel of old, find no competent Comforter, eagerly cling to the unfailing husband of the widow, father of the orphan and Him who sticketh closer than a brother. And the man who has long walked up and down in the world and probed it to the bottom,—who has viewed from every stand-point possible to the career of a busy worldling, the strange evolutions of society—dug to the rocks—delved through the mines, and clearly observed every spoke in the wheel of life, may in keen disappointment exclaim, "All is vanity and vexation of spirit"! and gladly turn to the narrow way, in quest of the unchanging, the solid and eternal life beyond.

But we should remember, that to the young, this world is a gay and festive thing. Its pleasures, licenses and favors wear a charming livery and resound with harmonies which strangely woo the uninitiated heart. The young have not drained the cup—the bitterness is in the dregs. To them the giddy round of the world presents the rainbow hues of a thousand promises and they have not yet proved it hollow and evanescent. They do not give up the world because they know it is treacherous. They do not enter the church, because they are proscribed by society without, but devoutly confiding their souls to Christ, they bravely sunder their identity with a world which, with the life thereof, is positively disreputable, and seek existence with its consequent peace and entertainment among the people of God.

They come to us, to live the new life, to find amongst us those elements which will make them contented and happy, to be led farther along the road by our godly walk and conversation, to be urged and strengthened by our counsel and affiliation, and to be

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bound closer to the Cross by the tender and uniform expressions of true discipleship.

The birth of a child, whether into the natural or spiritual family is a great social boon, and in both estates there are appropriate rejoicings. From the grayhaired elders down to the lightest hearted members of the body, every one bids the "babe in Christ" a cordial welcome, and then settles down on the fact, simply, that he is a member of the church.

Ah! here is the error, here the rock of offending; we settle down satisfied, because the child is amongst us, rather than starting to our feet, earnestly to nurse him with the gentlest care and guardianship, feed him with the pure and unadulterated milk of the Word"—train him by the holy promptings and restraints of the law of Christ, and educate him by suitable lesssons of the wisdom, knowledge, motives and aspirations of our divine religion.

When the church chanted her welcome to Henry, he rejoiced in the possession of so many sterling friends—so many loving brothers and sisters who hymned their heart relationship—the strength of the ties which bound them to him, and he expected, that though a humble drop, they would not suffer him to mingle so completely into the mass as to be individually forgotten by them. He moved through the week in the business of the world, and toiled for the food which his family ate, the raiment they wore, and the home which sheltered them, whilst the memory of his Savior and the hearty greetings of the church, lifted him above the turmoil—the strife—and the troubles which were his portion, and he gratefully realized the fatherhood of God.

But O my soul, what a vast change comes over him and strikes the tenderest chords of his nature, when he visits the house of his God at the next regular appointment of the church. His appetite had been sharpened for her society and communion. She had given him a title and a deed to the immunities and a full interest in all that made her so desirable and precious to his soul. Still his coming—his presence—and his going, were so much like the falling of the leaf in Autumn—such natural events, that scarcely any notice was bestowed upon him. A week ago, he was the object of pleasant mention and affectionate promise; to-day he is personally almost unrecognized by his own. Very few, and they his familiar friends, give him the family salutation—the word and look of fellowship. His name is recorded

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in the register of the church, and by the registrar of the Great Father, but is it in the remembrance and in the hearts of his brethren and sisters.

He returns to his home and the toils and besetments of busy life, but who prays that he may be kept from the evil that is in the world? Henceforward he has a seat in the sanctuary of his Father, but how much vital satisfaction—genuine spiritual life and social fraternization with the family of God?

The young man needs the homelike influences of his Father's hearthstone to eliminate the noble traits of the Christian character in his inner and outer life. He needs that high entertainment of social existence and employments, which refreshes, invigorates and establishes those reputable, wholesome and lovely practices and pursuits, without which, the Christian vocation is a soulless, meaningless profession, and a painful and monotonous routine of ceremony and profitless labor. He needs the warmth of the family heart—the kindly glance of the family eye—the pressure of the family hand and the comforting sound of the family voice. But he is made to feel his sheer insignificancy, because a brother's love is too feeble to warm him, the family eye looks too much on the things of its own to spare many glances for him,—the family hand is small, and rarely grasps in an intelligent temper the peculiar condition of the young—and the family voice utters, comparatively, little that wins, edifies and builds up his emotional nature.

If the church, therefore, fails to satisfy the longings of the young, who have imbibed this as readily as any other truth,

> "Religion never was designed
> To make our pleasures less"—

if she does not make provision for their spiritual enjoyment, what party is accountable to the heavenly Father, when they seek other society, other scenes and other enjoyments? Why do they appear in the ball-room, the theatre and various other places of social entertainment, not only of questionable merit, but absolutely of great detriment to their Christian rectitude and perilous to their moral purity and their vital status in the church?—Mainly because she does not afford them the opportunity and the occasion for the recreation and exercise of every faculty in its legitimate office whether of mind, body or soul. Had she done so,

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many a burnt child had never approached the fire. Many a child had not been engulphed in temptation, and thousands more had been plucked as brands from the flames.

Henry lost his confidence in the brethren; for he met them daily upon the streets and in places where full recognition was unquestionably certain; but they gave no token that a single tie subsisted between them. Even the Elders, who are said to be entitled to veneration and love, "because they watch for souls" passed by him as if he were the veriest stranger and still a miserable outcast.

He lost his confidence in the Savior, because his social basis had been sapped and undermined and the fondest anticipations and the proudest hopes of his new life in this world, had been ruthlessly crushed within him. He had expected to be fenced in by the social privileges of the Church, and his enjoyment of them would so far exceed any thing he had known before, that they would remain a perpetual safeguard to save him from seeking again, the "beggarly elements of the world."

Gradually he forsook his "heavenly place in Christ," and the Church seemed not to know or practically to care that a child of her adoption was falling into the power of the Arch-enemy.—Step by step, he descended into the abyss of vice, and the Bishops of the fold called not the roll to ascertain the missing one.

Domestic violence perpetrated by a member of her Communion, now only nominally, and which outraged the locality of the crime, stirred no feeling of any practical value or merit in the bosom of the Church, and brought no salutary service to the offender or the injured.

Twice, the dread recourse of self destruction was attempted, but the church, though fully apprised of the man, his tendencies and inevitable destiny, raised not her hand to stay the deadly agents, and her record unquestioningly still held his name in fellowship with unfallen names, until his body finally descended into the dishonored grave of a suicide.

When did the church forsake him? at his death? or earlier? when he became a drunkard and a violent man? or while he still walked with God in the integrity of his heart and the purity of his life?

The verdict of the Coroner's inquest told the world that he died by his own hand; but the inquest held by the Great Coroner,

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evolved an additional cause for the catastrophe, "and by the wanton neglect of the church."

In conclusion, I repeat the question with which we started.—Is the church in every place training the '*social life*' of the young Christians for service in the Lord's vineyard?

LOUISVILLE, DEC. 1868. THOMAS D. BUTLER.

THE CHICAGO TUNNEL AND MOSAIC BAPTISM.

I. COR. X. 2.

The *Advance* of Chicago, a prominent and able Pedobaptist paper, took occasion not long since, in speaking of a visit to the tunnel under the river in that city, to refer to Dr. Carson's exposition of 1 Cor. x. 2. The allusion, doubtless, is to his exposition of this passage in his work on Baptism, as found on p. 119 of the American edition. The *Advance* is disposed to be facetious over the matter, and attempts to turn Carson's exegesis of the words of Paul into ridicule,—a very poor attempt, and little worthy of the intelligence in theological and exegetical study that ought to belong to the conductors of an eminent religious Pedobaptist Newspaper. The *N. Y. Observer* also, quotes with evident pleasure a part of this paragraph from the *Advance*, and serves it up in all its piquancy to its readers. The *Observer* claims to be very broad and Catholic,—always of course strictly evangelical, in its Christian tendencies and aspirations;—it would scarcely consent to, but would most probably resent, the charge of being a very strict Pedobaptist paper. Yet, somehow, no clever thrust at the distinctive position of Baptists, especially as to the mode of baptism, escapes its Catholic-spirited watchfulness over the 'evangelical denominations,' all of whom it claims lovingly to foster under its wing. Ever and anon it knows how to deal blows, mostly in the way of light arms and light artillery, against the ground that baptism is believers' immersion, and never pouring or sprinkling. The *Observer* is especially hostile to the translation of the corresponding words in the original by *immerse*, *immersion* &c, in the New Version of the Bible Union. This 'exclusiveness,' this un-Catholic position on the subject of baptism of the immersionist 'denominations' is a sore grief to this venerable oracle; and it would be joyful day when it could chronicle the

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fact, that Baptists of all classes had consented to recognize the affusion and sprinkling of infants as a baptism as valid as the immersion of a penitent believer. What a happy day this would be in the believing world! what wounds would be healed! what glad 'heavenly communions' held! what a harmony and union amid differences! what peace and love!—when every evangelical denomination could 'sit under the vine and fig-tree of its own creed, recognized by all the others, and none disposed 'to molest it or make it afraid;'—no one to disturb in any unfraternal and un-Catholic spirit the favorite religious tenets of any one, however unfounded in the word of God and however false and fatal to the spirit and doctrine of Christ and the life of God in us, these tenets by some may be regarded. We fear however, the wished-for happy day for this recognition of Pedobaptism will never come, and the *Observer* and *Advance* must remain inconsolable. *Some* Baptists, for aught we know, may yet come to this, Baptists who, eager for the breaking down of the painful partition wall baptism creates, are upon diligent search making the happy discovery that 'baptism is no pre-requisite to the Lord's Supper' and has really nothing to do with it. But beyond the discovery of this new truth by these seekers, we fear the progress of things will rather be against than for the recognition of infant baptism. But enough of these reflections, which have been awakened in us by the spirit of the captious criticisms so frequent in this class of papers, and of which the one referred to in the *Advance*, is but a specimen.

The *N. Y. Observer* gives us the remarks of the Advance in the following style:

IMMERSION IN A TUNNNEL.—A curious question is raised by a writer in the *Advance*. It appears that Dr. Carson, an eminent English Baptist, commenting on 1st Cor. x: 2, [The Israelites] "were all baptized unto Moses in the cloud and in the sea," says: "Moses 'walked on dry ground.' He got a dry dip. Could not a person, literally covered with oil cloth, get a dry immersion in the water?" After quoting these words of Dr. Carson, the writer adds:

"Determined exegesis is adequate to any emergency, even that of 'a dry dip.' Somehow, as we passed through the tunnel, [the one lately completed under the Chicago River,] on New Year's

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day, we thought of Dr. Carson's exegesis, and that according to him we were unconsciously being baptized in the very manner of the Israelites, by 'a dry immersion.' As Dr. C. claims that such a passage through a tunnel is near enough to immersion to constitute baptism, have not our Baptist brethren apostolic (or at least Carsonian) authority for dispensing with their baptisteries, and substituting a walk through the tunnel?"

So much the Observer gives. The *Advance* however, reasons further thus:

"It will be observed that the Israelites crossed the Red Sea by an extemporized tunnel, formed by the wall of water on each side, and the cloud overhead. In what sense, then, were they baptized unto Moses? Other than Baptists have held that they were so baptized (1) spiritually, when they avowedly took him for their leader by following him through the Red Sea; and (2) literally, when the rain *sprinkled* them on the passage, as mentioned in Ps. lxxvii, where, in the description of the crossing, it is said, 'The clouds poured out water.' Otherwise it is recorded, in Ex. xiv. 22, that 'the children of Israel went into the midst of the sea, upon the dry ground,' so that there was plainly no immersion."

We refer to the remarks of these two very prominent and very respectable papers, first, to thow the hostility on the part of Pedobaptists to immersion. Deny such a charge as they may, this hostility is too prominently and too constantly evident not to be seen and known of all. Now, in the face of the unquestioned and unquestionable fact, that, to say the least, the overwhelming mass and force of the evidence, in philology, history, and scriptural exegesis is in favor of immersion and against both affusion and aspersion,—so overwhelmingly that many of the most eminent Pedobaptist scholars as theologians, church historians, and philologists, declare the exclusive claim of immersion as historically apostolical baptism, to be beyond all doubt,—in the face of all this, we say, is it not most surprising that Pedobaptists should seek thus perpetually to decry and degrade and rule out of practice, immersion, and seek to establish, not only by divine right of pre-eminence, but more and more in spirit, intent and practice also of positive exclusion, sprinkling and pouring in its stead?

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It is one of the most manifest instances in the whole history of Christianity of apostasy from the law and example of the Word of God; an apostasy obstinately persisted in against all light, and that leads men, claiming to love Christ and to reverence his law as above all else, not only to prefer what are notoriously but human substitutes for divine ordinances, but even to labor in every way to dishonor the real ordinances of God, ordained of him in the direct language of authority and law, and sanctified by him in example in Jesus Christ the Lord! and this is done with the feeling of entire candor and piety. To such fearful extremes of aberration does a departure from the precept and practice of the Bible not seldom lead.

But we have yet another object in bringing this special case before our readers; and that is, to show the narrow bigotry of one class of Pedobaptist theologians, and contrast with it the more enlightened and freer spirit and judgment of another class; whose higher knowledge, furthermore, decides in these cases positively against the former and for us.

Within the limits of what is usually called orthodox or perhaps more properly, evangelical, Christianity,—(with the free-thinking rationalistic world we have, as to these questions, nothing to do,) there is nowhere greater doctrinal intolerant narrowness and bigotry than right here in our own land of liberty. Sects and parties dragonize over their thinkers, their speakers and writers to a degree that must seek in vain for a parallel on an equal scale in the Old World. Such strange contradictions does the curious, eventful history of man show! By the side of the fullest toleration of sects in the enjoyment of equal religious, social and civil rights, there exists extreme theological and doctrinal bondage within these sects. In America this bondage is the rule, freedom is the exception. Persons on this side of the ocean, who are unacquainted with the theological life in Europe, especially on the Continent, in the extravagance of their notions of American preeminence in all things, believing everything here to be freedom, there to be bondage, are very naturally led to suppose that precisely the reverse is true of what we have just stated. We are not surprised at this; it is, however, a very decided error.

To set forth in a clear light this contrast to which we have referred, we shall give some illustrations. And first, of the passage at the head of this article, the exposition of which by Dr.

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Carson, is the subject of the facetious ridicule by the *Advance* to the evident enjoyment of the *Observer*; and we may take the spirit and conduct of these journals as illustrative of American Pedobaptism generally on this subject. The offense of the exposition is that it illustrates immersion as baptism; this is the head and front of the offense,—nothing else. Now let us set along side of the words of these representative, oracular Pedobaptist organs, the exegesis of this passage in Dr. Lange's *Bible Work*,—this great German Commentary, representing the highest theological learning of evangelical Germany. The commentary on the Epistles to the Corinthians, is by Dr. Kling, one of the most eminent theologians in Europe:

"*For I would have you to know, brethren, that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea—.*

"The νεφελη (cloud), is the symbol and medium of the divine presence for Israel,—the pillar of cloud, Ex. xiii. 21, &c, which as a protection spread itself out over the train, (hence ὑπο, *under;* compare Ps. 105: 39). With this miraculous protection and shield is immediately connected the miraculous passage through the sea, Exod. 14. Both together as a decisive salvation from a hostile power, is to him (Paul) a type of baptism, which he at once proceeds to develope, in which the cloud and the water, as of the same nature, are taken together (not as a symbol of the Spirit), as the element into which they entered and into which they, as it were, immersed themselves *(sich untertauchten)*, in order afterwards to emerge from it again. But he says, according to the correct reading, εβαπτισαντο,* inasmuch as there occurred, just as in

* The point of Dr. K. here is, that the original word is in the Middle Voice and not—εβαπτισθησαν, in the Passive Voice, as translated in the Common Version. This is no doubt correct, and is important to note, as it indicates an act of their own motion and intention,—what they did themselves and for themselves, as a self-conscious act of faith and trust in God and Moses, produced by the wonderful displays of God's miraculous interference in their behalf. In accordance with this, in the translation, Dr. Kling does not give, wurden getauft—*were baptized*, as the English version has it, but, liessen sich taufen—*gave themselves to be baptized.* It is much to be regretted that the reader of the English translation only of Lange's Commentary loses the full benefit of the entirely new critical translation that, as a ground-work of the commentary, runs throughout the whole of this admirable work.—C. L. L.

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baptism (of adults), a sinking-of-one's-self into, and yielding up to, the divine manifestations of grace. So Melanchthon: fiducia verbi Mosis commiserant se aquis,—*relying on the word of Moses they committed themselves to the waters.* The words 'into Moses,' cannot mean, under the auspices or direction of Moses; but, as always with βαπτίζεσθαι, it shows the relation, the fellowship, into which they entered with Moses, as the servant of the Lord by whom they received the salvation or divine exhibitions of grace; with which was also connected the obligation faithfully to obey him, as a leader divinely ordained and declared by glorious miracles."

Compare now with this exposition of Dr. Kling, that of Dr. Carson:

"The passage of the children of Israel through the Red Sea is figuratively called a baptism, from its external resemblance to that ordinance, and from being appointed to serve a like purpose, as well as to figure the same thing. 'Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea,' 1 Cor. x. 1. Here they are said to have been baptized. There can be no doubt, therefore, that there is in their passage through the sea, something that resembles both the external form, and the purpose of Christian baptism. It was a real *immersion*—the sea stood on each side, and the cloud covered them. But it was not a literal *immersion—in water*, in the same way as Christian baptism. It is, therefore, figuratively called by the name of the Christian ordinance, because of external similiarity, and because of serving the like purpose, as well as figuring the same event. The going down of the Israelites into the sea, their being covered by the cloud, and their issuing out on the other side, resembled the baptism of believers, served a like purpose as attesting their faith in Moses as a temporal savior, and figured the burial and resurrection of Christ and Christians, as well as Christian baptism. If Christian baptism is a representation of burial and resurrection,—and if the passage of the Israelites is called a baptism, we are warranted in supposing that both have the same figurative meaning. It has been argued by some, that the Israelites were baptized by the rain from the cloud, and the spray from the sea. But this is quite arbitrary; for there is nothing said about rain from the cloud, and

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spray from the sea. It is not in evidence that any such things existed. On the contrary, as they would have been an annoyance, there is reason to believe that they did not exist. The baptism of the Israelites in ver. 2, is evidently referred to their having been under the cloud, and having passed through the sea, as stated in the first verse.

"Dr. Wardlaw asks in astonishment, 'Are our brethren not sensible of the straining that is necessary to make out immersion-baptism here?' Not in the least sensible of any straining, I can assure Dr. Wardlaw. But we do not strain to make out a literal baptism, as respects an ordinance to be performed as an appointment of God. Surely there is no straining, to see in this fact something that may darkly shadow a burial. There is no straining to find in it something corresponding to Christian baptism, though in all things it does not identify with it. However ridiculous this *conceit* may appear to Dr. Wardlaw, it is the very thing asserted by the Holy Ghost. The Israelites, by being *under* the cloud, and passing through the sea, were baptized into Moses.—By venturing to enter into the sea, they professed and exhibited full confidence in Moses as sent of God to lead them out of Egypt to Canaan."

It will be at once seen, on comparison, that these two developments of the passages are one and the same,—Dr. Kling of course writing without any knowledge of or reference to Dr. Carson.—It is the obvious, simple meaning of the passage, that at once strikes the intelligent, unprejudiced reader. What avail all these weak attempts at facetiousness against Dr. Carson's exposition, when it is sustained by eminent commentators, not only on the Baptist, but also on the Pedobaptist side? What an exhibition of the frailties engendered by narrow prejudices! Dr. Kling gives his exegesis, in a simple, candid, straightforward manner, as by its obviousness beyond dispute. He gives no evidence that it ever occurred to him, that such an exposition is opposed to his education, his creed, his *party*, as a Pedobaptist, and that therefore he must seek for some other way of explanation than this obvious one; he seems, really, never to have had the fear of inconsistency with himself and with his creed, the fear of the Pedobaptist world, or the fear of giving countenance to Baptists, before his eyes. He does not even reveal the conscious regret at the inevitable necessity of such an exposition, by saying, "It

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seems to be the part of candor to admit that immersion is referred to here;" he seems to have felt no such disagreeable constraint. He evidently had no other question before him (a rare thing indeed with party theologians!) but this one: What is the truth here? We conclude on this case, by simply declaring our conviction that such an exposition of this passage by an American Pedobaptist theologian, would be *impossible;* on the other side of the Atlantic, it excites no surprise whatever. 'One day of slavery,' says Homer, 'robs man of half his courage.' The enslavement of the Pedobaptist mind of America by the force of an extreme sectarian rivalry and hostility, and to an extent also in England, on the subject of baptism, and the consequent extreme and blinded prejudice, is one of the most remarkable facts in the religious history of our age.

As Dr. Carson has thus been made the object of this very weak attack on the part of these two Ajaxes of the Pedobaptist host, we will add a paragraph to show in what appreciation Dr. Carson's work stands with the superior class of men to which Dr. Kling belongs. The name of Dr. Philip Schaff has already become familiar in the theological literature of America. He is of German (Swiss) birth, German education and culture; he sat at the feet of Neander, and other eminent Professors in Germany.—He is now Professor of Church history in Yale College. He began his Church History (in German) when Professor of Theology in the German Reformed Theological Seminary at Mercersburg, Pa. In the first volume (German edition), p. 489, to a passage, in which he maintains that 'immersion and not sprinkling was the original and normal form' of baptism,—which position he maintains by numerous citations and arguments from the New Testament,—he affixes the following note:

"— Βαπτιζω (εις τι, εν τινι, also προς τι), —the frequentative form of Βαπτω,—but according to its sense not different from it, except that the latter besides immersing, also in a derived way means to dye,—signifies in the Classics always a whole or partial *immersion*, and not every form of the application of water and thus also affusion and aspersion, without any reference to the quantitative relation of water to the object, as many prejudiced opponents of Baptists, as, for example, Dr. Dick, *(Lectures on Theology, B.* 88*)*, by all manner of exegetical ingenuities and strokes of violence, attempt to prove. Compare on this subject the Lexi-

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cons, and especially the complete exhibition of this philological argument by Dr. Alexander Carson,—'*Baptism in its mode and subjects*, ch. 2. p. 18—168, Amer. Edit. 1850. It is true Dr. Robinson in his Gr. and Engl. Lexicon, maintains that the word in the Hellenistic idiom sometimes seems to express the general idea of washing or sprinkling, and appeals for this to Luke 11: 38, (compare Mark 7: 2–4), Mark 7: 4, 8, (to which might be added Heb. 9; 10,—*divers baptisms*) and to the improbability that according to Acts 2: 41, on one day at Pentecost 3000, and soon afterwards 5000 were baptized at Jerusalem by immersion, since in the vicinity of the city, in Summer, there were only the fountain and brook of Siloam, and the houses get their water from cisterns and reservoirs. But then baptism can be performed in any large cistern or bath-house; and it is also no where written that the new converts were all baptized at once and at one place. But at all events a middle course between an immersion of the whole body and the now customary sprinkling of the forehead only, is supposable—[denkbar, *might be imagined*,—the Dr. puts the case provokingly weak for American Pedobaptists! L.], namely the immersion or entire affusion of the head, and for this certainly there was at Jerusalem at any season water enough. So that even to allow that βαπτίζειν sometimes means simply to sprinkle (more properly to wash), this signification in any case must be regarded as the rare exception from the rule, and applies according to the examples known to me, only to such cases where the object, as the hands and the drinking-vessels (Mark 7; 2—4, 8), had water poured all over them; so that in the end, it amounts in the nature of the case, to an immersion, inasmuch as the design of washing and ablution demands a total wetting of the object concerned.

"In this point of the *form* of baptism (quite otherwise is it with reference to the much more important point of difference, as to the *subject* of baptism, that is *infant* baptism), the unprejudiced historian must grant the correctness of the position of the Baptists, as also most of the German investigators do,—e. g.,—Neander, Knapp, Hoefling. It is known that the reformers, Luther and Calvin, and several old Protestant Church formularies of worship, give the preference to immersion, which beyond doubt, is far better fitted than aspersion to represent figuratively the complete purification of the inner man, and the burial and resurrection with Christ."

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Any one familiar with the course of *our* Pedobaptists, knows that it is precisely the reverse of that of Dr. Schaff; with them it would be most alarming to hear one of their prominent men talk as do these Germans; he would be marked as unsound,—as a traitor to their cause. The argument for aspersion or affusion as resting on philology, exegesis, or history, is given up to the Baptists, by such men as Neander, Schaff, and many others—but is maintained, where defended at all, on the simple ground of the *unimportance* of quantity, so the material and spiritual object are retained; holding that the Spirit's action, which is the important point, is not bound to such material conditions, as essential indispensable things. Of course, where the Word of God is accepted as the absolute rule in all matters positively revealed and ordained, such a ground of defense must be at once rejected. It is not the ground assumed by our defenders of the practice; they seek to rest it on the very grounds plainly declared by the unbiased scholars of the highest fame on their own side, to be 'exegetical subtleties, and forced interpretations.' This charge, with that of prejudice,—a very disagreeable one from such a source,—rests in its full force against such defenders.

We may, perhaps, devote an other article to the illustration still further of the remarkable contrast between American and European Pedobaptists on this subject. It is an instructive lesson, and one that should not be lost. We have an abundance of material at our command to this end. C. L. L.

It is easier and cheaper to criticize than to construct. It is easier to pick out flaws than to create and build up for the good of humanity. Let any man who has the true work of the world to do, be earnest to do what he can; and while he may feel and mark the evil that exists, and smites it with a valiant arm, let him also thank God for the good that has been done, which he can seize upon, and build upon, and construct still larger good.—*Chapin.*

Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they b clergymen or laymen; such alone will shake the gates of hell, and set up the kingdom of heaven upon earth.—*John Wesley.*

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A Sunday-School Story.

VIRGINIA THORNTON; OR, WHAT IS IT WORTH?

CHAPTER III.

The people had been invited by families for twenty miles around. Mr. Thornton was a man of such large-hearted hospitality, that he could could never conceive the possibility of inviting too many friends to come to his house at one time. To-day, the guests were only asked to amuse themselves out of doors, and he thought it would not be too much to call in the county.

"We don't know what may happen before another year," he said to his wife, "so let us have all the neighbors in to-day.—When Virgie's wedding day comes round, there is a chance that I shall be too old to enjoy the supper. Our little one will bear herself right queenly, I warrant you! How tall and graceful she is for her age, and how lively and vivacious! I'll venture to say she has good blood in her veins, wherever she was born." And then Mr. Thornton sighed.

By tacit consent they alluded rarely, even when alone, to the fact that she was not their own child. They felt that, should her own father appear at any time, they must instantly yield her up if he desired it, and it seemed as if they held their treasure on such slippery ground, they could never contemplate the happiness of her bright companionship, without trembling with a fearful consciousness that they stood upon the brink of losing her.—As Mr. Thornton ceased speaking, his wife said quietly,

"Virginia will not take the part of the May-queen."

Mr. Thornton turned sharply upon her,

"And pray why not? Is it not *her* birth-day? And is not the whole company invited in *her* honor?"

"That is very true, dear," said his wife, "but Virgie is so young. There will be a little speech to be made, you know, and certain ceremonies to be observed by the queen, more or less, all day, and our little girl is so impulsive, and so apt to forget everything but the thought that last occurred to her! I really thought she would enjoy herself better, if she would simply look on, and not feel responsible to the whole company for every one of her actions. Besides, I thought it would look a little strange, at her

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own house, to arrogate to herself the place of greatest distinction."

Mr. Thornton was in reality an exceedingly amiable and conformable husband, but his manner when suddenly provoked, was to exhibit a certain testiness that would have led a stranger to consider him quite formidable, but which his wife had learned, years ago, to construe into very feeble resistance to her wishes.

"Nonsense," he now replied, "I won't have any such thing! I had set my heart on hearing her make that 'speech,' as you call it, and seeing her make her bow to her subjects. It will be worth the whole day, just to see that. She'll look like a real queen; I know she will. She always goes at everything, with such make-believe to be the real character. I never saw anybody like her for that! She thinks she is to be queen on her own birthday, as it is so natural she should. We have talked about it, I don't know how many times! How are you going to break the disappointment to her? *I* wouldn't like to undertake it!"

And the old gentleman, who had begun by saying he wouldn't have the change, ended by very quietly accepting it as a fact.

"That is all arranged," said Mrs. Thornton, wisely forbearing to notice her husband's remonstrance, while she had the option of replying to his acquiescence, "she looked a little blank at first, indeed I think she had already pictured to herself her deportment for the occasion, and perhaps rehearsed it a few times in her own room."

"Of course she had," interrupted Mr. Thornton, in a tone of much injured feeling, "Poor thing! of course she had!"

"—A little blank at first," his wife repeated quietly, "but you know she is never bent on anything, any longer than she finds that those whom she loves wish it otherwise, and—" "The more shame to those who cheat her out of her rights!" exclaimed Mr. Thornton. "—and, as soon as she saw how selfish it would probably look, she gave it up at once."

"And said how much relieved she would feel to be rid of the responsibility," said the old gentleman ironically.

"No," said Mrs. Thornton, in the same even voice, but smiling good humoredly in her husband's face, "we both know Virgie much better than that. She is only too prompt on all occasions to undertake anything in the accomplishment of which she becomes interested," and as she finished speaking, the lady rose

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and going behind her husband, first bent over to kiss his high forehead with playful affection, then took a dainty shell side-comb from her curls, that were now a "sable silver," though abundant, and began softly passing it through his long white hair. Evidently he accepted this kind of *amende honorable* nothing loth, for he settled himself among the cushions of his arm-chair, as comfortably as if he meditated little less than actual slumber. But his voice had by no means lost its tone of irritation, when he presently spoke again.

"And who, in conscience' name, *is* to be your mighty sovereign, if my pretty Virginia is not fit for it?"

Mrs. Thornton declined to deny having rejected her daughter on the score of unfitness, but answered simply,

"I left that for the girls to arrange among themselves, merely advising them to agree upon some one a year or two older than Virgie. I have not learned upon whom their choice has fallen."

This was a month ago. How eagerly, since then, have scores of young eyes watched the weather, how many young voices have by turns chided, scolded or encouraged the gardener, at their respective homes, as the days have past, leaving their priceless treasures of sunshine or rain in the bosom of the earth!—And the flowers, first the violet, then the crocus, next the Narcessi, by and bye every gorgeous hue of tulips and at last almost the June roses have unfolded in response to their anxious watching! It is a lovely morning! This month of soft breezes and softer name, never gave a brighter to gladden Florida, the *Land of Flowers*.

To the left of the front door, a table about four feet square, had been placed, and a white cloth whose borders were embroidered with branches of arbor-vitæ and sprays of the shining-leaved wild holly, covered it. A flight of steps, painted as white as the covering of the table, led up to this miniature *dais* on the side facing westward, and surmounting it, was an arm-chair, literally covered with the most brilliant natural flowers, tastefully intermingled with the various species of ever-green native to that country, while here and there the dark, rich hues were relieved by an artificial white rose, lily or camelia, so delicately constructed of wax by the hands of Mrs. Thornton, as scarcely to be suspected of only imitating its counterpart in nature. An arch of flowers completed this royal seat, and the huge limb of an old

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maple was already sufficiently in leaf, to shield it almost entirely from the warmth of the sun.

Over in the valley to the right of Mr. Thornton's plantation, and not fifteen minutes' walk from his house, lived a family by the name of Collins. There were several boys in it and only one girl, Isabel by name, or Bella as she was called by her companions. Bella was to be QUEEN OF THE MAY. She had been unanimously chosen by the convention of girls and boys assembled to deliberate on the momentous question of electing their sovereign for this eagerly anticipated occasion. Her amiable and unselfish disposition, together with many active qualities of goodness and integrity made her a general favorite. She was but a few months older than Virgie Thornton, but the impetuous nature of the latter, leading her into many an act of thoughtlessness, made her seem much younger than the playmate, whose gentle gravity and thoughtful demeanor, never seemed wholly to forsake her, even when most engrossed in play.

Mr. and Mrs. Thornton came upon the porch and seated themselves near the door where they were to receive the company.—Louisa stood on one side just within the hall, clad in a new calico dress of gay colors with white apron, a large white handkerchief folded around her neck and crossed on her bosom, and a brand-new orange-colored bandanna, tied about her head, ready to receive the ladies and convey them to their dressing-rooms. Just behind her, stood her son Sam, now a finely grown young man, also in holiday attire, ready to convey the male visiters to the office in the far corner of the yard, where everything was provided for them to put themselves in order after a long and dusty ride. They were a race of horsemen in that country, and few of the gentlemen, or even the smallest among the boys, invited to these festivities, would condescend to be packed away among their mothers and sisters in a close vehicle. The first of the long train of family carriages soon expected to arrive, with its sable driver mounted on a high box above the horses, and its complement of outsiders, was entering the gate in front of the house.

"Mama! Mama! where is mamma?" was uttered in impatient tones from the other end of the hall.

"Here your Ma, honey," said Louisa, and as she finished speaking, Virgie stepped upon the porch.

Tall for her age, but with a round, well proportioned figure,

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and not a movement of the awkwardness and ungainliness so common to this age even in girls who mature into grace and beauty. With beautiful and abundant dark hair, just slightly inclined to curl, rich brown eyes, regular white teeth that her merry heart kept nearly always visible, rosy lips and rosy cheeks, Virginia Thornton, in her fresh, opening girlhood, stood as fair a sight as you could wish to see. Not a single dark shade of what we call a discontented spirit, clouded the brightness of her young face; and in her frank, clear eye and ready smile a sweet ingenuousness seemed to dwell constantly. She would repay the affectionate care of those who loved her, with many a bright and happy hour, and gladden their hearts by many a generous act of self-sacrificing and devoted love. In health she would be thinking always of some plan to give them pleasure, and she would nurse them most tenderly in sickness. A piece of animate perfection was his little "Fairie Queen" in the eyes of Mr. Thornton.

And yet, sometimes when Virgie's laugh was merriest, and the echo of the tones in which her mother's voice had joined her, was not still, a cloud would settle on the thoughtful brow of the lady, which never failed to awaken the ire of her husband.

"I cannot help fearing she will never learn to *think*," she would sometimes say.

"Suppose she doesn't?" the old man would answer testily, "I'm sure it will never come natural to her to be anything but sweet tempered, or to do anybody an unkindness."

"My Bible does not tell me," she would say, "that any human being is created perfect enough to follow his or her own impulses, with no curb from principle, and never fall into error."

"She is a mere child; I don't see what makes you in such haste to make an old woman of her!"

"She *is* only a child, dear, I am glad of that. But had you never thought whether your life had any meaning or purpose in it, when God gave it to you, by the time you were twelve years old?"

He caught Virgie in his arms and kissed her, as she was passing. She was dressed in white muslin, with a broad rose-colored sash, and a wreath of natural flowers tied with long pink streamers, on her hair.

"Rose-bud!" exclaimed Mr. Thornton.

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She laughed till all her glowing cheek rippled in dimples, and patted his own playfully, with her tiny hand; but she slipped from his hold rather forcibly when this had been done, and hastened on.

"Mama, do come quick about Bella's hair! she is all dressed but her crown, and she is so impatient, I mean I am so impatient to see it on her head! Have you forgotten that you promised to fasten it on? I looked through the window this minute and saw Mrs. Melton's carriage, *is'nt* it Mrs. Melton's carraige? Yes, I am sure it is, and every body will be sure to be here in no time!—Mama, *do* hurry!"

"I have not forgotten it, my Pet," said Mrs. Thornton, "but that is only the first carriage and it is but twelve o'clock, don't you see it will be three hours till the time for the coronation? you know our Queen is not to see any of her subjects, until she appears to mount her throne, and Bella agreed with me, that she should only be tired out by having to hold her head up, with particular care not to disarrange anything, while she stays two or three hours shut up in your room."

"Oh, yes, I know Bella *agreed* to that, but I am sure she would like just to *see* the crown!"

Mrs. Thornton smiled; "well, run away, and as soon as I speak to Mrs. Melton,—there, they are at the gate now—I will come and see about it." Virgie bounded along the hall and up stairs to where Bella was standing by the window looking out.

It commanded a view of nearly half a mile after reaching the main road. Several other carriages had already entered the red gate and were approaching the house, and with others that were coming in a brisk pace from both directions, at least twenty vehicles with as many young men and boys of various ages mounted on spirited horses, were in sight.

"Mama can't come just this minute," said Virgie, "and she says it is'nt *near* time for us to go down; but she promised to come and show you the crown, as soon as she can get away from Mrs. Melton. But my! just look how many are coming! There is another carriage at the gate already."

"Oh Virgie!" said her companion, "what made you trouble Mrs. Thronton about my wreath now? I'm sure she must have thought it very selfish in us, when she has so much to think of, and indeed I am not one bit in a hurry to see it. I know it must

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be beautiful, because she made it, and I am sure she will come, in plenty of time."

Virgie now drew a couple of chairs to the window, on one of which she took her seat, while she offered the other to Bella, and soon they forgot all other interests and anxieties in watching the arrival of the guests, noting who among the children were missing, as the families whom they knew alighted at the gate, and in wondering who would come next, how they would be dressed, etc.

Three of the Maids of Honor, of whom Virgie was to be the fourth and last, had arrived, and were being dressed by their mothers or older sisters, in another apartment. Virgie had been in to speak to them, to tell them anything new that chanced to have been thought of since they were last together, and to see what they were going to put on, after which she had resumed her place at her own window, and after recounting everything worthy of mention on that subject, had again fallen to discussing the arrivals, which were still frequent. Full two hours passed in this way, and Mrs. Thornton had not found a fitting moment, to steal from her guests and go to the young May Queen. The tall clock in the hall below struck two. "Dear me!" exclaimed Virgie, "did you hear that?" Then something below attracted her attention, and in a few minutes more it seemed that all the company must have assembled. No more carriages were in sight as far as they could see, and below-stairs and the long porch seemed alive with merry voices and happy laughter. Virgie's cheek glowed with excitement and her heart beat rapturously, and even the delicate color on Bella's face deepened, and her breathing came quicker, as she listened. She had drawn back from the window into the shade of the lace curtain, and her lips moved slightly.

"What are you whispering about?" asked Virgie, suddenly arrested by her serious countenance, as she turned from the landscape which seemed to offer nothing more, that she cared to see.

"I'm trying to see if I can repeat my speech," said Bella, "Oh Virgie, I never imagined such a host of people! I am so afraid I shall forget every word of it!"

"Say it out loud," said her companion, "and let me see how you know it. Suppose you stand up in that chair, and I'll pretend I'm all the people."

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"Well suppose I do," said Bella, and with great seriousness she climbed upon the proposed rostrum and delivered with a very sweet voice and clear articulation, a little rhymed greeting, suited to the character she was about to assume.

"I am sure you know it very well," said Virgie, "I don't see any use in bothering yourself any more over that, till the time comes. What *can* keep Mama? Everybody is here; I will go and remind her again."

"Oh, no, please don't," said Bella hastily, "I feel as if I never could go down, and there is a whole hour yet; please don't hurry her. Besides, you know you musn't let the people see you."

"I will just look over the baluster," said the other, "and maybe I can see Mammy and beckon to her to come up."

"Oh, pray do not, dear Virgie; I shall have to go down soon enough."

"Well, I believe you really are getting frightened," said Virgie, laughing, "I won't call Mama, then, but I'll get down the box and have it ready, and I do want to show it to you, it is so beautiful."

"I am sure Mrs. Thornton would rather not have it disturbed until she comes," remonstrated Bella, though she was not without a little natural curiosity herself to see the crown which she was so soon to wear.

"Mama won't care a *spec!*" was the animated rejoinder, and Virgie now crossed the room, closely followed by her friend.

A handsome rosewood bereau with marble top, stood on the opposite side; on it were a good many little ornaments, boxes and bottles of curious workmanship, and containing things appropriate to a young girl's toilette, but on the right of the mirror was a very beautiful vase of Bohemian glass, which Mrs. Thornton had purchased somewhere on the Continent of Europe, and which she prized perhaps more highly than any other one article of the kind in her possession. The ground was of the warmest crimson, while the delicate and beautiful carved tracery upon it, was of the most transparent white. Its customary place was upon the mantel-piece in the front drawing-room, but this very morning Louisa, usually so careful that an accident in her hands was something almost unknown, had had the misfortune to strike it with some article she was moving when dusting the room,

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and chipped a tiny, wedge-shaped piece from the edge of the glass. Mrs. Thornton had succeeded in mending it with some very fine, transparent cement, so perfectly that the broken place could scarcely be discerned, but it was not quite dry, and thinking it might be rudely handled by some of the guests, she had placed it here to be out of notice. Virgie climbed upon a chair and thence upon a pile of books which she had placed in it, and took from the upper shelf of a small closet a round paste-board box.—As she came down, the skirt of her short dress descended over the beautiful vase, and swept it from the bureau. It struck against the chair, from which it rebounded in falling, and lay upon the floor in twenty fragments. Bella made an effort to catch it as it fell, but to no purpose.

"Oh, Virgie!" she exclaimed, in utter consternation.

"Well," said Virgie, "it is done, it can't be helped, I suppose; but I don't know what Mama *will* say!"

She dropped the box sidewise on the bureau, apparently now quite forgetful of the delicate nature of its contents, hastily pushed the chair out of the way and was gathering up the glass, as the door opened and Mrs. Thornton came into the room. Her face was radiant with a kindly smile, and she had half commenced an apology to the two children for not coming sooner, when her eye caught the spectacle of her mutilated treasure. The words died upon her lips, and she uttered her daughter's full name "Virginia?" in a questioning accent of mingled amazement and distress. But she had not spoken further, ere a glance at Bella made her pause. The young girl was standing where she had been, when she stretched her arms toward the falling vase; her form was slightly bent forward, her lip quivering and tears filling her large black eyes, which she turned on Mrs. Thornton with a look that seemed a mute appeal.

"Can *she* have done it?" flashed like lightning through the lady's mind, "she, always so quiet and thoughtful, can she have been for once so careless as this?"

Mrs. Thornton could scarcely believe her eyes, and yet it seemed to her that the anxious, guilty looks of Bella Collins were not to be mistaken. But, having once conceived that such was the case, she was far too polite and delicate, to suffer one word of regret for the accident, to escape her, toward the little visitor who was under the sacred shelter of her roof. Virgie was kneeling

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over the fragments of glass that she was gathering up so carefully, and had not yet raised her head.

Mrs. Thornton had labored hard to teach this little girl always to be prompt in confessing a fault when committed, however unintentionally, but she had judged wisely, that to overlook every transgression merely because it had been confessed, would be to build this department of truth on so slender a foundation, that the first adverse breeze in after life might overthrow it and make it all in vain. Accordingly she had taken care to punish as seemed to her right. Virgie was physically courageous; more than once, when a much smaller child than now, she had braved a whipping in confessing some fault of carelessness or disobedience, had received it too, and gone on her way with a light heart and a consciousness of confidence deserved, which was, all her life long, pleasant to remember. But now, what she had done was something new. She knew she would not have a whipping for it and then the deed be forgotten; she had grown too old for that kind of punishment some time since. It would not only be her carelessness at which her mother would grieve; after all the repentance she could show there would still be this irrevocable ruin of one of the things dearest to her. "As soon as mother knows I have done this, all the pleasure of to-day will be gone," ran her thoughts. She even wished it had not happened till to-morrow. Just while Mrs. Thornton's step sounded on the landing, and whilst she pronounced her daughter's name, the young girl hesitated about speaking right out, owning her carelessness and her sorrow for it, and begging her mother to have patience with her if she could. My dears, do you know what to hesitate for a single instant between Right and Wrong, is *nearly always* certain to mean? We do not meditate any evil to grow out of the course we may take, still less do we plan any. We simply *hesitate*, and while the place of Resolution is empty, Wrong rushes in and fills up the void.

While Virgie hesitated, Mrs. Thornton spoke again.

"I see what an accident has happened, and I know you are both very sorry. Put the pieces carefully in your upper drawer, Virgie, it is possible that I may be able to do something with them. "But," she continued, now addressing Bella, somewhat to her surprise, "if not, I shall prize the simple glass, for Mr. Thornton selected the vase for me when we were in Geneva together, the summer we were married. That, you know, is now a long, long time ago."

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"I am sure you must have prized it very highly," faltered Bella, scarcely knowing what to say.

"So I did," answered the lady, hardly repressing a sigh, "but we must not mar the pleasure of this bright festival by thinking of any thing that can sadden us. Time enough for that when May-day is over! And now I must dress your hair my Love, and try your wreath on, to see if I have got it just right, though you know you are not to wear it yet awhile. Virgie seemed to think you were to be crowned up here, in a very private way."

"Sure enough," exclaimed Virgie, speaking for the second time since she climbed after the box, "I forgot all about that."

Bella seated herself before the dressing bureau, and Mrs. Thornton proceeded to take down her glossy black hair, which had been done up in very tight curl-papers since the evening before. It was very thick, and, though Bella was so young, had been allowed to grow very long. Mrs. Thornton brushed each separate curl and wound it about her fingers, then she tied a piece of white satin ribbon about her head, and began to wind the curls in and out around it, till she formed of them a sort of coronal, with here and there the end of a tiny one peeping out over the brow or hanging down a few inches behind the ears, while they were allowed to droop lower at the back of the head, making altogether a most graceful and becoming headdress. Then Virgie brought the box, and Mrs. Thornton laid the floral crown lightly upon her head, to see that the arrangement of the hair would admit of its being easily and gracefully adjusted, in the ceremony of crowning her before the company. The wreath was of pure white artificial flowers, with here and there, light sprays of green interspersed.

"Oh, how lovely!" exclaimed Virgie, clapping her hands and looking at Bella with eyes radiant with delight,—but she just glanced once into the mirror in obedience to Mrs. Thornton's suggestion; and in answer to Virgie's enthusiasm she forced such a feeble, dreary smile, that the elder lady felt disposed to be as sorry, almost, for her distress on account, as she supposed, of the broken vase, as for her own loss.

"Shall I bring the rest now, mama?" said Virgie. "Yes, my Love, bring them at once, we have not much time left to spare."

Virgie hurried out and in a few moments returned, followed by three young girls of exactly the same height as herself, and dressed in the same way, with the exception that two of them wore

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blue ribbons instead of pink. Virgie laid aside the wreath of natural flowers that she had worn since morning, and smoothed her hair. Mrs. Thornton took from the second drawer of the bureau, four beautiful floral crowns, one by one.

Two were of pink roses, for Virgie and another little girl whose hair and eyes were as dark as her own; the other two, fair-haired and blue eyed, were crowned with Lilies of the Valley and blue Forget-me-nots.

"Now you are all ready," said Mrs. Thornton, as she dismissed the last one, with a kiss, from before the looking-glass. "Follow me, and we will go down by the back stair-way to join the procession. It ought to be formed by this time."

(TO BE CONTINUED.)

From the Sunday Magazine.

THE GOSPEL TO THE BUSY.

"He saw them toiling in rowing.—MARK vi. 48.

The ship containing the disciples was in the midst of the sea, and He alone on the land. He had sent them away. He was enjoying the only real repose He ever allowed Himself—a night of solitary communion with His Father and His God in prayer. Yet He had an eye and a thought for them. Though absent, He saw them—saw them toiling—and He felt for their labour. So it is still. The Gospel to the poor, the Gospel to the young, is also, in the third place, a Gospel to the busy.

We say, to the "busy," rather than to the "working man."—We would make no mention, we would allow no thought, now, of class-difference and class-distinction: we would take in all; we would speak to women and children as well as to men; we would speak to the rich as well as the poor; to those who work with the head, no less than to those who work with the hand; and we would choose a term which shall include them all—a term which shall embrace every class and every condition of God's great family, except, indeed, that one, most really pitiable (could it but so see itself) of any, which makes affluence an excuse for uselessness, and to which Christ, the Master Workman, before He can say aught else, must address first this severe preliminary remonstrance, "Why stand ye here

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all the day idle?" Perhaps few audiences are more free than this from these drones of the human hive. The absolute idlers, the luxurious pleasure-seekers, of whom some societies are so full, are scarcely to be found, we will hope, amongst us. Busy men, working day by day in the shop, the office, or the counting-house —busy women, toiling late and early for the comfort of husbands and the decency of homes—busy youths and boys, learning a trade or getting an education—these are our hearers now. If there be some whom this description does not reach, then let us hope that even these excepted ones are busy about something; caring for the welfare of the community, or copying Christ's own example in some industry of charity. In one sense, or in another sense, let us hope that all here addressed can listen, as to a thing which concerns and which touches them, to my Gospel to the Busy.

Christ would have left His work very imperfect, if He had not spoken to the busy. Of course He spoke to the busy. Many besides Him have delivered what they would call a gospel for the busy. Even in Christ's name such gospels, which yet are not His Gospel, have been preached, are preached still, to the busy. And, as before, so now also, we will begin by a word upon these—these counterfeit gospels. When we have put them aside, we shall almost see Christ's Gospel by having seen what it is not.

There are some who say this to the busy: "Business is religion. Do your duty—work while it is day—care for your own—fulfill life's relations—be good to your family, be useful in your generation—do a thorough day's work each day, and in that day made up of days which is a lifetime; then lie down and take your rest, the rest of each night, and in due time the rest of that night of nights which is death itself—and doubt not your safety in the resurrection morning, and in the everlasting day beyond.—Business is religion. Let not any morbid self-misgiving disturb the conscience of the busy. If he is doing his duty, he must be right for heaven. Christ came not to derange earth's affairs, not to stop the wheels of human doing, but to assure each and all of a Father's blessing and an immortal reward. Do, and you shall live. Business is religion. In the multiplicity of jarring sounds and angry controversies as to the doctrine which is true, and the revelation which is divine, be it yours," they say, "to have

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worked while others talked, and to know hereafter what you have left unknown here."

That is one man's gospel to the busy.

Another's is the very opposite of this. Using sacred names freely, and largely quoting from the pages of the Bible itself, he will say this to the busy: "Of what value is it that you rise early, and late take rest? that you seek to provide for your children anything beyond the barest necessaries of the present? that you exert yourself to rise in the world, or to maintain at least the position of advantage in which you were born? One thing is needful.—Religion is business. Trample under foot the life that is. Go thou and seek, or go thou and preach, the kingdom of God. Count every hour lost which is not spent in prayer. Fling away every book but the Bible. Time is short, eternity is long; let the one go, bid the other come." This is the language of enthusiasm; not so common as the former, but persuasive, in all ages, on some lips. It has succeeded in driving some, even in our own day, into monasteries; it has infused a melancholy spirit into some bosoms; it has given a timid, doubting character to the energies of many, as if perhaps, that might be wrong which yet they must do; it has done considerable dishonour, wherever it has been heard, to the Savior's Gospel, by setting it before men as a gloomy, unpractical, fanatical system. The gospel to the busy has become, in these hands, a malediction upon business; and, while a few timid men and weak women might hear and fear, the strong, the active, and the sensible have been tempted to smile and go their way.

Neither of these is the thing we are looking for. The former is no gospel; it is just human life let alone. It is the voice of the world, not of Christ, saying, "The things that are seen are all important. Live vigorously for time, and you shall have eternity too." The Gospel of Christ is the same, we have said, for all men. There is not one Gospel of Christ for the healthy and busy, and another Gospel of Christ for the sick and the secluded. The Gospel is one, and but one—the Gospel of atonement, and of consecration, of a Savior's cross, and a divine Spirit. To tell a busy man that he has only to be busy, is to say to him, Christ will excuse you, because your time is occupied, from that cross-loving and cross-bearing which is His call to others. God will not expect you to acquaint yourself with Him in His love, His strength, and His communion. In other words, earth's strong men, earth's use-

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ful men, can dispense with Christ; it is only the weak who want, it is only the idle who have time for Him.

And the other, though in some sense a gospel, is no gospel for the busy, because it recognises no duty, it denies the possibility of being busy *and* a Christian too. It says, Give up, not your sin only, but your work. It says, Change your place and your calling. It has no echo of the glorious, the inspired direction, "Brethren, let every man, wherein he is called, therein abide with God."

It is time, then, that we should say a few things *positively* as to the aspect of the Gospel, the one Gospel, of Jesus Christ towards the busy.

1. First, then, it recognises business as the law of being. This is a great step towards the evangelization of the busy. Christ knows, God knows, that you must be busy. Therefore, if He speaks to you, it will be on this basis. If God desires you to be anything because of Christ, it will be something consistent with your being still busy. All will see the force of this. A man immersed in the labors of a profession, a woman jaded and worn out with the cares of a household, must not turn away from the Gospel on the ground that it presupposes leisure. The Gospel, on the contrary, recognizes business as the very law of being. We may state it as broadly as possible. There is no one created thing which God meant to be idle. Inanimate nature is all astir with occupation. Nothing stands still—not the stars in their courses—no, not for a moment. Not the tree, not the plant—cedar of Libanus, or grass of the field, or hyssop of the wall—rests for one half-day from the processes of vegetation. Certainly not animated being. Each thing serves some other thing, and finds its own task, and its own wage in doing so. God made nothing idle. It was not the Fall which brought in business. Paradise itself was a garden; and there was toil, though sweet and productive, in dressing and keeping it. Some kinds of labor, and some results and disappointments of labor, are of sin and of the Fall. Ministries of healing, of course, were not, till there was disease. Advices of law, of course, were not, till there was dissension—in other words, till there was sin. But work itself is the very law of being. Even the One not created claims no exemption. 'My Father worketh hitherto'—ill were it for us otherwise—'and I work.' God who rests from creation, rests not from sustentation of being. Christ Himself, when He came upon earth, came to

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toil;—to toil, first, for thirty years, in the home, yea, in the shop, of the carpenter; to toil, afterwards, for the three years of His ministry, in teaching and in healing, in charity and in devotion; insomuch that it is said of Him that evermore around the place where He sojourned "there were many coming and going"—He and His had "no leisure so much as to eat"—and if He would even pray, it must be at the sacrifice of rest—"He went out into a mountain, and continued all night in prayer to God."

Business is the law of being; so says the Gospel. Nature, in all its departments, is an industry and an activity. Man toils, Christ toiled, God toils: where the Creator ceases the Upholder begins. If God sends a Gospel, be well assured, it will be a Gospel for the busy. If the tones of that voice do not find their way into the laborious workshop which is life, into the restless mechanism which is being, be well assured of this, there is error, there is delusion, somewhere. The true Gospel, if there be one, is sure to recognize business, is sure to address itself to the busy.

2. Again, the Gospel teaches the busy how to consecrate business. It is one thing—it is not a small thing—to recognize business: it is another thing, and a far higher, to elevate business into God's presence, and to bring in upon it the atmosphere and the society of heaven. Let us think of one or two ways in which Christ does this.

He bids the busy man give *himself* first to God. This is the preliminary of all. The Gospel says to the busy man, You, too, are a sinner. You, too, have broken loose from God. You, too, need that reconciliation which is found only in receiving a free pardon for sin through the work, suffering and death of the Lord and Savior Jesus Christ. Lay hold upon the hope set before you. Draw nigh to God by one act, and then by repeated acts, of thorough confession, of heart-deep repentance, of entire self-consecration—and you, too, shall become a forgiven man, a renewed man, a consecrated man, in Christ Jesus.

Having thus taken to Himself the man, Christ next takes the *life*. The "precious ointment upon the head" must "fill the house" with its perfume. In order to this, there must be a daily renewal, and a periodical exercise, of the consecration. No man is too busy to pray. As God recognizes business, so we may trust Him to speak reasonably to the busy. God will not ask anything of him but that which he can do. Of the busiest man in the

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world God demands this—and why? because He loves him not? nay, but because He loves him, and will not let him go without a blessing—that he find time for his prayers. Even unto this day some Christians account prayer a hardship, think it gain if they can get off praying, are glad to find an excuse for cutting short, for hurrying over, yes, for defeating and discomfiting their own devotions. Strange infatuation! as if prayer were for God's sake, not for ours; as if it were the exacted, extorted tribute, not the blessed opportunity of rising on angels' wings into the company, into the presence-chamber of God! Let no morning dawn upon upon the busiest—it need not—without finding him on his knees before his God for a blessing upon the coming day. A small thing—but herein, after all, lies the sacredness of the day; a day so begun, a work thus inaugurated, has upon it already something of the fragrance, something of the true incense, of the consecration.

And Christ bids the busiest of men to take heed to their *Sunday*. I know—He has told us—that there are duties which even the Lord's Day interrupts not. Works of necessity, wants of the body, my own or another's; works, too, of mercy, sickness to be nursed, charity to be exercised, sometimes even at the cost of literal service, of ritual sacrifice—these things must be attended to, whatever the day: some professions have these matters for their province, and the nurse, the physician, and the clergyman, must work perforce even on Sunday, that God's own rule may be obeyed, and Christ's own example followed. But when these things are done, how much even of the Sabbatical rest still remains possible for the busiest. It grieves us when we see the small residuum of worship which satisfies many of the more serious of our people. Daily prayer utterly abandoned, Sunday prayer itself cut down to a minimum! One service out of three, decently frequented; the rest of the day spent how? The Gospel to the busy commands at least this—the earnest, the thankful use of the blessed Christian Sunday. You all remember the three requests made by our great philosopher, Dr. Johnson, within a few days of his death, to the great painter—one of the busiest of men—Sir Joshua Reynolds, "to forgive him thirty pounds which he had borrowed of him; to read the Bible; and never to use his pencil on a Sunday."

These things are the consecration of intervals. But is it indeed

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so, that Christ has nothing to do with the very business itself? I will say but two things in answer to this question.

First, try all your separate acts of business by Christ's rule. Is this thing, which I am thinking of doing, in the way of business, perfectly honest? Is it such a thing as I can carry to my God for His blessing? Is it according to that ancient rule, laid down in His Word, of the just weight and the perfect measure? It is astonishing—it is perfectly astonishing to a Christian conscience—how widely the world of trade and the world of commerce, the world of professional science and the world of social dealing, has departed and gone astray from the law of absolute uprightness and of conscientious honesty. Perhaps they may be rudely recalled to it some day! Perhaps a world injured by these departures, even in the estimate of selfish gain and loss, may take means, by novel combinations and unexpected co-operations, to recall the crooked to their rectitude, and to make honesty the best policy in God's world once more. Wait not, Christians, for these shocks of discipline! Let yours be already that Christian probity which has nothing to fear for itself if even the foundations be cast down!

Again, let your heaviest, weightiest employments be often in each day broken for a moment by a devout lifting of the whole soul to your God. Be assured, these furtive visits (so to call them) to your home and sanctuary above, waste no time: rather do they assist the workings of the intellect, and speed the wheels of the day's chariot towards its desired end. It is thus, not least, that the brief, comprehensive rule of the Apostle is carried into action, "Pray without ceasing." It is thus, not least, that the beautiful thought of the Psalmist is realized in the experience of the faithful—"As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore."

Yet once more: turn a life of business into a perpetual service of charity. Where is he, in any one of the lawful callings of commercial or of professional life, who may not do at least one pure, unbought kindness each day that he lives and labors. I need not stay to show this of some callings: the physician can give his counsel—it is the glory of his profession to do so—without money and without price, to the sufferer whom it would distress or ruin to be made to pay. The lawyer, he not least, can

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sometimes help, for nothing, the fatherless and widow to their rights—can give a gratuitous aid, here and there, to the ignorant and indigent, the outcast and the oppressed—and reckon these exceptional cases as tithes paid into Christ's treasury in ackowledgement of the divine blessing upon the exercise of an otherwise remunerative calling. And the tradesman, who has not offerings of this kind to offer, may yet give of his merchandise and of his store to the needy and homeless, consecrating his gains by a generous charity, and thus carrying out, in spirit, those golden maxims of the law of old time: "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow.....When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow....When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow." "Give alms," Christ said, "of such things as ye have; and behold, all things are clean unto you."

3. The Gospel of recognition, and the Gospel of consecration, is, in the third and last place, a Gospel of refreshing and consolation. We have spoken sometimes—we spoke last month—of those energies and activities within us, which make work pleasant, and which in the same degree indispose us even for a heaven of mere idleness. But we cannot forget that for a large portion of our race work goes much beyond the limit of pleasurable effort. There is a point up to which labor is not only tolerable, but enjoyable: beyond this, it becomes a pain—it may run on even into agony. To be compelled to toil when we are weary—to be under a necessity of rising early and going forth to a long day of exertion, when every limb aches and each step taken is like climbing a mountain—this is no pleasure. And alas! for countless thousands, as sensitive in every nerve, as perceptive of suffering, as the tenderest of us—this, this is life. The poor young servant, on whom, alone and unaided, lies the burden of a whole household, its food, its cleanliness, its attendance, its nursing—does *she* find toil pleasant? does she want no Gospel, if there be one, to relieve her loneliness, and to light up her darkness? O, there are those amongst us, to whom, indeed, indeed, it is no luxury to be busy! They do not find that any word of hope

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would be at this time so sweet to them as one which should promise them rest—simple rest—mere, unbroken, uninterrupted repose. And the Gospel of our Lord Jesus Christ has such a word for them. It tells of a day—it cannot be very far off really for any one—when the Great Master will say in our hearing, "It is evening—call the laborers and give them their hire." Work on while it is day—work as Christ's servants—work with Him in view and with Him in your heart—do the appointed task, as He sets it you day by day, cheerfully, thoroughly, and with a good courage—seek Him before it, seek Him in it, seek Him after it—value His Sunday, love His house, visit His table—try to be an honor to Him—try to show to others how good He is, and how gentle, and how strong, and how patient—thus live to Him, and do all things, even the commonest things, as it is written, in His name, that is, as belonging to Him, as His, His servants, His disciples, His friends; and then to you the Gospel will become less and less every day a law, and more and more each day a comfort and a repose; you will begin by degrees to anticipate, quite as a certainty, the arrival of that happiness which St. Paul describes, at once so naturally and so solemnly, in those words of peace and encouragement, "And to you who are troubled rest with us."

Rest, first. Rest, till we are rested. Rest, in the quiet grave where Jesus slept. Rest, in the holy paradise, which Jesus opened. Then, when we have renewed our activity, no longer rest in absolute repose, but rest in restful activity. A body given to us, not, like this, needy, restless, fretful, corruptible, but a body which St. Paul calls spiritual—adapted to the spirit, as this body is adapted to sense—capable, like angelic frames, of unlimited service, without want, without weariness, without pain or distress or disease, for ever.

This is the Gospel heaven. This is the far prospect which makes labor tolerable, even now. This is that rest, not so much after as in work, which satisfies the very imagination of blessedness, and makes a man say, It is enough—Lord, bring me safe into that rest, and I will give Thee thanks and praise for ever.—When I wake up after Thy likeness—the likeness of Thy blessed resting after creation, the likeness of thy blessed rest in the perpetual upholding—the likeness of Him whose meat it was to do Thy will all the day, and whose refreshment it was to commune with Thee all the night on the mount and in the garden—then, as

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never before, I shall be satisfied—satisfied in every capacity and in every aspiration—satisfied alike in work done and in work which knows no ending.

"I heard a voice from heaven saying unto me, Write: Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors!"

C. J. VAUGHAN.

A TRUE MARRIAGE.—I believe there are few thoughtful men who have not come to regard as one of the least explicable among the great riddles of the earthly economy the rarity of well assorted marriages. It might be so different, one cannot help thinking. The adaptations for harmony so wonderful! The elements of happiness so manifold and so rich! Yet how often—how miserably sometimes—it all miscarries! The waters of Paradise turned to fountains of bitterness—the gifts of Heaven perverted to curses upon earth.

I do not mean that there are few unions yeilding reasonable comfort, friendly relations, a life free from open quarrel or secret heart-burning; but I speak of very marriage, without flaw or jar—a mating alike of the material, with its intangible affinities and its wondrous magnetisms, and of the immaterial principle within that survives the death-change. I speak of a heart-home pervaded by harmony not only unbroken—immutable as that of the spheres; felt to be so by those whom it blesses, calms, satisfies; a social state to which, when man and woman attain, there remains nothing in the way of earthly need or acquisition, save daily bread, to be coveted or prayed for.

Some think that, in this trial-phase of our existence, no such state of harmony and happiness is to be found. Among the few who do find it none of these skeptics will have place. No entrance into that temple except for those who believe! Without faith in the Good and the Beautiful—the Good that is felt, not seen—the Beautiful that must be conceived before it is realized—a man is shut out from his highest enjoyment. And such a man can do little to meliorate the world or elevate his race.—"BEYOND THE BREAKERS," in *Feb. No. of Lippincott's Magazine.*

BOAST of your treasures of grace, and you are soon robbed.

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HUMANITY AND PROGRESS.

Is humanity progressing, and if so, toward what end? And in the outset, we are challenged by the question, What is meant by humanity? We must take it as a general term, signifying the sum total, in its qualitative analysis, of human beings upon the earth at any time. We take all men of all countries, and aggregating their attainments in all things that enter into human character, estimate the average attained at any one time—and generalize this under the conception of humanity. The average product of all human energies in self-development, is the progress, not of an individual, nor of a nation, but of humanity. The individual dies, and nations lose their organic integrity and political supremacy,—but humanity lives on, and catching up the grandeur of setting empires, perpetuates it with undiminished brightness in new births of nationality.

This generalized conception of humanity is assumed to have no death,—it is the *ego*, the soul, the subjective existence, not of a man, nor a particular class of men,—not of a nation, nor any confederation of nations, but of man—of all mankind; through all changes and for all time. As the individual has personal identity, from his childhood to his grave,—so *mankind* is *one*, from the first man to the last—with continuous identity through all phases of development and throughout a life, commensurate with the cycles of human existence upon earth;—and this selfhood of the grand whole of all human life, is humanity. For this ideal humanity, the Positivist would have us—all men at all times—to live. We must spend and be spent for humanity.—The end and aim of each particular life is to advance humanity. Humanity is the God we should worship, the sovereign we should serve, and the all-absorbing essence into which passes our little work of life—there to live, when we ourselves are no more.—This is our immortality,—not that we ourselves shall *consciously exist*, but that what we add to the life of humanity shall live. It is the immortality of deeds, not of souls.

Now, when it is said by these philosophers that *humanity* progresses, it is not necessarily meant, that at every given stage of the existence of humanity, it is demonstrably better, but that, even through periods of disaster and overthrow, it still advances, emerging from such struggles with disciplined powers, to set out

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again with wiser head and firmer step in the career of progress. A revolution, a great war, famine and pestilence—these are conflicts which humanity must encounter, but out of which she must ever come, with the palm of victory. She may be compelled to change her theater of action,—to retreat from territory long held by her,—to abondon her beautiful temples, to the ruin and desolation of barbaric hands,—to see her science and philosophy go out in the night of ignorance, and to mourn her liberty trampled under the heel of savage despotism;—yet all these are but phases in development,—diseases of growth,—the measles, the whooping coughs or the mumps of youthful, growing humanity, out of which it passes, to maturer life and increasing power.

Is then humanity progressing? We think in this sense of the Philosophy of Positivism there can be no doubt of it. Humanity is greater in populations, greater in arts, greater in sciences, greater in domestic purity, greater in social organization, greater in the might and vivific force of freedom, to-day, in this latter half of the fifty-ninth century of the world,—incomparably greater in all these things than it ever was before.

Humanity has progressed and is progressing,—but to what end? Evidently upon the theory of Positivism, it can be only to a *human* end. Humanity can never by its own unaided power, rise above the human, by any stretch of progress. In *degree* it may be greater,—but in *kind*, it is ever the same. Let her pack the earth with populations,—enrich and adorn it with arts,—disclose its darkest mysteries by science,—refine and sweeten its domestic life by highest æsthetic culture,—reduce its government to the regularity and order of the solar system, and bring out into grandest play of free action all the high spontaneous workings of the free soul,—still this growth and perfection of the *whole*, is at the expense and perpetual destruction of all the *parts*. Humanity moves on, but the *individual human* falls by the way in the march;—humanity survives, but the evanescent parts perish continually;—humanity grows great and perfect, but the transient agents of her progress sink into unconscious dust and know nothing, enjoy nothing of the good for which they suffered the martyrdom of a delusive service. Their immortality is the immortality of deeds, the glory of which sheds no light into the dark sepulchers of their unconscious dust. It is not *their* reward.

It cannot be denied that this is the delusive end of all the

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high sounding philosophy about human progress, which is so rife in our day, and which vauntingly sets itself up against the doctrine of the Cross. It ignores, if it does not explicitly deny, the personal immortality of the gospel, and takes away from man all incentive to live here, with reference to a better life for himself hereafter. Its better life is not for me—not for any man, but for humanity. The laborers in the fields of progress are not to be at any time the reapers of their sowing. They go down amid the dust of their toil to the dust whence they came, and have no more any part or consciousness of all that is done beneath the sun.

Now, it is directly against these empty results of the humanitarian, that the Apostle Paul pours out the fervor of his faith in the promise and hope of the Gospel, in that overwhelming argument, delivered to us in the 15th chapter of 1 Corinthians. "If I have fought, so to speak, with beasts at Ephesus, what am I profited if the dead rise not? Let us eat and drink, for to-morrow we die." And why not? Take away from man the thought of his own immortality, and why should he not give himself up to the gratification of the little span of conscious existence that is allotted to him? So far as he is concerned, what is it to him what becomes of humanity? We can understand the wisdom of denying ourselves to-day for a higher benefit to-morrow; but to live a life of rigid self-denial, with the assurance, that when it is over, there is an end of conscious being to us, can appear to be nothing but supreme folly.

Humanity is erected into a consuming idol, which we must worship, without even the hope of reward. It rides in a car of Juggernaut, and crushes out the life of the individual with relentless cruelty. It cares not for the dead,—not even for the living of the present,—it is only concerned for its own progress.

The morality of such a creed will be like the creed. Having no faith in the doctrine of future rewards and punishments, it can place no limit to individual conduct save the law of one's own desires. Every one will reason as Paul puts it.—"If to-morrow I die, why should I not eat and drink to-day?" and so, amid much fine talk about humanity, and demonstrative lip-service,—the degradation of idolatry will grow over the heart, and consequent corruption seize upon every department of life. The public service will become mercenary,—domestic life, im-

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pure,—and the essential nobility of man be degraded. In the name of philanthropy, every form of personal crime will be perpetrated. Tyranny will usurp the place of liberty,—willfulness the prerogative of law, and the pleasure of the many play—with cruel injustice and capricious selfishness—with the heaven-born rights of the few. The individual is nothing, humanity is everything.

This philosophy culminates in what? Simply in a succession of mighty world-powers. It has no destiny beyond this world. Here it was born, here it lives, and deludes itself with the idea of endless progress. It looks around upon its achievements, and says, with the haughty Assyrian King, "Is not this mighty Babylon that I have builded"—forgetful that it stands upon the ruins of subverted empires that have gone before, and must itself be soon trodden under foot of those that shall come after. The generations that have been swept from the earth are only as so many crops of weeds cut down to enrich the soil for new growths, which alike shall also fall before the scythe of progress for the benefit of succeeding populations. Is it not a sublime conclusion! Worthy, indeed, of worms of the dust,—but how degrading to the Godlike being whom it is intended to cheat of his immortality and the rich inheritance of eternal life, brought to light by the gospel!

With this philosophy in all its phases, the Bible is in direct antagonism. It affirms the dignity and the immortality of the individual. It teaches us, not that man lives for humanity only—but for himself also and for God. It reveals a progress, indeed,—a true and endless progress—not for some abstraction called humanity, but for each indvidual man,—and, in the individual made perfect, also for the whole. The progress is not at the expense and ruin of the component parts, but, in and through the conservation of each, the whole is built up into an endless life. All earthly progress of humanity is viewed, not as an end in itself, but only as a means for the higher and surer preparation of the individual for another life. It treats the philosophic conception of human progress as finite and earthly,—and calls each one to a sense of his own personal being, worth, responsibility, and future life. It teaches that there is no endless progress to humanity on earth,—but that on the contrary, the earth and all that is on it, are hastening to the destruction of the last day;—that God has as much respect

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for *man* in one stage of progress as another,—that he will sweep away the last triumphs of human progress, just as he has done all that have gone before, and judge all men, from Adam down, according to the deeds done in the body—"whether they be good or whether they be evil," and not according to the progress of the age in which they lived. It gives a motive for life, that lays hold of the conscience and hope of man, one which lifts him above the base and selfish principles of his nature, and delivers him from the fear and dread of conscious annihilation. Let us thank God for this revelation, and take courage. We are not mere organized dust, but inspired souls; we are not made for human progress, but we make human progress for ourselves; we are not means to perish in the using, but glorious ends, to endure in the blessedness of eternal life, if we but walk in the light, which is given for our guidance. God help us so to do. W. K. P.

Webster's Unabridged---Illustrated.

In all the essential points of a good dictionary, in the amplitude and selectness of its vocabulary, in the fullness and perspicacity of its definitions, in its orthoepy and (*cum grano salis*) its orthography, in its new and trustworthy etymologies, in the elaborate, but not too learned treatises, of its Introduction, in its carefully prepared and valuable appendices,—briefly, in its general accuracy, completeness, and practical utility,—the work is one which *none who read or write can henceforward afford to dispense with.*—*Atlantic Monthly.*

Notice---Bro. D. Oliphant.

Ill health has prevented Bro. D. Oliphant, of Canada, from continuing his publication. He desires through the *Harbinger*, to request all who are yet indebted to him to remit to him at their earliest convenience. C. L. L.

The duty of the happy is to help the suffering to bear their woe.

Insincere speech is the prime material of insincere action.

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BOOK NOTICES.

The Independent Monthly.—We have received the second number of this new candidate in the field of usefulness. It is edited by Dr. L. L. Pinkerton and John Shackleford. As its name promises, it discusses with great independence, the passing phases of the Christian world, especially as they are exhibited in our own ranks. We doubtless need such critiques. When they come from our enemies, we naturally repel them, as dictated by ill will, and hence fail to derive from them the wholesome reproof that ought to be found in the faithful words of a brother.—We hope that all our scribes, and others who may come under fair and faithful criticism, will hear with patience and gratitude. We cannot "see ourselves as others see us," and if we sincerely desire perfection, let us not prove unwilling to see wherein we are lacking.. There is much disgusting and we fear sycophantish brotherhood-laudation in the present day, that needs to be made ashamed of itself. On the other hand, there is, perhaps, quite as much *intersectarianism* calling for rebuke. Circles within circles are as practical in ecclesiasticism as in geometry. Brethren of a common faith, nominally and outwardly united, are often grouped into separate spheres, and, while held together by some great center of influence, they are nevertheless prevented from a true and intimate union in love and sympathy, by a sort of Boscovician repulsion, which, though acting at invisible distances, is notwithstanding destructive of all vital and efficient ecclesiastical harmony. We are all for the cause, but a little more for ourselves. Inside of my little circle, nothing is wrong;—outside of it, everything must be watched. Within, everything must be praised;—without, we have no interest but to blame. We watch, not for beauties, but for blemishes, and with these, we draw as ugly a picture of our brother, as envy can caricature.

These brethren, doubtless, need not to be reminded that they have undertaken a delicate work. But let them be *just* and *generous*, and we pledge oursevles to uphold them, even though they should smite us across our own shoulders. We do not claim the merit of one impulse or sentiment of *radicalism*, in the theological sense of that word. We are for keeping Christianity on its true foundation of *revelation*. We consent to no effort to

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reset it in the mazy *filigree* of *reason*. Its postulates are facts; its axioms are the declared truths of the word of God; and its demonstrations are with the power of the Spirit of God. But I *am* radical, religiously, morally and politically, in the sense of allowing every honest sentiment of my fellow-men a respectable and fair hearing. Without this, there can be no free progress. Error becomes proscriptive, and ignorance sits upon the high places of authority and scowls down the uprisings of intelligence and thought. Let us stereotype the word of God—but not our fallible conclusions about it. The *new* is always in a minority, even when it is also the *true*, and therefore, I claim for it a respectable and candid hearing—whether it be in religion, in morals, or in politics. This, majorities are reluctant to grant—and an autocracy is no better than a majority. With these, there is never any doubt, "that Diana of the Ephesians is great." But though this cannot be denied, they are not always willing to "be quiet" and "abstain from rashness." Now, we agree with Demetrius. In such cases, "let them implead one another." We would "open the court" and let in the "deputies."

Don't let any one surmise, that in these general remarks I intend to insinuate any prejudice of theological radicalism against these brother editors. I allow no such thing. They are both old and intimate friends—of good heads and noble hearts. They have some things to say to *us*, their brethren and co-laborers, which they think it will be good for us at least to hear, and we claim that we ought to welcome them to the halls of free speech and give them a fraternal hearing. This, we fear, some are not disposed to do, and therefore we hold out our hands to them all the more publicly.

The Christian Quarterly.—The first number of this new publication is out. The publishers, Messrs. R. W. Carroll & Co., have spared neither pains nor expense, in bringing it out, —and we know nothing of the kind superior to it in paper and style. It surpasses our highest expectations. Brother Moore, too, has done his part thoroughly. It is a quarterly of the first rank,—judiciously edited, full of able articles on most interesting themes, and complete in all the details properly belonging to its class of publications. It deserves, and we feel sure will command, the most generous support. We are glad to see that it is

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cordially welcomed by the press generally. It has no parallel among western publications. We give its *contents*, that our readers may see how many of the most interesting practical topics of the day, they can find ably discussed in its pages.

Contents:—I. Modern Preachers and Preaching. II. The Fellowship. III. An Infallible Church, or an Infallible Book—Which? IV. Religion and Science. V. Indifference to Things Indifferent. VI. The Secret of Roman Catholic Success. VII. The Union of Christians—How can it be accomplished? VIII. The Union Movement—What will come of it? IX. Bishops—Overseers. Besides this rich variety there are copious notices of *Literature*, Home and Foreign—of Reviews and Magazines,—and an interesting "Editor's Round Table."

Subscribers who send *us* or Messrs. R. W. Carroll & Co. $5.00, shall receive one copy of both the Harbinger and Quarterly—and those who have already paid *me* for the current volume of the Harbinger, shall receive a copy of the Quarterly also, by sending the additional sum of $3.00.

Lippincott's Magazine.—Contents of the March number: Beyond the Breakers—Part III; Inauguration Ode; Actors' Memories; Hans Breitman as a Politician—A Poem; The Shadow of Fate; The Boston Public Library; The Foundling Hospital of London; Over Yonder: A Novellete—Part II; Our Provincialisms; The Fortress of the Taikun; The Doubter—A Poem; My Grandmother—That might have been; The Revolution in Cuba; Our Monthly Gossip; Literature of the Day. J. B. Lippincott & Co., 715 & 717 Market-St, Phila.

The Galaxy.—Contents for March: Put Yourself in his Place—by Charles Reade—Chaps. I, II, and III; New York Journalists—George William Curtis; Is being done—A chapter of "Words and their uses"; Susan Fielding; Women as Voters; To my Guardian Angel; The English Positivists; Will Murder Out? Carlotta; Tea and its Adulterations; Among our Great Farmers; The Telegram; The Galaxy Miscellany; Fair; Drift-wood; Literature and Art; Nebulæ; Galaxy Supplement.—Cipher—Chapters XXIII to XXVIII. Sheldon & Co., New York.

Tracts, published by W. T. Horner, Buffalo, N. Y.—"Counterfeit Detector." The Heart, or Repentance. The Head of the

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Corner. The New Testament Dedicated. The Old Testament not of Force. Rightly Dividing the Word. Reverence for the Word of God. What must I do to be Saved? What is Faith? Price $2 per hundred.

OUTLINES OF OLD TESTAMENT HISTORY, FOR YOUTH,—From the Lutheran Board of Publication, Claxton, Remson & Haffelfinger, Philadelphia.

This little book is a complete epitome of the history contained in the Old Testament, with a number of interesting and instructive illustrations. The whole is told in a simple and pleasing style, such as will give to the child's mind a connected and intelligent view of the sacred narrative, and awaken a lively interest from beginning to end.

THE COTTAGE BY THE LAKE.—From the same. This is translated from the German, by Miss R. H. Shively, and is one of the most instructive little Stories we have seen. It is remarkably full of pleasing incident, and most touchingly and impressively illustrates the truth of the words upon the title-page, "When the need is sorest, God's help is nearest."

STODDARD'S COMPLETE ARITHMETIC.—The Messrs. Sheldon & Co. are the publishers of many excellent text books. This Volume is "intended to be a complete text book for the study of Arithmetic throughout the ordinary course of instruction in high schools and academies," and it is admirably suited for the purpose. "It includes a full treatment of Circulating Decimals, Continued Fractions, Time, Money, Promissory Notes, United States Bonds, Weights and Measures of both Common & Metric denominations, Temperature, Exchange, Life Insurance, Book Keeping, &c; with practical exercises throughout." It is indeed a *Complete* Arithmetic, and we give it our sincere commendation.

THE FIRST SIX BOOKS OF HOMER, with Explanatory Notes, &c. By James R. Boise, Professor of Greek in the University of Chicago. S. C. Griggs & Company, Chicago, 1869.

We have here in a convenient manual form, in admirable Greek type,—'the text a faithful reprint of that of W. Dindorf,'—the books of Homer usually read in schools. Prof. Boise is already very favorably known in our country as a classical scholar, by other works, and this book shows the scholarship, the experience, the

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skill and careful diligence of a good teacher. The *Notes*, that important part of a School Classic, are not intended to be a *substitute* for study, as is sometimes the case in American school-books of this class, but are to be a *guide* to the student in the study of Homer. Every needed aid is given to the diligent student, by way of brief but clear elucidation of different points, and by constant references to standard grammatical authorities, by which all the peculiarities and difficulties of Homer can be easily and fully mastered. The book is well gotten up and is comparatively cheap, as school-books ought to be, and is very creditable to the enterprising publishers, Griggs & Company, of Chicago.

GOOD WORDS FROM OUR CORRESPONDENTS.

ERAMOSA, ONTARIO, C. W., Jan. 1869.

DEAR BRO. PENDLETON: * * * I have been for 34 years a regular reader of the Harbinger, and now its visits I deem almost a necessity.—Forty eight years ago, a few brethren from the Highlands of Scotland settled on the north side of Lake Erie, then beginning to be settled.—We were all poor, and not able to support a preacher of any sort, and had to depend on our Bibles for religious instruction. We met regularly on the first day of the week for reading of the Scriptures, singing and prayer and exhortation, and teaching what we learned from the Bible. In a couple of years our number increased to 18 immersed believers (some of whom I baptized.) Then we agreed to meet as a Christian Church, and add to our other observance, the breaking of the loaf, which was attended to for years, until removals and deaths reduced the number to a few. Several years after that, I heard of Mr. Campbell's causing trouble in Ohio, denying the work of the Spirit, the divinity of Christ &c., &c., and I much dreaded that the fast spreading errors would come to Canada. When some one sent the Millennial Harbinger for 1829 & 30 to Eramosa, where a few of us were organized as a church, taking the Bible for our guide, I had to face the danger and read these volumes in order to guard the little flock from the heresy, and found to my surprise and joy that Bro. Campbell was on the same track with ourselves, only far in advance; and from that time I loved and admired him and considered him specially qualified for taking the lead in the movement to return to the Bible. Through the Harbinger I received much benefit, and I think it still well calculated to enlighten and encourage honest followers of Bible teaching.

Your able articles in defense of Bible teaching against Baptist theol-

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ogy, are irrefutable, and the Baptists must know it and feel it, yet they denounce *Campbellites*.

Bro. Loos's department is well sustained, and must have a good effect. If Bro Barclay has any system in his exposition of unfulfilled prophecy, I have not learned it. I have read Bro. Hayden's celebrated sermon, and much about it from others, pro and con, and I think it a remarkable document. The discussion connected with it, I hope, will result in settling whether it belongs to the chapter of expediency *how* God is to be worshipped; and whether the Apostles were liable to err through ignorance until revelation was completed.

We in Canada as far as I know (until we get much more popular) cannot look for any trouble on the melodeon question, and none of us have any misgiving in relation to the Apostles being *always* fully qualified to give proper direction in every occurring case. I have nothing new to report concerning the cause among us. Where brethren live as they should live, the cause is prospering and where by neglect their duties it languishes as might be expected. Our co-operation here is still in existence and doing good. Bros. Lister and Sinclair have een employed last year by it and their labours were very successful. It is much to be regretted that so much has been said unwisely against co-operations. There are only a few churches here co-operating now, but I think these churches which have seceded are now satisfied that much more good is being done and can be done by weak churches uniting to sustain one or more Evangelists. Next month our yearly meeting of co-operation is to take place at Everton and I look with interest to that time.

Bro. Sheppard is employed by the Church in Brownsville, not as pastor, but as Evangelist. The state of his health is such that he cannot leave home and his labours at present are divided between that place and Oshawa. I heard lately he is better and hope he may extend the circuit. Yours truly, JAMES BLACK.

BRO. PENDLETON:—our brother Eld. Daniel Sweeney has been laboring with the brethren at Wolf Creek, Morgan County over two Lord's days, with very encouraging success. I have heard indirectly that there have been some 44 additions. There seems to be an increasing interest in the Christian cause in this section of the Country.

May the good Lord speed the good work, and may the brethren be stirred up to a redoubling of their diligence.

Dear Bro. Pendleton, I hope the Editorial Brethren will urge upon the Churches the necessity of a greater liberality in the support of the Ministry and missionary cause. There are thousands in this State who

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are perishing for the want of the bread of life. There are large sections of this country who have never heard any of our brethren speak and have a very vague and errroneous idea of our teachings as a people. May the brethren pray and work for an increase of laborers in the field, as the harvest seems fully ripe for the reapers.

Yours fraternally, J. V. CONN.

PENNSVILLE, Morgan co., O.

PITTSBURGH, Feb. 9th, 1869.

BRO. PENDLETON:—Having two hours to wait here, for the coach, I improve a portion in writing. I have spent the last four weeks at East Smithfield, Bradford co., Pa , the native place of Bro. A. S. Hale. We have a church of 165 members there. During the past autumn they have completed a house for the worship of God. It is 40x56 feet, with a basement and gallery. It is neat, tasteful and commodious, and does credit to the generosity of those who have contributed to its erection, one modest brother bearing one fourth of the burden. On the 14th of January it was opened and dedicated to God, and the preaching the Word, by commencing one of the most interesting meetings I have ever attended The preaching brethren present were Fathers Wood and Rockwell, bros. Ames, Hurlbutt, Case, Greenlaw, Spencer and the writer. We had a most attentive audience to the 40 discourses delivered, and some fifty responded to the invitations to all Christians to unite on the one foundation, and to sinners to believe in and obey the Lord Jesus Christ.—Yours, &c. L. P. STREATOR.

BOONE co., Mo., Feb. 1, 1869.

BRO. PENDLETON:—Bro. John O. White and I have been conducting a meeting at a school-house 5 miles S. E. from Columbia, for ten or twelve days. Yesterday ten were immersed. The congregations have been good, although the weather has been unfavorable, and the roads very bad. Affectionately your brother, T. M. ALLEN.

BRO. PENDLETON:—Since my last communication, Bro. Geo. L. Patton of Jackson, Miss , made us a visit and delivered four excellent discourses. During which time six young persons came forward and made the Good Confession. May the Lord of glory bless the good work begun. R. V. WALL.

EUREKA, Feb. 13, 1869.

DEAR BRO. PENDLETON:—We have had a very edifying and refreshing meeting in progress for some two weeks, with forty-four additions thus far, under the labors of Bros. A. S. Hayden and H. W. Everest, sup-

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ported and assisted by the earnest prayers, exhortations and songs of the church. Yours in love, A G. EWING.

I have just returned home from a protracted effort of 8 days on Parker Prairie, Clark co., Ill. We had 5 additions—4 by confession and immersion, one took fellowship. The cause is onward.

Yours, ELZA NAY.

ALTOONA, Blair co , Pa., Jan. 20, 1860.

BRETHREN PENDLETON AND LOOS: Some four months ago, ten of us —"children of God by faith in Christ Jesus,"—determined that, "The Lord being our helper," we would meet upon the First Day of the week, and "Continue steadfastly in the Apos les' doctrine and fellowship, in breaking of bread, and in prayers."

This is a young, busy and fast increasing mountain city of over twelve thousand souls, in Central Pennsylvania, and I suppose one-half are church members, or in "covenant relations," including Catholics, infants, &c. Sectarianism reigns superior here, being wisely managed, and carefully guarded, by right of its principal divisions, of the Grand Army of Mystery Babylon the Great, well officered, equipped and drilled. Our meetings have been small, but real seasons of refreshing from the presence of the Lord. Two noble women recently became obedient to the faith. We all rejoice, and say to you, Rejoice with us, thank God and take courage; labor on, the crown is yet before. I have the blood-bought and heaven-born honor of being your co-worker in the greatest, best, and most glorious work, under God, in Christ, of "seeking and saving the lost." ISAAC C. SINGER.

P. S. If requested, I can make protracted efforts at a few places during this winter, as I have secured the labor of an efficient proclaimer of the word, in my absence occasionally. I. C. S.

OBITUARIES.

Died, suddenly, of disease of the heart, at Woodsfield, Ohio, on Sunday, Oct. 1 th, 1868, Dr. James Smith, in the 52nd year of his age.

Bro. Smith was born in Belmont County, Ohio, not far from Woodsfield, and for the greater part of his life,—from 1836, to the time of his death,—he has lived in the latter place. His parents were Friends, and he revealed in his own life all the quietness, kindliness of heart and benevolence of that people. In the year 1845 he was baptized by Bro. Wesley Lanphear; and from the day of his union with the brethren he manifested a lively interest and took, to the very hour of his

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death, an active part in all that concerned the welfare of the Church. Many years he was an elder of the congregation at Woodstield, and he was in the act of preparing himself to go to the Lords day meeting and address the church, as his custom was, when he was stricken down.

It was truly with a sad heart we learned of the death of our excellent brother, whom we had known and esteemed for many years. He was a man of peculiar value to the cause in his region,—and his loss will not be easily repaired. To eminent skill in his profession, (he was President of the Medical Society of his county) and considerable general culture, he united an earnest, childlike faith in the Redeemer; and with an intelligent view of Christian truth and of Christian life, he was forward in every good work. It can be said of Dr. Smith,—and what a glorious testimony this is to a man's life!—that he went about doing good,—ministering in his profession and otherwise, with true Christian benevolence, to the wants and woes of men, and making known to men also the higher comforts of the Gospel of Christ. We thank God for such true men. The whole community in which he lived, and where he enjoyed the highest estimation, will long feel the void left by his death. The Medical Society of his county, has expressed the highest esteem for his character, and deep sorrow at his sudden death.—The memory of Bro. Smith's life is a precious consolation to the Christian family and relatives he has left behind.

The news of this death we learned but a few days ago, which explains the late appearance of this notice. C. L. L.

Died, March 18, 1868, in Tompkinsville, Monroe co., Ky., Sam. T. Welch. He was born in Kentucky Feb. 26, 1838, and emigrated to California in 1852. He was immersed into Christ there, while in his youth; by Eld. J. N. Pendegast. He returned to Kentucky, and married an amiable lady and with her recrossed the plains to California. After staying there a few years he became afflicted, and with his wife and three children returned to Ky.

He quietly sleeps by the side of his brother John, D. Welch, in the grave-yard at Gamaliel. In all the relations of life, he demeaned himself as becometh a Christian. He was a kind and devoted husband and an affectionate father, and a pious Christian. During a lingering illness, he endured his intense sufferings with meekness and gentleness, patiently awaiting the summons to the better land; where there will be no sickness or sorrowing. In contemplating his departure, we are ready to exclaim:

"O Death! where is thy sting;
O Grave! where is thy victory."

To Sister Welch, and a large circle of relatives, and friends, we would say: Look beyond the billowy waves of Jordan into that "rest which remaineth to the people of God." For we doubt not that his welcome has been, Well done good and faithful servant, enter into the joys of thy Lord. A. W. P.

"American Christian Review" and Pacific Gospel Herald," please copy.

Bro. John Chase departed this life Nov. 27th, 1868, at his residence in Adams county, Illinois, in the 56th year of his age.

Bro. Chase was a devoted member of the Christian church for many years before his death. He died as he had lived, trusting in the Lord, Blessed are the dead that die in the Lord; they rest from their labors, and their works do follow them. A. F. C.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 40.] BETHANY, W. V., *MARCH*, 1869. [No. III.

THE JESUITS IN AUGUSTA, GA.

BRO. PENDLETON:—The Jesuits be upon us. At any rate they are upon *me*. This is why I failed to write last month, and have time now for only a rambling letter. I trust you will understand that I have not been personally assailed by them—wish I could be—but that they are here in force, and are doing every conceivable thing and many (to me) inconceivable things to carry this goodly city into the arms of the Pope. They have already a very large church, a weekly paper, several "fathers"—all unmarried!—and are spreading themselves like a green bay tree. One of the aforesaid "fathers" is a poet, a politician, an editor, a musician, a ladies' man *so-called*, wears his hair very long, and is currently believed to have suffered martyrdom two or three times at least. His favorite designation is the Poet-Priest of the South.—He came here from Knoxville after the war as an intense "Southener," lectured several times on politics, added what fuel he could to the flame of passion that was then burning, but managed skillfully to turn all these influences in favor of his church. He has a reputation for eloquence, based upon the fact that he says *pretty* things (which, by the way, he often repeats), and in one word, he has "led captive some silly women," or, rather, let me say, some ignorant women, and a few men. He resorts to all the modern devices for *drawing*. For instance, he advertised some time ago that he would preach "On one of God's great Absurdi-

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ties"—and large numbers went to hear him. In a week or two he announced "The Abominations of the Catholic Church."

Well, thinks I to myself, that will be the end of it. It will certainly take him the balance of his life to get through with *that* subject. But he seems to have touched it very lightly, for I notice that last Sunday he was on the "Beauties of Protestantism."

Besides this Magnus Apollo, there are ever so many fat, sleek, smiling, but zealous and laborious priests diligently at work in the same field. Now when a man has such odds against him, you can readily perceive that he has very little time to write for the Harbinger. But you may ask, Where are the hosts of Protestantism in Augusta? I will tell you. In the first place, we have many Methodists here, and the Pastor of one of their churches advertised, two or three days ago, a series of Lectures on Popery and Protestantism. He is a man of considerable ability, and very earnest, I doubt not, in his opposition to Romanism. But what can a Methodist do against the Catholics? They opened "the door" for him into his own church. They gave him his baptism and the subjects of his baptism. They taught him that Tradition was not only of equal authority with the Bible respecting this initiatory ordinance, but absolutely of greater authority; that it can lawfully and rightfully set aside the scriptural action, subject and design of baptism. Who does not see that if Tradition can lawfully do this in one case, or with reference to one thing, it may do it in all cases? What point, force, or conclusiveness can there be, therefore, in a Methodist argument against Tradition? And what is Catholicism but Tradition? While I believe, then, that Methodism is immeasurably superior to Romanism, I think the Methodists would better keep still, at least until they strengthen the weak places in their own fortifications. And I seriously fear that these Lectures, so well-meant and so courageously, not to say recklessly, undertaken, will do more harm than good.

As for the Episcopalians, they are in the same predicament, but, unlike the Methodists, *they know it.* They realize that their fate is bound up with that of the Catholics. If Catholicism should be killed, they are well aware that they could not survive; that they would lose not only their regenerating baptism, but what is if possible still more important, their long-paraded "succession." They would have neither ordinances nor ministry; neither "sacraments" nor preaching,—and, consequently no

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church. As a matter of course, therefore, we must excuse them from entering this fight. A man is not to be expected to cudgel his mother.

But what of the Presbyterians? They are here in strong force —very proper, and highly respectable people. They do not recognize their dependence upon Rome for their infant baptism, claiming, as I understand, to have inherited it from father Abraham or some other remote ancestor. Hence it might be supposed that they could be very active in this campaign. But the truth is, they are so burdened with luggage that they can never come to time. They have an idea that all the old luggage of Protestantism is exceeding valuable; and they have imposed upon themselves the task of carrying it for the army; and just when the fight is thickest and when living issues are pressing most urgently, they are to be seen away back in the rear, loaded down with "decrees," "effectual calling," "total depravity" and "unconditional election." Poor fellows, they are generally stuck in the mud! And I feel sure they would never bring up one-fourth of their worthless plunder, if the good Baptist brethren had not taken pity on them and *gone back* to help them out. Hence these latter can do but little, if anything, to help along the great vital movement of the age. By the time they succeed in getting the Presbyterians out of the slough, if they ever do they will all be so far behind that they can never catch up.

If I have succeeded in communicating my idea, you understand me to hold that the service required by the times can only be effectually rendered by *light* infantry; by *unencumbered* soldiery; by men who have marched up out of the dead past into the living present; by men who have burst the bonds of Tradition; who have freed themselves from the burdens of a worn-out and useless "orthodoxy"; and who are prepared *with* the word of God alone to contend *for* the word of God alone. Our age presents but one living issue; it is the simple faith and authority of Christ on the one side, and the doctrines and commandments of men on the other. In one word, it is Catholicism or Christianity—the Church of Rome or the Church of Christ. The sooner good men see this and, by abandoning their weak and toppling houses, come together into the one Temple of God, the sooner will they begin "to serve the present age." Who cares for the old "points" that so

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interested our fathers? Living issues once, they are dead and buried now. And the church or sect that disinters and exhibits the ghastly and repulsive remains will be abandoned as it should be. This is precisely the mistake made by the Presbyterian and Baptist brethren. While Rome is abreast with the age, insinuating doubts and taking advantage of those doubts, serving the time, adapting herself to every crisis, and shaping her policy to meet every emergency,—these good brethren who ought to be in the front ranks helping those who are exposing and combatting these false and iniquitous proceedings, are three hundred years behind, holding up the tattered remains of their old speculative creeds and dogmas! And they really seem to think that the world will go back to these worm-eaten and dust-covered *things*, and accept them as a precious legacy.

We are the only people that can make this fight. Our position is the only one that can not be successfully assailed. Father Hecker can expose and ridicule orthodoxy as taught by Luther, Calvin and Wesley, and by the modern sects which have not advanced beyond them, until there will be none so poor as to do them honor. He can hold up the *insufficiency* of the Bible without tradition, and prove it by infant baptism, sprinkling, confirmation, Lent, and what not, in Protestant churches, and they cannot open their mouths. We and we only can meet him.—The sects which trim between the Bible and Tradition, which halt half way between Rome and Jerusalem—men frightened out of their wits by a good and wholesome presentation of genuine Bible truth, and equally alarmed by the unblushing and undisguised exhibition of traditional error—are in no condition to fight. They have no courage because they know their weakness. They cannot lift their arm to strike without exposing their own vitals. Hence it devolves upon us, securely intrenched within the walls of Jerusalem, to perform this great work, to show the world the consistency, the sufficiency and the power of God while we expose the delusions and the corruptions of "that Wicked One."

It may not be out of place to say that by the blessing of God we are succeeding in this city—long the strong-hold of error.—Our house is full. Sometimes it is overflowing. The people listen with deep interest. The old crust of prejudice, which was so hard and so thick, has been broken. The truth begins to reach

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the heart. The people are obeying it. Influential men are throwing away the nonsense of speculatists, and are identifying themselves with us. Baptists, Methodists and Episcopalians in goodly numbers are joining us. Intelligent men and women of the world understand at last that the church is not a sect; that its faith is simple, substantial, altogether sufficient, and absolutely divine; that its ordinances are not matters of opinion and preference but of solemn obligation; that its worship is adapted to all ages, classes and circumstances; and that the Scriptures understood in their plain and obvious meaning furnish at once a practicable, a perfect and an infallible rule of faith and practice.

I trust it will delight the brethren who have known something of the toils and tears, the prayers and sacrifices and sufferings of the church in the days of its weakness, to learn that its members are all perfectly united, zealous and devoted, living in the fear and love of God, and striving to walk in all his commandments and ordinances blameless. We believe that a great door and effectual is opened unto us, and there are many adversaries. May the Lord of the harvest send forth laborers into his harvest.

Fraternally, J. S. L.

REVISION OF THE ENGLISH SCRIPTURES.

NO. I.

AMERICAN BIBLE UNION, 32 GREAT JONES ST., N. Y.

The British and Foreign Bible Society is the largest and most influential organization of the kind in the world. Its constitution declares that "the only copies of the Holy Scriptures, in the languages of the United Kingdom to be circulated by the Society, shall be the authorized version." No change can be made in this article of the Constitution. The only possibility of any improvement, therefore, in the English Scriptures circulated by this body depends, under God, upon the action of the British Government, which authorizes the version. The Queen, the Privy Council, and the Church of England are appealed to as the responsible parties, and the sanction of Parliament is regarded as necessary, to give full and adequate authority for a thorough emendation of the version. Since the organization of the Bible Union, and as one of the important consequences of its publications, numerous articles

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for periodicals have been written in England and Scotland in favor of an authorized revision of the English Bible. Dean Trench and Dean Alford have published successive volumes on the subject, and the Edinburgh *Review*, the oldest and best known of the British Quarterlies, has given to the world an article advocating the project, in which clearness of views, purity of principle, soundness of judgment, and correctness of intelligence, vie with earnestness of zeal and power of illustration. But the hopelessness of these efforts is apparent, as may be seen in the history of the American movement.

The AMERICAN BIBLE SOCIETY states in its Constitution that "the only copies (of the Holy Scriptures) in the English language, to be circulated by the Society, shall be of the version now in common use."

In the year 1847 the Committee on Versions was instructed "to collate the editions of the English Bible published by this Society with those issued in Great Britian." They reported, and their report was adopted in the year 1851, and the Society ordered all the plates of the English version to be conformed to the edition printed in accordance with the recommendations of the Committee 'under their supervision." The Committee consisted of Rev. Drs. Gardner Spring, Thomas Cock, Samuel H. Turner, Edward Robinson, Thomas E. Vermilye, John McClintock, and Richard S. Storrs, Jr. The gentleman who performed the principle part of the labor was Rev. James W. McLane. At the close of their work, the Committee state, that "the number of variations recorded by the collator, solely in the text and punctuation of the six copies compared, falls but little short of twenty-four thousand," and that in making the emendations they acted with "perfect unanimity."

From their report we copy a few passages:

"In Ruth iii., 15, all the present copies read: 'and she went into the city;' but the Hebrew and the translators have it: 'and he went into the city.' Again, in Can. ii., 7, all the present copies read: 'nor awake my love, till he please;' but the Hebrew and translators: 'till she please.' Yet in Cant. iii., 5, and viii., 4, where the Hebrew is precisely the same, the translators and all the copies have: 'till he please." All these instances have, of course, been corrected according to the Hebrew.

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In Isaiah i., 16, the present copies read: 'wash you,' where the translators put 'wash ye.' This is according to the Hebrew and has been restored.

"Another change of a word occurs in Josh. xix., 2; where the recent copies read: 'and Sheba;' but the translators have: 'or Sheba.' Here the Hebrew may, in itself, be taken either way; but the number of thirteen cities specified in v. 6, requires 'or.' In Matt. xii. 41, which reads in all the copies: 'shall rise up in judgment,' the Committee have not hesitated to insert the definite article: 'in the judgment.' This is required by the Greek; and the same Greek phrase, in v. 42, is so rendered by the translators, and is read in all the copies. A variation likewise occurs in the mode of writing the *imperfect* and *participle* of many verbs; all of which have been corrected to the present standard.

"In Acts vii. 45, and Heb. iv. 8, we find the name *Jesus*, which the common reader will naturally refer only to the Savior; while in reality it is simply the Greek form for *Joshua* and should properly have been so written.

"In the same way Core, in Jude xi., is unintelligible to most readers; for comparatively few would ever suspect its identical with the Korah of the Old Testament. So, too, the translators have sometimes taken the form of the Greek genitive *Juda*, *Jona*, to represent the Hebrew names *Judah*, *Jonah*.

"The principle adopted in such cases has been the following: when such names occur singly in the narrative, and there would arise no marked difference in the pronunciation, the form in the Old Testament has been restored."

Taken as a whole, the work of the Committee was a real, although a moderate improvement. It was hailed with gratification by multitudes who longed for the pure word of God. But the fear that it might lead to something more radical, and thus trench upon the privileges of denominations represented in the Society, aroused opposition. It was reported that, in a conversation between two of the most learned members of the Committee, Dr. Robinson objected to the word "Easter," as having no authority in the Greek, and Dr. Turner, the Episcopal scholar and divine, expressd the opinion that the Episcopal Church would never consent to have it changed. Eventually, 'Passover' was put in the margin. Leading Episcopalians and Presbyterians

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raised an alarm. They feared the least innovation. Touch the Bible, they said, and the Church is in danger. Controversy and agitation followed; and at a subsequent meeting of the Society, the whole work was *undone* and the old faults and errors restored in the plates, and consequently in every subsequent edition.—The Committee on Versions sent in a written protest, and all resigned their positions.

Such facts leave no room for hope in respect to Bible Societies like the British and Foreign, and the American. Among their numerous supporters, representing various denominations, a sufficient number of objectors can always be found to paralyze any attempt to improve the English version, and they can always plead the original object of the organizations, and appeal to conservative prejudice.

The Government of Great Britain is least of all likely to undertake or authorize a work which, if thoroughly and faithfully executed, could not fail to undermine the pretensions and weaken the supremacy of the Church of England; and, if imperfectly done, would provoke the opposition of the learned and the pious of all denominations. Numerous defects have been pointed out in the Common Version, during a period of two hundred and fifty years, and numerous appeals have been made in favor of its improvement, but there is no more prospect of its being performed by 'regal authority,' or the union of evangelical denominations in Great Britian or America, than there was two centuries ago. Those who anticipate such a solution of a difficult problem must be slightly acquainted with the numerous doctrinal and denominational questions that are unavoidably affected by a faithful rendering of the Hebrew and Greek Scriptures into English. The constitutions, the history, the established customs, and the vested property and pecuniary interests of the two largest and most powerful benevolent societies that ever existed, the prejudices of education, and the possession of Bibles and Testaments not revised, array the great body of the religious public against it. To wait for the radical and almost universal change that must take place, before the accomplishment of such an object, is to postpone the work for many generations, if not forever.

WM. H. WYCKOFF, *Cor. Sec.*

IF you would be strong, conquer yourself.

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MRS. ANN S. BANE TO J. S. LAMAR.

DEAR BRO. LAMAR.—I have just carefully read your reply to Bro. Grubbs the second time, and I feel prompted to submit a few thoughts for your consideration.

You say "within the Word is authority—all beyond is liberty." Yes, truly—but we are to use our liberty as the "*servants* of God.' Now to your axiom,—for I hold this to be self-evident to every loyal subject of Jesus Christ. I would add, within the word or within the limits of authority is the worship; a position which I think you will hardly deny. If this be so, then it is ordained, a positive thing—no negation about it—no supplanting it, no adding to it. Upon this principle which you have laid down, you propose, "to show that the use of instruments is not inconsistent with the requirements of worship" now, and to substantiate your position you bring the last verse of the 87th Psalm. On this you hang your proofs. I am to infer this is the best you can do in the case. I believe it is a principle in logic that the proof must be of the same nature as the proposition. I beg leave to say with all due deference, this looks rather far-fetched;—to be driven to prophecy to prove what comes under the head of authority, looks a little "vague and of doubtful" application. It seems to me the place where you should find instrumental music in the worship *now*, is under the head teaching of Christ, "the all things whatsoever I have commanded you," "the apostles doctrine," and not under the department of prophecy which we are all so liable to misunderstand. I read, that God hath set the Christ to be "head over all things to the church which is his body. Does not this include the worship? What he has ordained in "his own house," "whose house we are," we must do; what he has not ordained, as the *servants* of Christ we must let alone. I maintain that Jesus Christ has given directions not only for building, but also for keeping his house, and we have just as much right to infringe on one patent as the other.

I want to look at the passage from Psalms which you quote to show that "instrumental music is in harmony with the spirit of worship" now. Here you must bring in your instrument if you get it in at all. Adam Clarke makes no mention of instruments here. He says: "The Psalm is obscure. I will venture a literal translation,—with a few explanatory interpretations. "The peo-

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ple shall sing, as in leading up a choir, "All my fountains," the springs of my happiness, "are in thee." Prof. J. A. Alexander, of whose fame I need not speak, translates this, "And singers as well as players (shall be heard saying) All my springs are in thee." "The image present to the Psalmist's mind seems to be that of a procession or triumphal march, composed of the nations on their way to Zion. At the head of the procession are the minstrels, who, as the *spokesmen* of the rest, acknowledge that the source of their happiness is henceforth to be sought in Zion." "The word joined with singers admits of a two-fold derivation, it may either mean players upon instruments, or as some of the latest interpreters *prefer*, it may mean *dancers*, as this indication of joy was commonly practiced, in connection with singing, not only by women but by men."

Now, Bro. Lamar, when there is the same pressure for the dance that there is now for the instruments, I can bring it in on your own authority and you can't object; but you must follow it to the end,—go wherever it leads, and join in the dance. Do you think this would "set aside, neutralize or carnalize the worship"? Many people find much pleasure in swaying the body to and fro to the sound of music, and when the Holy Spirit gives as much warrant for one as the other, who shall rule out one to the exclusion of the other? "I care not if the language be held simply to indicate the joy of the Christian worshippers, and not what was to take place in detail, still it proves that 'dancing' is in harmony with the spirit of worship." "Hence the church that 'dances not,' obeys the commandment; and the church that 'dances,' equally obeys it, and fulfills the prediction." Are you prepared for such a conclusion? So you see what proves too much proves nothing.

It is true the players are here, but what are they doing? According to Adam Clarke and Prof. J. A. Alexander they are singing "All my springs are in thee," all my happiness is in Zion, the church of the living God. The Psalmist looking down the vista of time saw them, "filled with the Spirit,"—doing just what the Apostles commanded them to do, "speaking to one another in psalms, and hymns, and spiritual songs, singing and making melody in their hearts to the Lord." If we were filled with the Spirit," there would be no room for the flesh to come in.

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I quote again from Prof. A.: "The selah at the end of the preceding verse separates the body of the psalm from this verse, which contains the words neither of the Psalmist nor of the church nor of God himself, but of the converted Gentiles." Well may we rejoice that to us is granted the exalted privilege of coming to the "heavenly Jerusalem," the "assembly and church of the first-born, who are enrolled in heaven." Certainly this is enough to satisfy the loftiest intellect, the highest ambition, the most devout worship. I rejoice too to know that here may be found every grade in life, all casting their crowns at the Savior's feet and joining in the grand doxology, "Let every thing that *hath breath* praise the Lord."

But to return. Our plea has been, a return to the APOSTOLIC order of things. For the saints to sing, and make "melody in in their hearts to the Lord" is not in doubt; there is no question about this. Shall we now yield half the ground by apologising for, and introducing something which even Bro. L. makes no attempt to defend on the basis of *apostolic* teaching?

The strongest plea I have ever heard for the introduction of instruments is, "to draw in those who otherwise would not come." Will my brethren listen for a moment to such a shallow pretense? Do not experience and observation testify that the more we add of such trappings, the more we put on that looks like popularity, the farther we drive the common people from us; and the wider we make the breach between them and the gospel? As to its effect upon the worshipers, and its tendency to supplant the worship, hear brother Pendleton on page 555 of the Harbinger for 1868. "I am satisfied that the tendency of instrumental music is to silence congregational singing;—to usurp the place of the melody of the heart, which we are commanded to *make*,—to prevent the 'edification of psalms, hymns, and spiritual songs,' which is one of the social duties and privileges of the congregation, and to deliver over this part of the worship of the disciples into artistic and often godless hands of mere amateur or hireling performers." "What farther need have we of witnesses?"

I want to look at a passage from your pen on page 563 of the Harbinger. "When a church . . . . decides, in the exercise of its *supposed* Christian liberty, that it is expedient for its welfare, promotive of its prosperity, and consistent at once with its high aims and profound principles, to introduce and use an organ or

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melodeon—I do not say it is right—I do not say it is wrong—I simply say it is a question for that *individual* church alone." (Italics mine.) It seems to me this does not sound much like the author of the "Organon of Scripture." We had better not risk too much on supposition. Can the foot start off on its own responsibility independent of the head? or can one member of the body say to another, "I have no need of thee," I will set up for myself? Bro. L., "If any one seems to be contentious, we have no such custom, nor the churches of God." There are those with whom we may lawfully contend, but it is not with individual members, nor individual churches. An *individual* church may not throw out a bone of contention for another church to pick. If "the peace of God to which we are called in one body rule in our hearts," there will be no opportunity for this. Dear brethren and sisters, who are "under law to Christ,"—let us be satisfied with the system the Lord gave us, and leave everything that is in doubt, everything that is contraband, whether as regards the worship in the house of God, or the practical details of Christian life, such as fairs, festivals, donation-parties, musical instruments, &c., to those who are "teaching for doctrines the commandments of men," whilst we strive to worship in "spirit and in truth," "singing with the spirit and the understanding," "keeping the ordinances as they were delivered to us."——Your sister in the hope of the Gospel,

ANN S. BANE.

GENEVA, O., Jan., 1869.

A Scientific View of the Sabbath Question.

If two persons should start from the same place—say Washington—at the same time, and travel in opposite directions due east and west around the world—they would of course come back to the starting point. If each had kept the time—observing the Sabbath when it recurred—they would find when they came to compare notes after the circumnavigation, that their calendars did not agree by two days: the one that went eastward would be reckoning as Tuesday what the one that went westward called Sunday. One would have gained a day—the other lost one.—This will happen no matter how long or short the journey be—whether it be one day or thousands of years.

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The reason need not be given here, but as the fact has something to do with the question of the proper time for the Sabbath, it deserves notice.

If the two individuals had been "seventh day" men and each had strictly kept his time and yet had not known the reason for the discrepancy—each would have stoutly maintained that he had kept the true seventh day, and if they had been very conscientious about the time proper to be kept as the Sabbath, they could not have agreed to any compromise of the time, and called any other than each his own reckoning, the Sabbath.

One cannot move from his place, either east or west, without varying his *day*, either one way or the other. Now if the seventh day, as a Sabbath and an *unvarying* time, was appointed to man in Western Asia and has been kept *there* as it recurred, we of the western world, from the necessity of the case, have not and do not keep the same time for the Sabbath as those that have remained in the same longitude where the command was first given and began to be observed.

Mt. Sinai, where it must have been observed at the right time to begin with, is in longitude one hundred and eleven degrees east of Washington, and as fifteen degrees longitude makes a difference of one hour in time, the difference in time between these two places is seven hours and twenty-eight minutes, so that when the clock strikes twelve Saturday night and Sabbath has now begun at Mt. Sinai, at Washington it is four o'clock and thirty-two minutes Saturday afternoon; and when at the former place all morning services would be over, the people in the latter place would not yet be awake Sabbath morning. It is an impossible thing as the world moves and our day is ruled by light and darkness, for all in the world to observe the same time for the Sabbath.

Christianity has been traveling westward, and if it shall carry time westward from California to China and Persia, the Sabbath would fall behind a day, and there would be nothing but confusion till one party or the other gave up its Sabbath and accepted the other's.

Is it probable the Deity would appoint a day to be kept that would introduce such confusion? A day that *could not* be kept by only a small part of the world without varying from the time? It cannot be so. It is a mere quibble about words, and deroga-

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tory to the divine wisdom to say so. If the apologists for the seventh day in this country are logical, they will make their Sabbath begin on Friday afternoon about four o'clock. It is said that there is in the Western Pacific a difference of a day in the reckoning of time between neighboring islands. Suppose the two travelers were to meet on one of those islands. That would be about half way round the earth, and their time would differ by a day. What time would they agree upon—the islanders' or their own? What time could they appoint and be sure it was the Sabbath day? Do not these considerations show the high probability of the *varying* Sabbath day—varying to suit circumstances? That it is the one-seventh of the time to be set apart for holy use, rather than the exact time, reckoned by that of Western Asia?

A. E. D.

CHRISTIAN UNION.

It is with no common interest we have been watching the progress of the discussions and movements relative to union among Christians, both in our own country and in Europe. With our perpetual, prominent, and we may justly say distinctive, plea for the union in Christ, inwardly and outwardly, in spirit and form, of God's people, and our ceaseless, earnest denunciation of sectarian divisions, and consequent carnal strifes, as constituting a great *sin* against God and his truth, it could not be otherwise but that we should be earnestly attentive to every real tendency and every actual effort in the direction of such a union. Whether these efforts to bring into a oneness the professing Christians always proceed from a clear understanding of the whole matter, and are made in the right way, or not, they still deserve a true interest from us. Every such effort,—especially if made by those cherishing a true faith in Christ and accepting the Bible in no false sense,—is but a clear acknowledgment of the great sin of sectarianism, of the worthlessness and indeed unlawfulness of creeds as rules of faith binding on men's consciences; that these distinctive creeds have nothing to do with the great question of salvation; and finally of the solemn, bounden duty, and the urgent necessity, in the face of the enemies of Christ, of striving for an actual, true, open fellowship and union. All this is but consenting to the righteousness of the plea we have made for

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more than a generation; a plea, too, so often and so fiercely rejected and denounced by the friends and defenders of sectarianism; a plea for which we have been declared the common enemies of all evangelical Christian churches, nay of Christianity itself. In vain was it for us to plead the touching, solemn prayer of Christ for union; in vain to direct men to Paul's stern denunciations of 'divisions' as a proof of 'carnality,' and his great law of 'the unity of the Spirit in the bond of peace,' which he exhorted and 'besought' the church to 'keep';—all these appeals were rejected in the madness of the passion for partyism and of the blind devotion to the 'different Zions,' as if indeed 'different Zions' could be built on 'God's holy hill.' When we stood forth with our God-given, Bible-inspired plea, all parties for the hour laid by their internecine strifes and made common cause against us, because we attacked the very legitimacy of the existence of these parties. It was an attack made on the sanctuaries themselves of their idolatries. The very party names,—many at first terms of reproach, like family names often,—had become of the tenderest endearments;—they were printed on their creeds, their newspapers; placed on their meeting-houses; stereotyped in their theology and literature; celebrated in their songs, and sanctified in their prayers. The name Christian was in the background, but secondary; it was but vaguely and unsatisfactorily generic; a logical *common* term, meaning nothing: the sect name was specific, significant, and very comprehensive, and alone satisfactory. It was indeed the *species*, involving all that was essential in the genus, *and a good deal more.* Such was, and is, essentially the logic of sectarianism.* It was a terrible disturbance when the quiet of these

* *Illustration.*—The *N. W. Presbyterian*, the other day, referring to the discussion on the subject of the re-union of the two great Presbyterian parties, said:

"The discussions have caused the Churches to know each other better than they otherwise would; they have shown a greatly stronger attachment to the doctrinal faith of the Confession than was supposed to exist; and they have incited investigations into fundamental truths which have resulted in an increased love of the Standards. All these are benefits. *We are better Presbyterians therefor, and, we trust, better Christians.*"

The whole passage is significant as showing the end and object of the "attachment" and the "love" of these people. But in the words we have italicized the sect logic shines forth,—it reveals which is first, which second; which the greater, and which the less; which the great design and which merely a kind of attendant consequence. C. L. L.

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parties, each 'sitting' complacently 'under its own vine and fig-tree,' was so rudely broken in upon. Arguments upon arguments, set off, elucidated, and made acceptable, by ingeniously invented, beautiful illustrations,—sometimes warlike, as of the different regiments of a united, co-operating, mighty host—'an army going forth with banners'; anon of the peaceful tribes of Israel, in their happy Canaan; or of the green, fruit-laden branches of a pleasant 'tree planted by the rivers of waters'; or idyllic, of patriarchal pastoral life, as of Abraham and Lot of old, each dwelling in his own tents, and guiding his own flock 'whither he would' in 'green pastures.' The invincible powers of logic, and the inventions and charms of rhetoric, were, in skillful hands, exhausted in justification and defense of partyism.

A good deal of this is left yet; but almost half-a-century has wrought a wonderful change. It is no longer a sin to denounce sectarianism,—this has become customary and an evidence of true evangelical enlightenment. It is no longer an 'outrage against Christian churches' to hold up the wrong of the existence of several small sectarian 'Zions' in the same place. Such an old-fashioned, very orthodox paper as the Presbyterian N. Y. *Observer* can now, with credit to itself, and with general consent, utter advice like this:

"The good people of Bernardston, Mass., should pray for a baptism of the spirit of union, which is now so strongly pervading the churches. In this little village, says the *Congregationalist*, where there might be one strong, prosperous congregation, there are five weak and dependent ones. Besides the Congregational, there are Baptist, Methodist, Unitarian and Universalist. Not all sustain stated preaching, but keep up an organization, and so perpetuate a division which must end before religion can prosper."

It was a common thing for us, long ago, to hold up just such cases, as illustrations of the abomination of sect-religion;—but we got no thanks for it;—we earned only bitter reproaches, and ostracism from 'Christian society and fellowship.' It is, indeed, a grand encouragement to a faithful, persistent perseverance in the truth,—in a plea of righteousness amid reproaches, under the dark, oppressive cloud of general unpopularity, having our names 'cast out' for it, 'as evil,' to see the heavens finally clearing

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up and smile approvingly upon us; to witness the triumph to a good degree in men's minds of the great truth for which we have been battling. Let us not bate a jot or tittle of this grand plea! Nay, in all confidence, let us rather with bolder voice go forth among men, and send the argument of the prayer of Jesus, and of the apostolic doctrine for the unity of the people of God, to the very ends of Christendom, till men will hear it everywhere, whether they will heed or forbear. There is power, because there is heavenly truth and divine, weighty reality in it. By the grace of God, to guard us against the deceitful seductions of a popular Christianity, and a false popular Christian charity, let us make no compromise with this "abomination that maketh desolate,"—this hideous deformity of the religion of Jesus, this proud, bold, delusion and impiety of Sectarianism!

Our plea for union, as intelligently understood, looking at it in the light of mature experience and reflection, we see no reason for changing.

It is the only ground the Word of God allows, the only one from which any true result is to be hoped; it is the only ground in fact, on which any real and effectual union can be established.—It is to demand a full consent and submission only from all, to the clearly declared essential, fundamental truths, duties, and order of New Testament Christianity, and to allow liberty of opinion and action beyond that; this liberty of course, according to our statement, could in no case contradict the clear law of Christ in any respect, for it is within it and controlled by it. It is our great prerogative to insist with equal force on both these conditions of Christian union, We can yield neither on the one side nor the other. A union that is not firmly grounded on a unity in faith and practice in the *positive* truths and laws of the Gospel, is but a cheat,—a vain deceit, that is unaccepted and unblessed of God and works no good to man; on the other hand, a union that demands a unity in faith and practice in things beyond these positive elements of the doctrine of Christ, in things of liberty or doubtful inference and opinion, is a thing unasked and unauthorized by the great head of the Church; an idle Utopia, for it is unpracticable; and above all, it is a positive violation of the law of Christ, and a direct opposition to his kingdom, (Acts 15: 6–11; Rom. 14; *et al*).

We do not here assume, by any means, that there are not diffi-

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culties in the way of clearly understanding the positive and essential,—the objects of faith and duty, and the things that are not so,—that are the objects of opinion, and of free toleration; it requires a good deal of diligent labor often to arrive at a proper adjustment of the equilibrium of authority and freedom, of fixing justly the scriptural metes and boundaries; more so than many are disposed to allow. We do not mean by this that the New Testament has allowed any obscurity to hang upon this important question; we do not believe it has; but on the contrary, we believe that the Holy Spirit has set this matter in a clear light.—Still, a candid, intelligent and diligent study of the Word of God can alone give us assurance of coming to conclusions upon this, as upon all other important truths of the Bible.—Besides this, when it is considered what an education the Christian world has received for centuries, nay for many ages, in the indoctrination of human creeds, in their manifold forms, in which every variety of human opinion is moulded and stereotyped into immutable and essential articles of faith and practice—creeds for which men have lived, battled, and died as martyrs, generation transmitting to generation as a precious legacy, reverence for them;—when it is considered what a vast prejudice in favor of the received and against any change, this long indoctrination and devotion has created, and how deep and enduring the power of prejudice is over the minds of men generally, no class of men excepted,—it must result that we can easily understand that it is not always so very easy a matter for men to see clearly the simple truth of the New Testament doctrine and order of things, and accept it. The patience of wisdom and hope, the charity of love,—sublime virtues which the religion of Jesus above all inspires, are most needful here to enable us to see and judge of things clearly, and to labor wisely and effectually for the great end,—the unity and union of God's people.

It must be remembered, also, that the existing religious parties did not by any means always have their origin in a desire of founding a sect. Far from this. No man could abhor more than Luther did, the idea of establishing a sect. His purpose was to reform and restore to a gospel order *the church*, not to make a party. Luther hated the idea of *sects*. This could no doubt justly be said of many others of the present denominations. The general history of these parties is, that *they grew into sects*, failing to

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see the whole truth of the gospel and of pursuing to the full the true work of a reformation and repristination of the church.—This thing, also, of *growing into a sect*, is a tendency and a sin inherent in our frail human nature, and that so 'easily besets' us, that it is scarcely to be regarded as abnormal in the light of our poor, erring nature, to see what we do see,—this Babel of sects. So we say of sin to-day, and of the boundless world of human errors. Yet none of these things are right or good or for a moment to be defended. But the fact we have mentioned, as to the origin of sects, is certainly not to be overlooked in the premises from which we judge them.

But while all that has just been said is true and important, it is also true, that in the providence of God, for the last centuries, such has been the light that the opened Bible, by the process of constant, free, and all-sided investigations, has thrown upon every part of the religion of Christ, that we have a right to believe and to declare, that the hour has come when men can no longer be justified in clinging to inveterate, bold and pernicious errors in Christianity. The hour has come, whatever forbearance the darkness of the past may plead for great errors, when 'men ought everywhere to repent' of them. In the God-given light of this day, sectarianism is an ugly abomination, though many good men may not see it. God cannot overlook ignorance now, especially in those who have every opportunity 'in God's light to see the light.' The Most High has stirred up great voices all over the Christian lands, calling on men to abandon their sect-idolatries, and to turn to the true and the living Christ, in the unity of the faith and the bond of peace. The sin, and manifold sins, of sectarianism, have been so fully made known by the Spirit of God, that men are now to be held to account for refusing to heed.

One thing is to be deeply regretted; and that is, that the bold, grand voices that at every reformatory period were raised aloft against human corruptions and sectarianism, died away unheeded and forgotten as years passed on, and these glorious efforts at religious regeneration were suffered quietly to subside and crystallize into these odious sect-formations. But these voices are heard again at this hour from the graves of the great past, and they unite with the myriad voices of to-day, that are but echoes of their own, and that have been inspired from the same fountain of inspiration,—the Word and Spirit of the living God!

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There is a two-fold evil tendency to which human nature is very liable and that must with all diligence be guarded against, that in either direction abandons the great plea for unity and union against partyism. This tendency in the one direction is, to narrow unconsciously a great reformatory movement into a sect-formation. This may be done, and is constantly done, in the midst of the loudest protestations against sectarianism,—as the party that denounces all *forms*, can be discerned, for two centuries past, as far as the eye reaches, by the form and color of hat and coat, and as far as the voice reaches, by the peculiar *forms* of words. The other direction of this tendency, is to come gradually to look, first with forbearance, then with acceptance, on the sect-life before us; to become by degrees weary of the battle for unity; to conclude for our comfort, that it cannot be achieved, that this sect-life is the inevitable state of things, that we had better yield to it, shake hands, ask one another's pardon for past disagreements and battles, cease the warfare, and fraternally and lovingly 'acknowledge' one another all around. This is the disposition, and doubtless will be the end, of some, who are 'fought out' and are ready to declare the war 'a failure.' We arrogate to ourselves nothing peculiar, when we say for ourselves, that we have no sympathy whatever with this tendency in either direction. Our lot shall be with the host of noble, courageous hearts who will seek to carry out, by God's help, to the end, uncompromisingly and in all trust and hope, the great plea for Primitive Christianity committed to us, as we believe, of God.

In the next number we shall give some illustrations of what has been said in this article. C. L. L.

ABROGATION OF THE SABBATH.

The new volume of the Harbinger begins with Bro. Hull's reply to my article in the August number of last year. I have read this reply with much interest, and am pleased with its fine spirit. Though a protracted discussion is not desired, I am inclined to accept the kind invitation "to a more extended and critical examination of this interesting subject." When it is denied that "the Sabbath was instituted in Eden," it is simply denied that there was in Eden a command *enjoining* the religious observance of the seventh day. And, in the language of my courteous re-

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spondent to Dr. Jeter, "why an institution if not commanded?" It is not denied that *at* "the beginning the seventh was a sacred day." That it was at that time so regarded by God and man, is a necessary inference from the recorded facts of sacred history."

"God blessed the seventh day and sanctified it." From the beginning time was divided into periods of seven days each, which necessitates the conclusion that there was some peculiarity of the seventh day that marked the divisions of the periods. It is also undeniable, that the arrangement of the week into six days of labor and one of rest, was based upon the six days of creation and the rest of the Creator. This is plainly asserted in Ex. xx. 9-11.

It is therefore conceded that at the beginning the seventh day was observed as a day of rest and worship. But no commandment was needed to *enjoin* this observance. Man, in his primitive state, needed only an intimation that such observance was pleasing to God, to insure his cessation from labor and the devotion of the day to communion with God.

The necessity for a legal enactment concerning the Sabbath, arose from sin; hence as a positive institution, the Sabbath forms a part of God's general plan for the redemption of mankind.—When, then, was the law of the Sabbath first given? There is an instructive contrast between the history of sacrifice and the history of the sacredness of the seventh day. There is no recorded law of either during the patriarchal age. From the fact that "by faith Abel offered to God a more excellent sacrifice than Cain," the existence of a law of sacrifice is clearly inferred. No fact is recorded from which the existence of a law of the Sabbath can be logically inferred. There are traces of sacrifice all through the patriarchal dispensation, and at its close, it was a universal custom. There are no traces of any peculiar regard for the seventh day in that dispensation, and, at its conclusion, the idea of the sacredness of the day was almost entirely lost. Why this difference? My answer is, the one was enjoined, the other was not. Is there any other satisfactory explanation of it?

That a law of the Sabbath existed during all those years and that it was known to the patriarchs, without the slightest intimation of it in the full account that is given of some of them, is incredible. One of the peculiar favors which God bestowed upon "the fathers" after their deliverance from Egypt, was the making

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known unto them the holy Sabbath." If these words in Neh. ix. 14 are "clear upon the point that God gave the Sabbath to the Jews because they were his elect people," they are equally clear upon the point that he *did not give it to the Gentiles because they were not his elect people.*

The conclusiveness of the references (Deut. xv. 12, 15; xxiv. 17, 22) to prove "that Deut. v. 15 contains a reason why servants should enjoy the benefits of the Sabbath and not why the Sabbath was instituted" (i. e. commanded), is not apparent. Each citation gives the reason why the Jews themselves were commanded to do the thing specified, and if they prove anythnig pertinent to the question, it is that, for the reason given in Deut. v. 15, the Lord commanded the Jews themselves "*to do this thing,*" viz., to keep the Sabbath day.

Let it be noted here that the bringing of Israel out of Egypt "through a mighty hand and stretched-out arm," is not mentioned as a motive to obedience, but is given as the reason for the command. Hence the command did not antedate the deliverance from Egypt. So we find the observance of the Sabbath first *enjoined* at the commencement of the Jewish age. It "was not an outgrowth of the Jewish economy, but it so enters into the organic law of that nation, that the obligation to keep the seventh day is commensurate with that law.

My candid reviewer concedes "that the covenant character of the ten commandments was abolished with the overthrow of the Jewish polity." By this, I suppose, it is meant that the ten commandments, as such, ceased to be God's covenant with his people at that time. This is substantially what I sought to prove. But the obligation to observe the seventh day as a day of rest and worship, arises from one of the ten commandments; therefore this obligation ceased with that polity.

That the Sinaitic covenant imposed this obligation needs no proof. That it has any other basis than the "covenant character" of the fourth commandment, is denied. This is the point in dispute. It devolves on the affirmant to prove that there are interests of humanity which require the observance of the seventh, rather than any other day of the week. This cannot be done, probably will not be attempted; hence unlike the other commands of the decalogue, the fourth commandment has an exclusively "covenant character." The conclusion is unavoidable that

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the obligation to observe the seventh day ceased with the overthrow of the Jewish polity.

My worthy brother expresses surprise that I "should not see that the *ministry* of the law by Moses, is that which is done away and not *the law itself*." Notwithstanding his complimentary language, I am obliged to confess that I do not see it yet, after his elucidation of the point. Perhaps I might have seen it if Paul had not obstructed my vision with those "stones;" but stones are hard things to see through. As the *law itself* and not simply the *ministry* was "written and engraven in stones" this was what Paul says was done away. Let us hear Paul farther with respect to the "antagonism" of the law and the gospel. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that you should be married to another, even to him who is raised from the dead." Rom. vii. 4. From this passage and its context, it seems, that while the law was in force those obligated by it could not innocently be married to another, not even Christ; but after the resurrection of Christ the law had no more claim on the Jewish people than a deceased husband has on a surviving wife.

Again: "Wherefore the law *was* (not is) our schoolmaster to bring us to Christ, that we might be justified by faith; but after that faith is come we are no longer under the schoolmaster."—Gal. iii. 24, 25. There is such an antagonism between the law and the gospel that the schoolmaster must surrender to Christ.

The statement that "the new covenant is the writing of the law on his (the sinner's) heart by the Spirit of God," is not in accordance with the scriptures. It is erroneous in two particulars, if I rightly apprehend its meaning. First it affirms that the new covenant is the act, "writing." Second it assumes that the Spirit of God writes the law of Moses on the heart of the sinner.

The scriptural view is, that the laws of the new covenant are put into the minds and written in the hearts of God's people with the Spirit. Compare Heb. viii. 10. and 2 Cor. iii. 2. 3. In the latter passage Paul explains the process of putting this covenant into the heart. He calls it "the epistle of Christ," for Christ is its author. He says it was "written in our hearts," i. e., the hearts of the apostles;—"written not with ink but with the Spirit of the living God." He declares that it was "ministered by us," apostles; it was put by them into the minds of the people,—hence

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he says of the Corinthians "*ye* are *our* epistle." It was "not in tables of stone but in fleshly tables of the heart." In order to be in the heart it must be cordially received, and this reception of God's covenant, which involves a compliance with its terms, makes a man one of God's people.

This has an important bearing upon the question under consideration. We are confessedly under the new covenant, and as this was "ministered by" the apostles we must receive its ordinances through them. The world is indebted to them for all that has ever been known of Christ's appointments. His method was to give few positive statutes and leave them to be carried out in the free and generous spirit of the gospel, under the guidance of its comprehensive principles and controlling purpose. The new institution is "not of the letter but of the spirit," and is adapted to a higher spiritual condition in which positive authority is little needed, and any intimation of the divine will, is sufficient to secure the acquiescence of loyal and loving hearts. A rigid law of the Sabbath would be strikingly out of place in a religion which is designed to be universal, and which requires the worshipers to "worship the Father in spirit and in truth."

Bro. Hull says, "I take the ground distinctly, that before Christ's death the ordinances of his religion were established in their fullness; and that of this we have a clear record in the words of Christ." We have nothing to do with what Christ could do or could not do. We may not inquire why he did as he did, rather than some other way. We deal exclusively with Bible facts. There is no record of any utterance of Christ respecting Christian baptism before his resurrection. The ordinances of his religion were not "established in their fulness" until, by his death and resurrection, he laid "the foundation of this scheme of mercy" and prepared the way for the formal beginning of the new order of things. A recognition of the fact that the Christian dispensation began on the first Pentecost subsequent to Christ's crucifixion, is essential to a clear view of the new covenant and its ordinances.

It is not singular that the book of Acts, which is a history of the introduction of the gospel into different provinces, should contain so little with respect to the practice of the churches.—But meagre as the account is, it mentions "breaking of bread" among other acts of worship and informs us that upon the first day of the week "the disciples came together to break bread."

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My brotherly opponent, in attempting to show "that this text (Acts xx. 7) in no sense establishes the fact of the sacredness of the first day of the week," concedes that this meeting was upon that day, even "*if it was held in the night.*" This is all that my argument requires, as I do not contend for a sacredness of the day that would be profaned by sailing, or traveling in any way on a purely religious mission. I repeat, then, until it is shown from the New Testament that the disciples assembled on some other day to do what may be described as eating the Lord's Supper, the question is settled in favor of its observance on the first day of the week and on no other day. This is sufficient for all who respect apostolic authority in an approved precedent.

The "*daily service*" in the Jerusalem church of "breaking bread from house to house," in which they "partook of their food with gladness and singleness of heart," only proves that the first Christians needed refreshment every day, just as people do now. If we felt *as* deeply the need of the spiritual refreshment of the Lord's supper, we would be as ready to follow their example in its *weekly* observance as we are to follow it in the "daily service." Certainly we would not have it *less* frequent than once a week and *more* frequent would be impracticable.

I will leave it with the reflective reader to decide whether the laying "by himself at home" or in store, as the Lord prospers, would obviate the necessity of "gatherings when I (Paul) come" 1 Cor. xvi. 2. If not there must have been gatherings of these individual contributions. The supposition that each one brought his contribution to the place of meeting on the first day of the week and put it into the common treasury explains the language of the passage. If this be incorrect the objector must explain how gatherings were to be obviated and why that particular day is mentioned.

The length of my paper admonishes me to close, though the subject is not yet fully presented. Sufficient has been presented to show that the argument of my preceding article remains in all its force. While joining in the prayer "for divine enlightenment," let us not forget that "the commandment of the Lord is pure enlightening the eyes" and "the entrance of thy words giveth light."

W. L. HAYDEN.

DANBURY, Ct., February, 1869.

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A Sunday-School Story.

VIRGINIA THORNTON; OR, WHAT IS IT WORTH?

CHAPTER IV.

In the large yard in the rear of the house were assembled nearly a hundred boys and girls, of all ages from fifteen down to five or six. As the hostess came upon the porch, leading their loved playmate by the hand, a loud murmur of welcome greeted them, and Mrs. Thornton observed, with a feeling of much relief, that the pained expression upon Bella's face began to yield to one of lively interest in the scene before her.

Six beautiful children, dressed in white and bearing baskets laden with fresh flowers, took their places immediately in front of Bella; just behind her stood the four maids of honor; and following them, two by two, came all the rest. In this order they were to march across the front yard to the foot of the throne.

Nearly a hundred joyous faces, eyes brimming with the light of youth, and feet elastic with the spring of health and hope! Well might a smile and a tear struggle together to the lip and eye of kind old Mr. Thornton, while he watched them! And as they walked slowly along over the green grass, the beautiful chidren cattered flowers at every step, and their sweet, tiny voices sang o a measured cadence, this little song:

All. Spirits of spring, we joyfully meet!
From forest and meadow far away,
We hasten to greet her coming feet,
And crown our Queen of happiest May!

1st Voice. We dwell 'mid the mountain's lofty frown,
Tall trees wave dewy boughs above us;
In blessing, sun and showers come down,
And whispering breezes dearly love us!
With tiny brooks in shadowy nooks,
We laugh and babble along the hours;
Through merry dance, we gleam and glance
Where every footprint springs in flowers!

All. Spirits of spring, &c.

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2nd Voice. We dwell where the tall grass sways and sweeps
In shadows, the broad prairie o'er;
Where the shining snake in the sunshine sleeps,
And birds sing gaily and breezes blow:
Where every hue that is strange and new,
Glows under the touch of our magical powers;
And the wonders told of our sunset's gold,
Are only more rare than our earth-born flowers!

All. Spirits of spring, &c.

3rd Voice. We dwell where the glancing waters meet,
In the flowery meads and valleys low;
And airs grow heavy with perfume sweet,
As over the meadows they come and go.
Where in azure is wrought the Forget-me-not,
On the turf 'neath our leafy bowers;
And waves that murmur the livelong summer
Bear onward, ever, the voice of flowers!

All. Spirit of Spring, &c.

As the head of the long procession reached the foot of the throne, the leaves of the low arched gateway guarding the flower Garden parted, and there came as if up-springing from amid the flowers themselves, a being of surpassing beauty. Her robe of pearly white swept the soft turf. As she glided forward, her long golden hair floated free over her shoulders, and sprays of myrtle wreathed with violets and purple hyacinths, crowned her head and trailed from her shoulders to her feet. A hush of wonder and delight hailed the lovely apparition, and while her majestic beauty held them spell-bound, the lady took Bella by the hand and led her up to the throne, saying in silvery accents:

From the silent breast of the deep, dark earth,
Whence the glory of Spring has its mortal birth,
And my children, afar from the storm-king's power,
Await in my bosom the spring-tide hour,
Still seeming to hear through the Winter's day
The April shower, and the message of May;—
Up from the earth, through its portals of green,
I come at the call
Of my loved ones all,
To welcome their Loved One, and crown her Queen.

Half smiling with delight herself, and yet half terrified at her

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position before so many eyes, Bella's cheek grew an alternate red and white, and her heart fluttered so, she thought she would surely never be able to say a word above her breath! She bowed her head low, while the beautiful lady placed the white crown amid her dark curls, seated her upon her throne, and having placed a tiny scepter in her hand, retired, to give place to the four maids of honor, who immediately approached their Queen, and, kneeling, offered their homage.

It was now Bella's turn to speak to her subjects; so she rose, and made them a graceful little bow, which commanded instant and perfect silence. Her voice trembled a little, but her utterance was quite distinct throughout.

My gentle friends and playmates kind,
I thank the love this gift discloses;
Its weight is light, its touch is kind;
The brows its blossoms gently bind,
Can feel no thorns amid its roses!

'Tis our life's May, as 'tis the year's;
The time to sow those seeds of Truth,
Whose harvest, with its hopes and fears,
So awfully and swiftly nears
This seed-time of our careless youth.

And when the Sower sendeth forth
To reap what long His mercy leaves,
May not a weed of noxious growth,
That falsely claims eternal worth,
Be found amid our golden sheaves!

May every kindliest influence meet
To fill our hearts this joyous day;
And sunny smiles and laughter sweet,
And everything that's happy, greet
The hours that call me Queen of May!

When Bella had finished speaking, she bowed again, and sat down. Several of the elderly gentlemen present, among whom was Mr. Thornton, began to clap, while they looked with approving smiles on the young queen. Thus encouraged, the children began to join in, and very soon such enthusiastic applause swelled out, that Bella blushed a brighter red with excitement and pleasure; the people began to gather around the throne without cere-

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mony, laughing and talking, and Mr. Thornton, seeing that Bella was beginning to wonder what she should do with her new dignity, gave her his hand and led her from the dais, saying, as he did so,

"You did bravely, my dear child, and it *has* been a little trying, hasn't it? Now run along and play, and enjoy yourself as well as anybody."

"Bella looked up into his kind old face, as he reached the green grass at the foot of the throne.

She thought there was such a tone of compassion in his voice, and his eyes had an expression so much like pity in them, that her mind flew back to the broken vase, and she wondered whether he knew about it. Of couse he did not. It was only because there had been something *appealing* in Bella's manner, throughout the whole scene of the coronation. Her retiring and sensitive nature shrank from being thus put forward, and I am afraid Mr. Thornton felt very sorry still, that the position had not been given to Virgie, who would have looked so queenly and beautiful, and who would have enjoyed being queen, so much more than Bella did.

There was no May-pole set up for this May Day, so of course the children did not dance around one, as they did in the old times in "Merrie England" of which we read so many delightful stories. But I don't think any of the children missed it very much, or even thought of it. They began at once to scatter in large groups through the beautiful grounds, and were soon forming in order for a variety of amusing games. A good many of the grown up young ladies and gentlemen joined in with them, to help them sing, or to teach those to whom any part of the game chosen, chanced to be new. These soon found themselves enjoying the sport quite as heartily as the children did; Fathers and Mothers, seated on the long verandah, looked on with,—very happy faces, and all was "mirth and jollity."

Virgie, played as she did everything else, with all her might; and as the Maids of Honor were all expected to keep near the person of the Queen all day, she and Bella played in the same ring; but it was not till late in the evening, as they were all going to supper, that Bella got a chance to whisper a few words in Virgie's ear. They were walking side by side, and just a little removed from their companions. A look of anxious distress settled

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on Bella's gentle face, as the remembrance of the morning filled her thoughts.

"You look as if you forgot *everything*, Virgie," said Bella, in a low tone.

"I dont forget what fun we are having!" said Virgie. "Hasn't everything gone off splendidly? Oh, I never *will* forget what a grand time we have had!" Bella heaved a sigh that was very deep and weary, to come from so young a breast.

"I wish I could be just a little like you sometimes, Virgie," she said. "I try to do right, but I seem to be guitly of some dreadful thing every little while! Mother says I am the greatest hand she ever saw, to have the heart-ache over nothing. I am sure I must be having it now over nothing, for I can't think what could give it to me. You never have the heart-ache, do you Virgie?"

"I think not," said Virgie laughing. "Papa says I am always happy."

"I'll tell you what," said Bella, "I believe Mrs. Thornton thinks I broke her beautiful vase. I don't know why she would have talked to me the way she did, if she had'nt thought so, and I think she has told Mr. Thornton too. When he led me down from that chair, he looked at me just as if he felt as sorry for me as he could. I wanted to cry right out that very minute! Why should he feel sorry for me to day, unless I had done something to feel bad over? If I *had* broken it, Virgie, of course I could'nt be happy a minute, for she prized it so; and I feel miserable over thinking she believes I did it."

Virgie blushed a little, but she said right lightly,

"O, nonsense, Bella! What would make mama think that of you? She knows I am always doing such careless things. She wouldn't say anything to me, because she didn't want to spoil the day. She's just that kind, but I'll hear about it to-morrow. See if I don't!"

Bella's face brightened a little.

"And suppose you find that she does lay it to me?"

"Why, then," said Virgie, promptly, "I'll tell her I did it, of course! You don't think I'd do such a thing as not to tell her, do you?"

"I *thought* you *couldn't*, dear Virgie," said Bella, feeling a good deal relieved, but not entirely so, for directly her face got very wistful looking, and she said.

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"I wish she could know about it to-day! I can't enjoy anything, and every time she speaks to me, I feel the blood rush into my face. I know I look as guilty as can be! I don't see how you can take it so coolly."

"I dont take it so coolly," said Virgie, speaking almost peevishly, which was most unnatural to her. "I just don't want to be going around looking as glum as if I didn't want to see anybody laugh. I don't see the use of spoiling the party for everybody, and they'll all notice *us*!"

Bella felt exceedingly hurt at this, and do all she would to control herself, her voice trembled and her black eyes filled with tears.

"Have I been going *around* looking so glum?" she asked humbly. "I didn't mean to. I have tried my best to look happy and cheerful, and help to make it lively."

Virgie's voice had a sound between coaxing and complaining, as she answered,

"I didn't say you *had* been looking that way, Bella; I only said I didn't see any use in my doing so over what I couldn't help.—You have been playing like a dear girl, but, there! now! you look for all the world, like you were going to *boo-hoo!* Do think about something else, and let's have fun and enjoy ourselves like the rest."

They had reached one of the tables, and the other children began to crowd around so closely, that Virgie had to whisper the last words in a very low key indeed, and to turn around the next minute, and begin talking to some of her young visitors. Bella made up her mind now, that she would do her very best to seem happy, and she did console herself a good deal by reflecting that, although for the rest of the day, Mrs. Thornton might feel that she had such good reasons for wishing Bella had never been their May Queen, on the morrow she would know the truth. It never entered Bella's mind to clear herself and put an end to her suffering, by betraying her friend. If she had not been as generous and unselfish as she was, of course nothing would have been easier, than to have told Mrs. Thornton how the accident had happened.

A rare supper had been provided, to meet Mr. Thornton's ideas as to what was due, both himself and his guests, on such an occasion as this. Of course the tables were spread in the open air, and loaded with everything good.

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The sun went down in glory, sinking behind the mountains, and the moon already high in the heavens flooded the landscape with her silvery light. One by one, the carriages, filled with the retreating revelers, rolled away from Mrs. Thornton's gate. More and more quiet grew the house and grounds, as the little folks departed, each group bearing away its own share of the joyous singing and gleeful laughter. The Collins were among the last to leave, and as Bella leaned out of the carriage window, waving a last *adieu* to Virgie, she thought "Perhaps, when every one has gone, Virgie will tell her mother to-night, before she goes to sleep. I am sure I would if I were she. I should sleep so much better with it off my mind!"

CHAPTER V.

Virgie did not sleep so soundly as usual on the night after the May party. The excitement of the celebration was still throbbing in her veins, so that it was sometime after the light had been taken away, and all was still in the house, before her eyes would even stay shut; and when at last she slept, her slumber was restless and disturbed. Louisa, held the candle close to her face just before bidding her good night, and looked down at her admiringly.

"You looks mighty pretty to-night, honey," said she, "your cheeks is as red as two roses, and so is your mouf."

"I suppose they are," said Virgie, "they feel mighty hot, and my head aches. Mammy, was mama going to bed when you came up?"

Virgie always addressed Louisa by this title. It is that which the children in Old Virginia usually give to those who nurse them.

"No, she ain't goin' to bed jest yet. She told me to bring her dem pieces of dat vase, soon as I had done put you to bed. Dat was a great pity, chile! How ever did Miss Bella come to break it? Ta'nt one bit like *her*. Now, if *you* had a done it, nobody would a wondered."

"How do you know Bella did it?" asked Virgie. 'Cause I jest heard Miss 'Liza a-tellin of Mas Henry all about it. Whar is de pieces honey? It's time you war sound asleep. You is been playin' too hard to day, like you always does."

How near Virgie came to speaking up to Louisa, and owning the truth about this most unfortunate accident! But the black

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woman talked on rapidly till she got clear past the subject, and then she went off to the bureau to get the fragments of the vase.

"I know mama is tired to-night," thought she to herself, "and she'll be so easily fretted. Besides, I dont want mammy to tell her in my place; that'll look cowardly.

Louisa got the glass and went away, taking the candle with her. The moon-light streamed in through the window, and across the child's hot face and wide open eyes. Virgie went on thinking:

"I certainly do wish I had told mama this morning, right away the first thing! Then it would have been all over long ago. I don't know why I didn't speak right out; I don't generally mind saying anything, but then I never did anything before that I knew would fret her so much. Besides, I didn't tell her that Bella broke it. I wouldn't tell a story, of course I wouldn't, but how could I tell, she was going to think Bella broke it? I'm sure I never dreamed of her laying the blame on her. I don't see why I ought to be expected to say anything more about it.—Maybe mama will forget all about it in a day or two, and if she does, I think it will be very unkind of Bella to want me to remind her of it."

These, and such as these were the voluntary thoughts that Virgie turned over and over in her mind, while she tossed from side to side on the bed where she had always rested so quietly before. But in spite of trying very hard to believe in these arguments, away down in her heart a little voice that she could not help hearing, kept repeating,

"Ah, Virgie! Virgie! Pray listen to me! You know how often you and I have talked together before, about these very things, and you know how often mama has told us, that it isn't the lips that make a falsehood, but the heart that does it. You cannot have forgotten how she told us only last week, the story about that little girl, who always tried to make her little sister laugh out loud in church, and then when the poor little child was punished for such behavior, the one who was really to blame never said a word?—And don't you remember how excited you got about it, and how you said it was not only a real falsehood, to let any body be deceived so, and never try to set things right, but that it was a mean cowardly kind of falsehood too? And don't you remember

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how mama patted your curls and kissed you, after you had spoken this way so earnestly, and how she said she was glad you understood so well what a wicked thing any deception always was, and how she was sure that whatever else her little girl might be that was imperfect, she would always be truthful and open as the blessed day! You thought all you said then, Virgie! You wouldn't have believed of yourself, that *you* could be so mean and cowardly.—But, now, O, what are you doing?"

Virgie heard every word this little voice had to say, no matter how hard she tried not to do so. She heard it just as we all hear a little voice in our hearts, remonstrating with all its might, and bidding us stop and heed its warning, whenever we are beginning to fight against our consciences. Virgie went on thinking her other thoughts more and more eagerly, and in the struggle between the two, at last she fell asleep.

When she awoke next morning, the sun was shining brightly into the room, and Louisa stood by the bedside, looking at her.

"Good mornin! honey," said she, as Virgie turned over and began rubbing her eyes. "I hopes you feels better, you is had a *long* sleep, it's most eight o'clock.

"Then why didn't you wake me up before?" said the child, springing out of bed. "I suppose breakfast is over, and Papa has gone to ride. I didn't want to look so lazy *this* morning, mammy, I did not."

She sat down and Louisa began to put on her stockings and slippers.

"I didn't wake you, because I didn't like your looks last night, and I wanted you to have your sleep out. T'ant like you to be sleepin' till way past sun-up, and if you hadn't needed to do so, you wouldn't a done it. And more 'an that, your Ma, she a'nt well herseff dis mornin' and your Pa a'nt had no breakfast neither, and won't have till you come to eat it with him. That's what he said, and I'm to dress you quick as I kin."

Virgie's heart seemed to leap into her mouth. "Is Mama really *sick*, Mammy?" she asked. "Is she so sick she can't get out of bed?"

Mrs. Thornton had always been a remarkably healthy woman, gifted with a strong English constitution, and indefatigable energies to accompany it. If she sometimes suffered with a head-ache, or a bad cold, as who does not? Virgie had never head her com-

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plain of either, and the child had been often heard to say that her "Mama was always perfectly well."

"I can't say jist how sick your Ma is," said Louisa, who was really uneasy about her mistress, and a little cross in consequence of a disturbed mind, "but she stood on the damp ground a seein' to the ice-cream yesterday, a sight longer than was good for her. I said so at the time, and it's my belief that she is took a wuss cold than anybody thinks fur. Dar now, let me brush your hair and you'll be ready to go down. Your Pa's bin a waitin' dis half hour, out on de porch, a walkin' up and down, wa-a-lkin' up and down! He's oneasy enough in his own mind, I'll be bound!"

Virgie hastened away from Louisa's hands with her curls only half brushed, and ran along the hall and down the steps, as fast as she could, but before she reached the front door, she paused and stood listening to hear Mr. Thornton's steps on the porch floor. It was all quiet however, and she went on tip-toe to the door and peeped out. There was no one there.

"He has got tired of waiting and gone to breakfast," she thought, and went back to the dining-room. Breakfast was on the table, and Sam, with his waiter in hand and white apron on, stood leaning against the mantel. No one else was in the room.

"Breakfast is a'waitin', Miss Virginia," called Sam, as she closed the door and went away. Where should she go now? To her mama's room, certainly. Of course her Papa had gone there.—Very slowly she walked to the door, she who was usually so light of foot and light of heart that it seemed a cruel restraint to expect that she would move about without running and skipping from place to place. She was so miserable she scarcely knew herself, as she reached Mrs. Thornton's door, and laid her trembling hand upon the lock. Never before had she hesitated upon that threshold, dreading a reproof or fearing that she might not be welcome. She asked herself why she felt afraid to go in. If her dear mama was really so ill, of course she ought to be at her side, and wait upon her, and try all in her power to make her comfortable, and hasten her recovery. But no sooner did she find these thoughts fail to give her courage, than she immediately said to herself,

"But how do I know that she is not asleep just at this moment, and if I go in I may disturb her? Had I not better wait till Papa comes out to tell me whether it will please her to see me?"

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So quickly does the consciousness of wrong-doing make a craven of what seemed such a brave heart before, and being false to others makes us false even to ourselves! Virgie knew perfectly well that it was not the fear of disturbing her mother which kept her standing at the door so long, and yet she told herself that it was. From yielding to the temptation to deceive her mother on yesterday, her sense of right had become so clouded, that she was now seeking to deceive herself.

While she stood thus debating, the noise of a horse's feet sounded on the road, and the doctor dismounted at the gate.—Mr. Thornton had been anxiously watching for his arrival, and now came out to welcome him.

"What?" he said, "you are down at last, my little queen, are you? What kept you dreaming so long this morning?"

His voice sounded cheery, though his brow looked troubled all the while he spoke. He took her face in both hands, and kissed her.

"I have been down a good while," stammered Virgie. "I have been waiting here for you to come out, for fear I would wake mama."

The purple tide of shame rushed over face and neck, as Virgie heard her own voice utter this, clearly and distinctly.

"Why," said Mr. Thornton, "did you not hear me talking to her?"

His tone evinced a slight surprise, but no more, and the matter evidently passed at once from his thoughts, for they were too sadly filled with forebodings of danger to his beloved wife, to admit of any other consideration for more than the passing moment.—He went on out to the gate, where Doctor Ware stood tying his horse, and Virgie passed in to the sick room. First to greet her with their accusing presence, were the fragments of the Bohemian vase, lying upon the table, where Mrs. Thornton had been examining them last night, just before she went to bed. But she had not long to think of them, for a voice from the bed, said,

"Good morning, my darling. I hope you have had a good rest. Did you enjoy yourself yesterday as much as you wished?"

She held out her hand, and Virgie, giving way at once to all the excitement she had been under since the day before, cried out,

"O, Mama! Mama!" and rushing to the bedside, threw herself forward in a burst of passionate tears.

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She would have laid her cheek against her mother's, as she had always done before when she was troubled, but Mrs. Thornton held her with a strong hand, and pressed her back.

"Take care!" she said, earnestly. "I would rather you would not kiss me now."

Her look was full of affection, but Virgie was blinded by her tears, and could not take any note of that. Mrs. Thornton's head was throbbing fiercely with fever, her hands were hot, and her lips were parched. Her voice was full of pain, and partly because she was only a child, but partly because she was selfishly occupied with her own unhappiness, Virgie fancied that the sound of her mother's voice meant displeasure. Before she had time to answer, Mr. Thornton and Doctor Ware entered the room. The doctor went to the bedside and began to feel his patient's pulse, and Mr. Thornton said to Virgie,

"Run away now, little one, perhaps you can come back in a few minutes."

Mr. Thornton had forgotten all about breakfast, and Virgie felt quite sure that she should never, as long as she lived, want to eat again. She flew up to her own room and shut the door, and then she lay down on the floor with her face against the carpet. There could be but one reason, she thought, for the way Mrs. Thornton had spoken. It must be because she suspected the truth.

"O, why wouldn't mama let me kiss her? Why wouldn't she? Why wouldn't she?"

(TO BE CONTINUED.)

IN THE NAME.

In the name (en onomati):—does it ever mean, *by the authority*? We think not. The Greek form, *en onomati*, occurs thirty-five times in the New Testament. The preposition '*en*' is translated in the Common Version, by '*in*' twenty-nine times; by '*through*' three times; by '*by*,' twice; and by '*at*,' once. The meaning of this preposition is 'in,' 'within'—and though the force of the connection may sometimes warrant the use of '*through*,' or 'by,' or 'at,' the essential meaning of 'in,' 'within' is always discernible in the thought. It is a word of relation, and is used with the *ablative (locativus) case* alone. This case, though in form the same, is sharply distinguished from the *dative*. The latter is used to mark the ultimate aim or object of an action or state,

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and is best rendered by '*for*,' or sometimes by 'to,' 'in case of,' 'among,' &c., but the *ablative (locativus) case* marks literally, *position in space*, and hence, the attendant circumstances or conditions under which an action is performed, or a state of things exists. "The preposition is to be considered as attached to the action or state expressed by the verb, showing that it has the relative direction or position of 'in,' 'within,' and the ablative *(locativus)* case is added to note the position of the action thus qualified. The locativus indicates the position of the action or state of the verb or its subject, the preposition '*en*,' that this position is one that is 'in,' 'within.'" *

The word *('onoma')*, 'name' is put for the person, or more accurately, for the *properties* of the person—those personal qualities —under which the character is conceived. The *'name of the Lord Jesus,'* therefore, stands for the properties, qualities, attributes and offices which make up his character as 'The Christ the Son of the living God.' It is Christ, *as revealed to us*, our sacrifice, intercessor, Savior, friend;—and to act in *his* name is to act under the conditions and in harmony with the circumstances thrown around us by our relations of trust in, and obligations to and dependence upon him.

With these principles of grammatical limitation, and this definition of the word '*onoma*' or 'name,' let us examine the passages in which the phrase 'in the name' *(en onomati)* is used in the New Testament.

1. "He that cometh *in the name* of the Lord."† This expression occurs *five* times, and only in the Gospels. The *case* is strictly *locative*, and the meaning is that the 'coming' is in the *character* of the Lord, 'within' the conditions and circumstances determined by *that*. It is to be a revelation of whatever is contained in the conception '*the Lord*.'

2. 'Come *in my* Father's *name*'; 'come *in his* own *name*.' In these passages the meaning is precisely the same, so far as the expression '*in the name*' is concerned. The preposition '*en*' is joined with the same verb and the ablative (locativus) marks the limits 'within' which the 'coming' takes place—within the bounds of which it must be confined.

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* Har. *Gr. Prep.* p. 253.

† We introduce only the passages in which *in the name* is represented by '*en onomati*' in the Greek.

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3. 'Ask *in my name*.' This clause occurs *six* times, but always with the same meaning. The person who asks is represented as putting himself under the conditions supplied in the position, relation and qualities of Christ. Whatever efficacy there is in these to procure the thing asked for, 'within' this the petitioner puts himself. The power of Christ to procure for him the things for which he asks, is conceived as embracing a wide sphere of space, and the petitioner is exhorted to place himself 'within,' that he may receive the things that he asks for. Of course, this is a metaphorical use of the sensuous idea, yet the conception of a sphere of influence lies at the bottom of the thought and gives it its definiteness.

4. '*In my name* shall they cast out,' &c.; 'subject to us *through thy name*'; 'keep *through thine* own *name*'; 'kept them *in thy name*'; 'might have life *through his name*'; here are *five* passages in which the relation between the subject, action, and *locative* case are precisely similar. In three of them '*en*' is translated '*through*' in the common version, but the Bible Union Revision very properly replaces this translation by '*in*,' in every case. The sense is that the subject is placed 'within' the sphere of Christ's efficacy to cast out demons; to subject them to his power; to preserve; to give life. The name of Christ is a revelation of power for all these things, and the disciples putting themselves within this sphere of power are endued with it for purposes for which it is divinely revealed and communicated.

5. Similar to these is the frequent expression, '*in the name* of the Lord Jesus,' when prefixed to some exercise of divine power, as when Peter said to the lame man at the Beautiful Gate of the Temple, "In the name of Jesus Christ of Nazareth, rise up and walk"—or Paul, to the bondmaid having a spirit of divination, "I command thee *in the name* of Jesus Christ, come out of her." (See also 1 Cor. 5. 4: 6. 11: Jas. 5. 14, where the sense is the same.)

6. Preaching, speaking, baptizing *in the name*; these passages present no exception, nor is there any difficulty in realizing in conception precisely the thought which they are intended to convey. When Paul said, "I determined not to know anything among you save Jesus Christ and him crucified"—or where it is said, 'preach the gospel,' we understand that the preaching is to be confined within those limits which the conditions of the gos-

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pel determine,—within the sphere of Christ's relations to us, as our Savior,—within this sphere Paul would confine his labors.—So to 'preach' 'to speak,' 'to baptize *in his name*' means that these several acts are confined 'within' the conditions or circumstances comprehended in the redemptive work of Christ; and as this redemptive work is unfolded to us in 'the word,' to '*preach the word*' is to 'preach Christ,' and also to preach '*in the name of Christ.*' Any preaching or baptizing which is out of this sphere, is also a preaching or a baptizing *out of*—that is, not *in*, the name of Christ.

7. 'Whom the Father will send *in my name.*' This is said of 'the Comforter'—the Holy Spirit. We do not understand, that it has reference to the *source of authority*, but to the *sphere of the work.* It means that the Holy Spirit would work in the sphere of Christ's work—carry on 'within' the sphere of redemption, the work already marked out by the Savior in the scheme of redemption. He would not transcend these bounds—overstep these conditions—or inaugurate a new and independent scheme of his own. He would be sent in the name of Christ.

8. 'Give a cup of water to drink *in my name*'; 'giving thanks *in the name*'; 'do all that ye do, '*in the name*'; 'I command you *in the name*':—Are these passages any exception to the meaning, which we have seen belongs to the phrase '*in the name,*' in all the cases which we have already considered? Certainly not. There is the same idea in them all. We give thanks, not by *authority*, but in the efficacy of the name of Christ's relation to us, and in which we stand. It does not mean that we 'teach and admonish one another in psalms and spiritual songs, singing with grace in our hearts to the Lord' by *authority*, by right of statute or special commission, as appointed delegates for the purpose, but that we are to do these things and whatever else we do, *in the name of the Lord Jesus*, that is, 'within' the sphere of Christ's influence in our behalf, standing in him, trusting in him, depending upon him to supply the quality of incense to our praises and make whatever we do acceptable and grateful to the Father. The thought does not look to the special command requiring us to do these things, but to the sphere of Christ's efficacy, within which alone they can become acceptable to God.

The beauty of these passages is only seen, when we give to the Greek phrase *en onomati* its precise signification. They teach us

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that only as we stand or act in Christ, are we acceptable, in any thing we are or do, to the Father. Those things done out of Christ, out of the sphere of his efficacy in atonement and intercession, are of no avail,—the Father will not accept them. It is the all-prevailing name of Christ, that gives them power with God.

9. '*By* what *name* have you done this?' '*by the name* of Jesus Christ.' Here the common version translates *en*, 'by,'—and we regret to see that the Bible Union Revision has followed their example. Not only is it an unnecessary departure from uniformity in rendering, but it is a misconception of the thought. *By* suggests the idea of *instrumentality*, but this is never the meaning of 'en' and its ablative (locativus) case. It marks, *always*, literally, position in space, or, figuratively, a definite sphere of conditions or circumstances, within which the sphere of the action exists or is limited. The Elders asked Peter, 'in what *power*, or in what *name*, they had wrought the miracle.' The two phrases are parallel. The inquiry had reference to the sphere of influence in which they stood. That they were not asking for their *authority*, in the sense of a commission or warrant, is plain, from the fact that they use the Greek word *dunamis*, which means *power*, *efficacy*, *causal potency*, not *authority*, in the sense of a license or commission. It was the source of the '*dunamis*,' the *power*, which they inquired for. (See Luke iv. 36; ix. 1, where *authority* and *power* are used togsther, with this difference in the sense.) The *power* of the sword is different from the authority of the government, which grants the use of it. The meaning is clearly determined by the phrase. These apostles were evidently acting within a sphere of power which was miraculous, and the Rulers wished to know what, or whose, it was. Peter's answer is in harmony with the question. It is in the efficacy or power of Christ, that we do it.

10. We close this induction of cases in which the phrase (*en onmati*) 'in the name' occurs, with an examination of the passage in Phil. 2: 10, 'That *at the name* of Jesus,' &c. Here too, the B. U. Revision has, we think without warrant, followed the common version and retained 'at' as the translation of 'en.' This translation dwarfs the sublimity of this passage. It fails to grasp the grand significance of the power of that lofty name of Christ which is above every name, and in the supreme sphere of which every thing is ultimately to bow. The Apostle is contemplating the universal and irre-

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sistible power and dominion of Christ, and intends to assert that 'within' the undisputed sphere of his kingdom, represented by his *name*, all shall bow in humble submission. The prevalence of his name pervades the entire realm of his kingdom, which is universal, and within this sphere all shall bow.

The name of Christ is used in connection with other prepositions—('*epi*,' *dia*,' '*huper*,' '*eis*') with their appropriate cases, and always with a definite significance to each, which is not always properly distinguished. We propose, therefore, in future articles to examine the passages in which they occur as we have done in the case of 'en'—in the belief that some of the confusion which now rests upon the common version may be cleared away.

W. K. P.

The Duty of the Church to Young Christians.

NO. IV.

THE INTELLECTUAL LIFE OF THE YOUNG.—CONTINUED FROM p. 18.

The prayer meeting was designed to be preeminently social; to be a convention of the children of God for social worship, where all the coldness, stiffness and isolation of popular conventionalisms, and modern ceremonials, would be overcome by their family love and genial intercourse. It is professedly an assembly, where the mutual obligations and common copartnership in the life, services and blessings, present and future, are reduced to the common-sense and divinely-arranged scale, by which the brethren and sisters composing the circle of the household of God, participate according to their capacity. Wherein the oldest never becomes too ancient—neither is the youngest too young to offer his rightful contribution, whether of an hour or a minute, provided it be for the profit, and delivered with due respect to the proprieties as well as immunities, of the body. I cannot imagine a grosser inconsistency possible to actual fact, than the gathering together of children around their common Father, who do not exercise their inalienable right, and discharge their divinely enjoined duty to commune one with the other.

Where can exist the vital substance of those relations, affections, sympathies and precious enjoyments, symbolized by the

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various terms, which are employed so clearly and beautifully to indicate them, if it does not exist and effectually present itself here.

The prayer-meeting, in its general management in many places, fails of that measure of spiritual profit, which should follow 'waiting on the Lord' in his house and by his express invitation to meet Him. The practice prevails too much amongst us, in the conduct of the social services, that the 'Fathers,' and they only a few, and sometimes without variation for years, will hold forth in reading, singing, prayer and exhortation, yea in everything, to the utter exclusion of the young from the least specific ministration. It would seem, that some of our Elders are keeping the young over whom they preside, in sheer idleness, under the impression that the elder men must perform all the labor and do all the teaching, and the young must listen and learn, reserving all their strength and intelligence for some period of usefulness in the uncertain future, and running perilous risks of dying in the interval, from genuine spiritual inactivity and ennui.

I have been young and now am not too old to remember distinctly when the *pastors* could have employed my hand and tongue and mind and heart, and caused them all to bring forth some fruit to aid the cause, which otherwise was lost. And so it is with thousands of the young amongst us. The church does not give them due employment, does not call them out, does not separate them to some work—does not engage them as fellow-helpers, does not teach them to carry on their shoulders and hearts the work of the Master, but from youth to age—a vast army sits supinely watching the few bear the ark and officiate before the Lord for them.

Some months ago, for the first time in his life, a young brother was called out to say a "few words" in the prayer meeting. His talents and intelligence should have drawn the attention of the elders to him much earlier; for they had known him from childhood and were fully conversant with his intellectual force and biblical knowledge, and for years had made public regrets that the number of exhorting brethren was very small. His remarks were few, for he was in a strange role, but one of them was, "that in addressing his brethren and sisters he felt that he was committing himself more fully to Christ,—that in exhorting them to advance daily, he felt more acutely his own obligations to march on after

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his Savior." The confession contains the gist of the whole matter. I was forcibly struck with it, and have reverted to its consideration many times since; but singular as it may appear, the elders have forgotten to draw out that brother again.

What, then, is necessary to prepare the young for usefulness in the Lord's vineyard? Give them work to do, furnish them opportunities for doing it—furnish them continually with counsel, encouragement, and surround them with every honorable incentive, train them to labor, educate their hearts and minds to commit themselves to Christ anew every day and hour, by speaking and doing as becometh the disciples of the meek and lowly Redeemer, who went about doing good.

This is clearly the duty of the church towards her young, and wherever it is done, the saints are walking in wisdom's ways, and sinners are impelled toward the Cross.

But where the intellectual capabilities of the young are not trained and employed for the growth and upbuilding of Christ's kingdom, many a soul becomes darkened and forgets that it was ever committed to the Savior. The ties that once bound countless young hearts to the fold of the Good Shepherd, have by disuse, neglect and for lack of employment, decayed and snapped asunder, suffering the children of the church to drift on to the breakers and rocks, or to be engulphed in the fatal maelstrom, because "Satan found some work for idle hands to do."

There is one among the common and apparently insignificant foibles of our elder teachers, which is very frequently indulged in with positive injury to the young. I have been at Sunday prayer-meetings of the brethren, where scarcely a word has been uttered except by the grey headed men, who have been so long in the service of the church, that they have forgotten all the embarrassments, and diffidence of their own youthful beginnings, and which bind to their quiet places and seal the lips of a legion of young Christians, who have it in their hearts and minds to "say on," but who do not hear a special call—public or private—from those whose business it is to make the call. The old men have thoroughly outlived the sensibilities and lost sight of the difficulties peculiar to the "start in public life" of young Christians.—They have forgotten the gentle and considerate drawings, which possibly they received, and without which their light might have remained obscured and their tongues speechless in the house of

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God; and they inquire, with singular fervor and astonishment, why the young do not volunteer to take part in the services!

No one will deny that the church possesses many very valuable mines of intellectual treasure unexplored,—many very precious gifts unexercised,—and on account of the strange and infelicitous blindness, against which we now speak, they are passing into oblivion as dormant as when they were created, the consequence falling heavily on the devoted Body and the world, and God is robbed of glory. I know of no direct effort being made, by any congregation, to cultivate the intellectual life and develop the capabilities of the young for usefulness—harnessing them to the car of the Redeemer's cause, so that in early life they may become accustomed to labor in the vineyard.

At the meetings of the church for social worship, the young should be employed in the reading of the Scriptures, and, so far as they are known to possess the gifts and attainments, measurably in the other services of the occasion. And this should be done, not merely with reference to the present edification of the Body, though this is of vital importance, but also to train them to fill, with scriptural efficiency, the various posts of duty in the church, as the ministers of her public worship, as missionaries for Christ in the great outside world, and to labor in every field where cultivation is necessary and fruit may be procured.

Wherever the "Spirit of truth" has revealed to us an office, a duty, a work to be filled and performed by the church through one or more of its members to whom it delegates appropriate authority, that office, duty or work is not only of divine appointment and demands a faithful recognition and execution of all its obligations, but in its very soul there is a blessing, on which the energies of the church depend for vitality and support. Wherever the "Spirit of truth" has revealed to us, that certain clearly specified qualifications must distinguish the occupant of that office and the man or men aspiring to perform that duty or work, there is essentially such a combination of wisdom, goodness and infallible authority, that we dare not with impunity, but at the peril of all our hopes of heaven, deviate from the absolute specifications in the divine law.

Take, for example, the Eldership. Paul, in his letter to Timothy, commends the office, shows its significance and necessity in the organization of the Body, enumerates its duties, and defines

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the characteristics which a man *must* have, who desires to hold the office. Now, in the light of the very precise, exact and positive instructions, which are so lucidly and systematically detailed for the guidance of the church in the selection of brethren for the Eldership, and which she is bound by all the considerations of her Charter, to respect as the sole standard of adaptedness and efficiency in all her appointments to that office, how many of the brethren in our congregations, now known to the church and the world as Elders, are competent to perform the work and bear on their commissions the signet of God's approbation! I hold, that irrespective of Christian and moral excellence, God never has recognized and sanctioned the appointment of any brother to the Eldership, who did not possess the gifts and graces specified, and fully manifest his aptitude and fitness for it. What then becomes of Elders so called, who never, before and after their election, have indicated that they possess the necessary qualifications?

Elected by and for the interests of policy, foisted into office because they were wealthy, or for reasons of personal or family influence, they curse the church by a lifeless, unspiritual and loose administration of her affairs,—starve the flock because they can not feed it, and do an amount of damage generally, which no mathematician can calculate or philosopher, however erudite and penetrating, can comprehend.

Conversing several years ago with one of our preachers, I inquired for the qualifications of a certain elder, whom *he had nominated and inducted into the* office,—for a nomination is rarely less than an election, brethren being entrusted with office, because they were *presented*, rather than because of known and assured eligibility. He confessed that the elder had not the gifts required by the law, but he added, "I thought when I recommended him to the church, that I could make something out of him." In other words, he thought that he could do with him, what God, by not doing, evidently did not purpose to do, otherwise he would have done it.

An elder, constituted such by any other spirit than that of humble conformity to the divine law, is a poor thing—an incubus—a corpse chained to a living body—a cloud overhanging the church—a thorn in the flesh—a stone of stumbling and a blunder, the consequences whereof, the day of reckoning alone may be able to reveal.

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The best argument which our congregations present for having such unauthorized Elders, is, *that they are the most suitable* brethren which they possess—that they may elect the best materials they have among them, so that every one having some of the qualifications, a plurality of Elders comprises all of them. The substance of the argument being, that in order to furnish one Elder, a coalition must be formed of several brethren, or a plurality of the best brethren may only make one legal Scriptural Elder. What then is the result of these lawless appointments. Unqualified, ungifted and unconsecrated brethren have, by their occupancy, depreciated the office, or performed it so discreditably, that by the *very* natural law of cause and effect, every public duty has fallen into the hands of the *pastor*, thus doing violence to the design—the vital work—and the Christly dignity of the Eldership.

One man, and he not an Elder, but a nondescript, hath in these latter days, become the archbishop, and the true bishops of the flock, have simply their quiet easy corners in the fold.

And so even amongst us, how are the institutions and ordinances of the church changed? The creatures of law, presume to become the repealers—the modifiers and super-legislators of the divine Code—reconstructing the church and modernizing the whole fabric in accommodation to the rationalistic tendencies of the age.

If it be true then, that the Eldership was ordained and its duties and qualifications specified by authority of the divine Spirit, and the office made indispensably essential to the perfect organization, symmetry and healthy action of the church—if it be true then, that the office has fallen into comparative disuse—that it is, as an institution, semi-obsolete in the practical operations of the body, on account of the palpable inefficiency, because of the palpably unqualified status of the Elders so called, if we have in the office, brethren who do not or cannot fulfil the duties, comprehend and discharge the work with becoming dignity and secure to the body the benefits of unquestionable fitness, such brethren should show that they have a due measure of self-respect, and a sufficient appreciation of the just demands of the church, by a peremptory relinquishment of a post of labor so inimical and unsuited to their capacities and attainments; and this failing, the church should, where such have been so unfortunately elected,

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kindly and lovingly retire them to the less prominent and humbler walks and avenues.

If we have no old men or Fathers, who are designated by their gifts, for the work, we should be brought face to face with the emergency, and realizing the sad truth in our hearts, hinder not the great work of humiliation which attaches to us and to every body similarly barren.

I hold that a church has no right to appoint unqualified brethren to the Eldership, and so long as she assumes to do so, we shall be afflicted with that endless retinue of evils, which cramp her energies, mar the loveliness of her deportment, aud render impossible to her experience, an era of peace and prosperity.

Her only hope then, is in the cultivation of the intellectual life of the young. The church owes it to herself and to the young, to train the rising generation, diligently in the knowledge of the Bible, to give them constant work to do and to furnish them with suitable opportunities for doing it. In fact by every means in her power to faithfully train them for service in the Lord's vineyard.

Then will she always have brethren worthy to fill every post of duty, and who will discharge that duty faithfully and honorably to themselves, efficiently and profitably to the church, and ever enjoy the co-operation and presence, as they will ever hear the approbation of the Great Head of the Body.

LOUISVILLE, Jan'y 15, 1869. THO'S. D. BUTLER.

To know evil of others and not speak it, is sometimes discretion. To speak evil of others, and not know it, is always dishonesty. He may be evil himself who speaks good of others upon knowledge; but he can never be good himself who speaks evil of others upon suspicion.

There is no honor like a relation to Christ; no riches like the grace of Christ; no learning like the knowledge of Christ; and no persons's learning like the servants of Christ.

As the ancients held those places sacred that were blasted by lightning, we ought to pay a tender regard to those visited with affliction.

Discretion in speech is greater and better than eloquence.

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The Great Want of the Colored People.

To those who have the mind of Christ, I desire to exhibit a great want of the colored people of the South. Even upon our white population three-fourths of our ministrations are entirely lost, because they are not understood; generally speaking we are not sensible of this, unless called upon to teach a Bible class.

I presume to say, not more than one in ten of professed Christians has a distinct knowledge of what faith, repentance, prayer or baptism, really are. I do not say they have not believed, repented, etc., but that they often doubt whether they have; and, this day, thousands would put on Christ if they clearly understood the Gospel. It is only as we are placed in a position to know the true status of the public in Bible knowledge, that we discover the widely pervading ignorance of the use and design of the Old Testament. Except those raised in Sunday Schools, and not one in twenty can tell what the Passover was designed to celebrate.—With confused ideas that it has something to do with the deliverance of the children of Israel, the mind does not recognize the great fact of the angel's passing over the blood-sprinkled house; consequently darkness must brood over the great event it typifies.

What, then, must be the condition of our colored population, the best of whom can barely spell their way over a few familiar chapters of the Good Book? If, brethren, you were situated as I am, you would not only see it, but feel it. In this neighborhood some of my first recruits were colored people,—one, a mulatto, nearly allied to a historic family of Virginia. He knows his lineage, is a man of sense and integrity;—when comparatively a young man, from his earnings and savings, he purchased his wife's and his own freedom. While I was yet a boy, he had a character for honesty and integrity; that character was sustained, despite the desertion of a wife, and frauds which robbed him of hundreds of his hard earnings. His history would be stranger than fiction.—He was an old man when he first turned his heart to Christ and was baptized. Scores beside him in this neighborhood want the truth. Some of them Bro. Abell baptized last summer, while I was in the eastern part of the State. How, brethren, are they to obtain the knowledge which we prize so highly?

I urged a gentleman of social position, whom I had appointed

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over a little flock, of whom several were colored, to teach them very much as a Bible class: He willingly gave his fine mind, though himself a beginner, to this good work. But shall I say it! public sentiment, for his benevolent efforts, was prepared to reward him with ostracism for himself and family, because the politics of the blacks was abominable; just as though the tendencies of a pure religion are not calculated to purify and render all our views liberal and unselfish.

Do you ask, brethren, how is the great want to be met? I answer, two or three tracts of the right sort would work wonders with our colored population. We want them much more simple than Franklin's "Sincerity seeking the way to Heaven." First, they want one telling them what Faith is; how the heart is changed; how it feels when it is changed; how it then goes to work, putting everything out of the house that is ugly and sinful; and how kindly Christ welcomes those who thus come to be baptized into him. And then, how we know he has given to us the Holy Spirit. Tracts of this sort are their first want.

Who, that has power to simplify, and at the same time tell his story in few words, will engage in this great, blessed work? And who will publish it for gratuitous distribution? If, brethren, you can see this great want, and shut up your bowels of compassion, will you not be compromised before Him, who, though rich, for our sakes became poor, that through his poverty we might be made rich?

I am so penetrated with the conviction as to this imperative want, that I feel constrained to beg the intrusion of my prayers in all of our periodicals.

See what has been effected by the "Dairyman's Daughter," mixed as it is with human tradition. Then what might be hoped from the tract I describe,—embalmed by the prayers of those who have in them the mind that was in Christ Jesus.——In Christ, your brother, C. BULLARD.

CLEAR FORK CHURCH, Tazewell co., Va.

REMARKS.

We earnestly invite the Christian interest of our readers to this appeal of Dr. Bullard. He is a brother of noble and enlarged feelings of humanity, and of the very best opportunities for knowing that whereof he writes. He draws no fancy pictures,—indul-

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ges in no strains of sour discontent,—breathes no bitterness of crimination against the past, but looks at a great problem with a direct Christian aim, and seeks to do the work that his hand finds to do, in the present day and under the present circumstances.—He is a preacher of the Gospel, and all around him are a people without God and without hope in the world. He believes in the power of the Gospel to save them, and prays that they may be brought to a knowledge of it. How can this be done?

The problem is not a new one. The negro is not a new element in our society. He has been where he now is for generations,—and has had an ear to hear, and a heart to feel the story of the Cross, through the past as at present. Neither has his religious nature been utterly neglected, as some seem to suppose, in reasoning about him. Before the war, there were 468,000 negroes in full fellowship with the various religious denominations in the south; that is, about *one in seven*, or between *fourteen* and *fifteen* per cent. of the whole colored population. This is a proportion larger than existed in the white population of our most favored northern States. The great State of New York, with all its advantages of freedom and free education, did not show so large a ratio of its white population in communion with the church, and in a hopeful state of conversion. It is true the negro was not educated—could not read—and in many respects was grossly ignorant;—still he could *hear* and understand the simple story of the Cross, and did receive the pardon and the promises of the gospel. The system under which he did this, was not a good one,—in many particulars, it was glaringly and lamentably *bad*,—yet such were its fruits, and we should not ignore them in considering the problem of their religious instruction as it is now before us, or in adjusting our conduct to the duties of the present hour.

Though the problem is not a new one, it is presented to us under entirely new circumstances. The old means and methods of reaching the negro with religious instruction, have, in great measure, passed away with the abolition of slavery. The disruption of slavery has broken up also the family ties, which furnished and fostered the religious culture of the negro. The new relation of freedom has put a distance between the races, and isolated the one from the instruction and sympathy of the other. There is a daily increasing offishness,—a suspicious and distrustful isolation of each from the other, which hinders the free intercourse of religious life, and

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destroys the power of a common Christian sympathy. It is getting to be in the southern States, as it has long been in the northern, that the negro and the white man do not worship together. They do not go to the same place of worship so cordially, nor unite in the same fellowship so freely, as they formerly did.—These are facts. We pause not to account for them. We feel no disposition to justify them; but we are none the less bound to consider their practical bearings upon the problem which is before us. How shall the religious instruction and care of the negro be provided for?

It is a common and easy answer to say, '*Educate them.*' This is a means, but it is vague and indirect. By what means shall we educate them, and what shall the instruction be? These, however, are questions for the state, not for the church. They are important questions, and we trust they will speedily find a wise practical solution. But as things have gone for the last half century, education, such as is *common*, has not always led to Christianity.

It is radically defective in the great element, which would make it not only a social, but also a religious advantage to the world. As now directed, its aim is practically and theoretically earthly. Yet even this is an inestimable advantage, and one which, indirectly, subserves the great and spiritual aim of the Gospel. But, it can, in the nature of things, meet only the prospective demands of our problem. To educate the blacks is a matter of time—to save the souls of the dying thousands of the presnt day,—this is the need of the hour. This is the duty of the church.

What can the church do? Shall she undertake to teach the negro geography, grammar, arithmetic, science,—of nature, or of government! These are not within her calling. She must know her business better. She is to preach the Gospel and teach the way to eternal life. The Sunday-school, if practicable, may be made an every day school, but let the lessons be religious not secular. If reading be taught, let the lessons be Bible lessons and the teachers, preachers of the Cross. Let old and young be gathered into them and interested in the great lessons of redemption. The negroes are no more ignorant than were the masses to whom the first Christians carried the message of salvation. They are freer from idolatry, and less under the influence of any priestly authority or superstitious passions. Why should not the power of the gospel be as efficient now and to them, as in primitive times and to the dark-minded heathen!

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In this work, doubtless, such simple tracts, as Bro. Bullard calls for, would be a great aid. They would prove the next best thing to preaching,—but it is really the living preacher, that is the great need. Tracts could be made to help him, but as a general thing, the negroes cannot now read,—and are slow to understand written discourse. They learn readily, however, through the ear, and can easily take in the story of Jesus, when told by a loving human tongue. The Gospel must be carried to them as it was so savingly proclaimed to the unlettered masses of the eastern world, before the books of the New Testament were written.—Well written and simple tracts could be used, as means of instruction, by many who could read them before assemblies, but who could not otherwise communicate their lessons. Thus the wisdom of one could be made the power of many, and great good be done.

Let the church see to it, too, that her ministry in this behalf is not despised. Shall the jeering Ishmaels silence the children of faith! The church must not take her lessons of duty from the policy of the world. Shame on the Christian that will shrink from his duty to the church and his fellow man, no matter how lowly and degraded, because of the frowns or the ridicule of godless scoffers! Is the church so subservient to fashion and prejudice, that she cannot rise up to the support of her laborers in this field! Were she alive to her duty in this respect,—preaching it, urging it, practicing it, and glorying in it, her noble members, who go down to these humble walks of benevolence, and labor to lift up the fallen and strengthen the weak, could not be laughed out of their generous and beautiful imitation of the Master. Let the church be taught that this work is hers, that humble as it is, it is of divine excellence, that the richest rewards of heaven will attend its faithful performance; and let her members be set to carry it on in the pulpit, in the Sunday School, by the cabin-fireside,—wherever there is a poor, darkened, cast-down human heart to be enlightened and cheered by it,—and it will soon make itself respectable, and send off the mocking infidels abashed before the divine majesty of its motives. W. K. P.

To live nobly, we must be noble; and we become noble by resolutely banishing every unworthy thought and feeling.

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Melodeons, Expediency and the Sabbath.

We have recently given a good deal of space to the discussion of these subjects, because we thought the time demanded it. It is hard to reach a point when no one will have anything more to say,—but we have indulged our correspondents as far as is necessary for the present. All sides have been fully heard, and all should be satisfied. The dignity of discussion is compromised, when it is allowed to degenerate into nice quibbles about minute details in argument; and when the strong points have all been fairly advanced on both sides, and admitted to the shock of conflict, we may safely leave it to the reader to decide on which side the truth rests. For the present then let these questions rest in the hands of the brethren, and give them time to make up their verdict.

The spirit of our reformation is decidedly against dogmatism—and no one who puts himself behind such defences can long command the respect of free-thinking and intelligent disciples. Let it be remembered too, that *heresy* is more likely to consist in the *use* we make of an opinion, than in the particular *doctrine* of the opinion. We may push an innocent opinion to an evil use—and thus use our liberty so as to abuse it. But we have learned to discuss our differences in manly freedom and to hear with charity all things, that we may hold fast to that which is true, and in this spirit let us abide.

W. K. P.

BOOK NOTICES.

"Little Monitor Series."—This is the name of six very interesting little Story Books, entitled "Aunt Eunice's Fairy Story; Mary Holmes; Daisy, or the Lost Cow; Sammy Stones' Red Apples; Willie Welch Clare's Mission. They are from the pen of our gifted Sister M. M. B. Goodwin of Indianapolis, and published by R. W. Carroll & Co., Cin., Ohio.

The books are gotten up in very pretty style, with handsome illustrations and all enclosed in a very compact little box.—The writer of these stories shows a very intimate knowledge of child nature. I read a number of them aloud to a circle of little folks, and the merry laugh, in response to some amusing little incident, or the sudden gush of tears as some scene of noble

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heroism, or generous self-sacrifice, was pictured with life-like exactness, is the best comment on their adaptation to little readers that can be given. They are admirably calculated both to instruct and please children.

"ENDLESS PUNISHMENT."—*A debate held by W. W. King and A. I. Hobbs*, at Des Moines, Iowa. We have just received a copy of this discussion, through the courtesy of Bro. Hobbs, but have not space to review it in the present number. It is a neat volume of 250 pages—price $1.25, with an extra copy for clubs of *Ten*. Address A. I. Hobbs, Box 607, Des Moines, Iowa. Brother Hobbs' fine abilities assure us that the truth has been nobly defended in his hands.

ALLIBONE'S DICTIONARY OF AUTHORS.—Messrs. J. B. Lippincott & Co., of Philadelphia, are about to issue the completion of Dr. Allibone's Dictionary of English Literature, and British and American Authors,"—the first volume of which was published some years since by Mr. G. W. Childs. Persons desiring Vols. II. and III. uniform with the original edition of Vol. I., to complete their sets, are invited to send their names to the publishers.

Semi-Annual Meeting Of The A. C. M. S.

According to a resolution passed at the last Annual Meeting of the American Christian Missionary Society, the Executive Board has appointed a Semi-Annual Meeting in the first Christian Chapel in the city of St. Louis, commencing on Tuesday, the 18th day of May next, at 2 o'clock P. M. I am authorized by the Elders of the church in St. Louis to extend to our brethren a cordial invitation to this meeting. Many of us attended a similar meeting a few years ago in St. Louis, and remember with pleasure the warm reception and joyful meeting we had.

Brethren, come to this meeting. Last year our Semi-Annual Meeting was in the East, in the City of Baltimore, and it was a source of pleasure to all present. We met Brethren of the East we had never seen before, and the result was beneficial to us all. Now we propose to go to the Southwest. Shall we not attend this meeting? The cause of Missions is the cause of our Master, and this is an important time for its friends to bestir themselves.

R. M. BISHOP.

THE SOUTHERN ILLINOIS COLLEGE announces the opening of a of a "Normal Department" on the first Monday in April, to continue for twenty weeks. For particulars, address Clark Braden, Pres't., Carbondale, Illinois.

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GOOD WORDS FROM OUR CORRESPONDENTS.

WEST LIBERTY, W. Va., March 5, 1869.

DEAR BRO. PENDLETON:—I have just received a letter from Bro. Daniel Sweeney of Sistersville in this State, who is making a tour of a few weeks through Ohio. He says: "The first meeting I held since I left home was with the Wolf Creek church, about five miles from McConnellsville, Morgan co., Ohio. The immediate result of the meeting was forty-two additions; one from the Baptists, one from the Presbyterians, nine from the Methodists, a few reclaimed, and the rest from the world. The next meeting was with the Bethel church in Athens county, with three additions; one from the world, one from the United Brethren, and one from the Baptists—a young preacher that I think may be useful to the Master's cause on earth. I am now at Nelsonville, Athens county, on the Hawking River. This is a live little place, owing to its extensive coal mines and trade. There is a church here, but they have their share of opposition from both the Methodists and Presbyterians, but it all will not keep the people from receiving the truth in the love of it. I have immersed eleven persons since I arrived; one from the old Christian Order, one from the Presbyterians, and the rest from the world. I leave here to-day for Chancy ten miles down the river to hold a meeting there."

Since I last reported success, we have had the semi-annual preachers convention in the southeastern district of Ohio at Morristown, Belmont Co., which was quite well attended, and resulted I think in much good. The subjects discussed on the occasion were handled in a Scriptural, dignified, manly way, and I think all that attended felt benefitted and encouraged in the divine life. The next meeting of this Association of brethren is to be held with the Chestnut Level congregation, same county, commencing on the evening of the 22nd June. Could not you or Prof. Loos be with us on that occasion? We hope to make it one of great interest to the cause in that district. Bro. Crenshaw remained for a few days after the convention, and had five additions, and could he have remained a little longer, I think there would have been several others. Since that time I held a meeting of one week at Hendrysburg six miles west of Morristown on the National road with ten additions.—The church at Morristown has for a year or so had this as a kind of missionary point; the church also at Barnesville has aided some in this work. The brethren and friends of that community during our meeting there, resolved to erect a meeting house in the place, and in a recent visit that I made them, I found all working well in the case.

We recently held a meeting of a week on Bowman Ridge, Marshall

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Co, W. Va. with five additions. We here enjoyed the hearty co-operation of Bro. David Anguish who resides in the community, and who for many years has labored in word and doctrine through that and the adjoining counties. He is a noble spirit and has been a great stay to the cause of Christ in that region.

The Presbyterians, through this region have for some months past been wonderfully stirred up about our brethren and their teaching.—The Rev. Mr. Brown of West Liberty, West, Va., I was credibly informed publicly in a discourse, declared that A. Campbell and his brethren denied the operation of the Holy Spirit &c, &c. I publicly read a few documents to the community to correct the statement, and suggested where true orthodoxy could be found &c. About the same time the Rev. Mr. Pringle of Morristown in a public discourse classed us, Roman Catholics, Universalists and Unitarians together as anti-evangelical, and said that we denied the operation of the Holy Spirit &c., &c. We had the Church of Christ there offer to discuss the respective claims of the Presbyterians and Disciples of Christ, but they decline the honor, and I shall, the Lord willing, publicly contrast the teaching of the two churches with the Bible in April next, as I have there publicly announced. We are admonished to contend earnestly for the faith once delivered to the saints.——Yours in Christ A. E. MYERS:.

DANBURY, Ct., March 2, 1869.

BRO. PENDLETON:—The brethren here have recently held a series of meetings, during which six persons were immersed and added to the church. Three others who have not walked with us for some time, resumed their places in the congregation. We had one immersion the first Lord's day in this year. So the cause here gradually moves on, and we rejoice in a steady and permanent growth. Praise the Lord.

Fraternally yours, W. L. HAYDEN.

WASHINGTON, PA., Feb. 23, 1869.

I have closed a very interesting meeting here at home, of some four weeks' continuance, with about forty additions. Being invited by the other denominations to join them in prayer during the week of the Evangelical Alliance, we did so, and spent a profitable season and protracted our meeting to a very happy termination. This meeting makes three protracted efforts I have been privileged to make in this very sectarian town, for the success of the ancient Gospel, during the past three years, and the Lord has added over a hundred souls to the saved. But this is only a small item of the good done—in breaking the bands of prejudice and obtaining a hearing for the claims of the Jerusalem Gospel—in uplifting and ennobling and honoring our plea before the people. Blessed

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be God for opening the door of faith to this people. Our brethren are talking of building a new church building ere long, and victory seems to have perched upon the banner of reform. Our success in Washington is no longer an experiment.

During the last week I spoke a few discourses at the church at Vanceville, when there were 3 added to the brethren there—one of these a brother of Eld. Pangburn, a graduate of Bethany, and now a successful preacher in Kentucky. During our meeting here I became hoarse from a cold contracted, and telegraphed for Bro. J. H. Jones, of Alliance, O., but could not obtain him, as he was away in the field. We then sent for Bro. Myers, and he too was away laboring for the Lord; when we called to our relief, Bro. J. L. Darsie of Pleasant Valley, who spoke a few discourses with much acceptance.

Bro. D. is no dishonor to his Alma-mater. Bro. Hertzog, a student of Bethany, also preached one sermon. Bro. H. has received a call to Vanceville. He is a stirring and sterling young man and will make a successful preacher of the Word.

Bro. Hawkins was with us, from Chester co..—formerly a Methodist preacher, but learning the way of the Lord more perfectly, and exhorted and prayed to edification. He has received a call at Pleasant Valley, and will settle there the 1st of April, proximo. Bro. L. P. Streator was with us one night and exhorted to obedience. He was just in from Bradford co., wqere he had held a very successful meeting. Thus the good work goes on. May the Lord be praised for all His loving kindness to the children of men.——Fraternally in Christ, J. B. CRANE.

WABASH, IND., March 12, 1869.

DEAR BRO. PENDLETON:—We are now in the midst of a most joyful protracted meeting in our home congregation here in Wabash. Our meeting has now been in progress for about three weeks.

We have had from the first a very large hearing,—our audience room —the largest in the city—frequently being taxed to its utmost capacity to accommodate the people who have come out to hear. Up to the present time we have had *ninety-two* accessions to the church. Although we have had to endure all manner of opposition, yet the people have come out and heard for themselves; and many of them hearing, have believed and been baptized.

Wabash City is an important point, on the Toledo, Wabash and Great Western Railway, and we rejoice to know that the good cause is now permanently established here. Our brethren are now engagad in building them a commodious house of worship. When completed, it will be the best house of worship owned by our brethren in the State of Indi-

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ana. We are now occupying the audience room, although it is but partly finished. The coming season we expect to complete it.

Your brother in Christ, L. L. CARPENTER.

BRETHREN PENDLETON AND LOOS:—I held a meeting at the school house near Bro. Jesse Lasswell's, in Taylor co., Iowa, beginning about the 15th of February. Brethren January and Cook were with us and arsisted in the meeting. The gospel heard and believed, brought into the church of Christ 7 persons—six by baptism and one from the Baptists. May we ever praise the Lord for his goodness to the sons of men.

Yours in the great work, JEROME B. FRANKLIN.

OBITUARIES.

Departed this life in Mayfield, Ky., on the 4th of June, 1868, Bro. John H. Robbins, in full assurance of faith. He endured with the fortitude and resignation of a Christian, the painful and protracted sufferings of Consumption.—He was born in Georgia on the 14th of April, 1807. In the eighth year of his age, his father removed to Christian County, Ky., where Halcomb Robbins, as he was called acquired his education. At the age of 22 years, he espoused the cause of Christ and primitive Christianity, and was immersed by J. W. Boon, amid fearful opposition. But he put on the whole armor of God, and kept it burnished with many a triumphant vindication of truth over ignorance, superstition, and religious fanaticism.

From Kentucky, Bro. Robbins migrated to Eureka, Ill.—Nine years was he there sowing the good seed, and Eureka College tells us some fell on good ground.—From this place he came to Mayfield, Ky., where he became elder of the congregation.—He was physically weak, mentally strong, and morally a giant; manifesting the spirit of his Savior, in his fervent piety and deep humility, in his intense and prayerful study of the Scriptures, and in his zealous solicitude for the welfare and prosperity of the Church. Bro. Robbins was a friend and admirer of A. Campbell, a constant solicitor and agent for his books and Harbinger, devotedly attached to Bethany College. Of this he leaves an indubitable evidence. By his last will and testament he bequeathed his property to Bethany College and the missionary cause, after making provision for his widow, except one or two other bequests, among which was a gift of five hundred dollars for the erection of a house of worship in the village of his residence. Still he lives in the good cause, training laborers for the vineyard. He not only gave those comforting testimonials of his acceptance with God in a dying couch, but also those indisputable evidences which he alone can give who *loves God* and *keeps his commandments*. Being apprised of his speedy dissolution, he breathed the fervent ejaculation thank God! and quietly fell asleep J. H. H.

Died, on the 31st of Jan. 1869, in the city of St. Joseph, Mo., of typhoid fever, Wm. Dunlap, aged 56 years. He had lived the christian life in the Baptist faith,

Many children and friends are left to mourn his sudden decease; but they sorrow not as those who have no hope. They are trying, many of them, to live so that they may meet him to part no more. We pray that all may be ready with lamps and oil to enter into the wedding feast, when the Lord comes.

"Blessed are the dead who die in the Lord from henceforth, yea, saith the Spirit, they may rest from their labors and their works do follow them."

J. B. FRANKLIN.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 40.] BETHANY, W. V., *APRIL*, 1869. [No. IV.

CHRISTIAN UNION.

NO. II.

"Behold how good and how pleasant it is for brethren to dwell together in unity! * * * As the dew of Hermon; and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore."—Ps. 133.

"Neither pray I for these alone, but for them also who shall believe on me through their word,—that they all may be one: as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." Jno. 17: 20-23.

"Is Christ divided?" 1 Cor. 1: 13, and *passim*.

"For ye are yet carnal. For whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?" Ib. 3: 3.

"* * * Endeavoring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith and one baptism; one God and Father of all, who is above all, and through all, and in you all." Eph. 4: 3-6.

"Now, I beseech you, brethren, mark them who cause divisions and offences contrary to the doctrine which you have learned, and avoid them." Rom. 16: 7.

The foregoing passages represent to us fully the spirit of the Bible on the subject of union and division among God's people. The citations could be greatly multiplied from the Old Testament and from the New. We may add a very characteristic, notable fact in the New Testament writings, and that is, that no-

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where is there any countenance given to division in the church? Let the apostolic management of the congregations and their letters to them be strictly studied, and nowhere is to be found one solitary case of example or precept on the part of the apostles justifying or encouraging schism. We have instances of disorderly churches; of bad men who sometimes exercise a controlling influence, as indicated in the third epistle of John, and elsewhere; yet with all this not a word falls from the apostles recommending division or separation within the church, or of the good from the church,—but only of severing the bad members from the body. Add to this the powerful argument afforded by the case of the seven congregations in Asia, as given in the Apocalypse, where we have churches good and bad, and God's direct and full judgment given concerning them,—but where there is not in these last words of the Lord to his church, one word or sentiment authorizing division for any cause whatever,—and the Bible argument against disunion and schism in the church, is complete; nothing could make it stronger. Let him that justifies division in and of the church of God,—cite one act as example, or one word, in the New Testament giving divine approbation to it,—and the triumph shall be his:—but not one such example, not one such word is to be found.

In the face of such explicit and strong a condemnation in the Word of God of schisms in the church, we cannot for a moment hesitate to conclude that this whole world of sectarian divisions is an opposition to the will of God, and rests under severe sentence of his condemnation; for this sectarianism fills up the full measure of the divisions denounced by the Holy Spirit. We repeat again, and let this be especially impressed on the mind and conscience, that such divisions are spoken of in the Word of God not as evils to be overlooked and borne with, but as evils of the worst class,—as 'carnalities,' 'works of the flesh' in opposition to the Spirit, as destructive of the work of God, and as in positive opposition to the will and prayer of Jesus Christ.

The path of duty in this matter is, therefore, perfectly clear; we need not be in doubt for a single moment. Resting on the Word of God for our authority, our support and guide, we must teach men the grievousness of the sin of sectarianism, show clearly its manifold evils and spare not, and keep ourselves also unspotted from it. It will take courage to do this, and unfalter-

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ing purpose; and above all, that our protest shall be pleasing to God, it must be pure in motive, in the light of his Word, in the fulness of his love and of his Spirit. In a denunciation of sectarianism itself, there must not be a careless, blind, uncharitable as well as unjust confounding with it, of the much of Christian truth, Christian love and Christian hearts and works, that lives and moves in the midst of this very evil and in spite of it, by the mighty force of divine truth and love.

But many earnest people, it is evident, are beginning to read with an unwonted attention and in a new light, the teachings of the Holy Spirit on this subject of the unity of God's people.—They see, as never before, the sin of sectarianism and its manifold mischiefs. There is a stir on this subject that may yet, if purified and well-directed and matured, lead to good results. As yet, however, there is much in these 'Union Movements' that is far from being in harmony with the Word of God. This is now to be considered.

It is not simply 'union,' that is, any kind of outward union, that is to be sought after,—as many seem to think; such a union may readily be conceived, and reached, that is far from being the one demanded by the Holy Spirit, and acceptable to God. A union that does not regard and that rests not on the Word of God, and that does not destroy sectarian divisions with their unscriptural, schismatic peculiarities, is but a false one, a delusion, that does not oppose nor eradicate the evil, but rather covers it up, nay more, justifies and comforts it. Two things may be looked for now, in these 'movements' toward union.—We may rest perfectly sure that sectarianism will make a long and mighty struggle for its life and power and dominion; it will not yield easily.—It is wary, skillful and strong. If it must meet and yield to the rising plea for Christian union,—it will do it in such a manner as to lose nothing by it;—that is, it will consent to such a union that will leave it in the full enjoyment of its sinful life and dominion. This is one of the things that we must expect, inevitably, to see. The other is this:—in the enthusiasm for union, men will hasten to reach their object by ignoring and throwing aside, as obstacles to the realizing of their wishes, often what is essential and positive in the doctrine of Christ, and what can never be yielded up without offending God, without destroying the integrity, and therefore the divine power, of the religion of Christ.—

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This we shall also see,—and have already seen. These two things meet in purpose, co-operate freely, and end in one and the same thing, and are equally to be rejected in the light of the Word of God.

There are many ways in which we may unite religiously, in furthering good and pure undertakings, with men still in the bonds of sectarianism and who intend to remain so,—whenever this can be done without compromising the doctrine of Christ, or consenting to sectarianism itself; but we must keep our hands free from participating in any false show, that is to be put forth as a consummation of that union which the Word of God demands, while it is in fact but an apology and cloak for sectarianism, and in full fellowship with it.

One of the most popular and demonstrative forms in which the great 'Union movements' are now manifesting themselves, is that of 'communions' in which the ministers and members of various denominations participate. These are regarded as the highest proofs and realizations of 'Christian Union,' and of them, and in them it is said and sung,

'Blest be the tie that binds
Our hearts in Christian love;
This fellowship of kindred minds,
Is like to that above.'

And

'How blest the sacred tie that binds,
In sweet communion kindred minds.

The religious papers have reported a number of such 'unsectarian communions,' regarding them as strong evidences of the abandonment of sectarianism, and of the attainment of the 'unity of the Spirit in the bond of peace,' that consummation so earnestly desired and prayed for by the children of God.—But what, after all, is the amount of this show of unity?

It shows undoubtedly, that the conviction is growing that sectarianism is unscriptural—that it is injurious, unholy, and odious; and that an effort must be made in the face of this conviction among Christians, in the face of mocking Rome and of the rebuking unbelieving world, to meet the demands of the New Testament, and of the early church, for unity. Furthermore, it shows a disposition to break down hatreds and hostilities,—and, in so far, it may be regarded as a step in advance. But beyond this,

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we ask again, what is the real gain as to Christian unity?—Very little indeed! But let us see.

In the first place, not one of the parties in these 'heavenly communions' has proffered to give up what is peculiar to it, that constitutes it a 'sect' or distinct 'denomination;' and to meet the rest on the common grounds of the New Testament, no one has proposed even to lay aside a single one of its sect attributes. Sect names,—not one of which is known to or authorized in the Word of God; sect creeds, sect polities, actual sect organizations, separate sect congregations, however small, in the same place,—not one of these points has any one of them offered to give up. Not even between parties that are, so to speak, 'of the same feather,'—that are much alike,—has there been the least noteworthy motion to abandon their 'little differences,' and be really, substantially one. And all this time, too, every one of the 'communing' parties is very prompt to declare the unsubstantial character of these differences that separate them, and that they are all essentially one. Now that there is really no unity or union here, except in the single, formal, set act of communion; that all the sect-life exists afterwards just as before, is obvious. Nothing to the real purpose, to the real end desired, is gained; no considerable step forward reached and kept; everything remains in *statu quo ante*. Nay more; after the flattering unction is laid to the soul, that now in this carefully-arranged act the high demands of the Holy Spirit to 'endeavor to keep the unity of the Spirit in the bond of peace' have been answered, by a common, charitable, expressed consent all around, the communing parties go home, each, now, with an easy conscience, and with renewed energy, to glorify his own sect name, to preach his own creed, and to build up his own party in its separate sect life.—And then, how strong in all candor, are we allowed to believe the desire, and how high the enthusiasm, for union to be, in spite of all the fine phrases, when not one is promptly ready to lay on the altar of so glorious a result as a sacrifice, even one shred of the sectarian badge! Alas, we fear there is serious delusion here! There is a deceitful cry of peace, where there is no peace, and none intended. We do not mean to say, that there is plotted, intended, deception here,—one party proposing to deceive the other;—no; but it is rather a self-deception, yet one altogether unjustifiable and unnecessary; it is the fruit of the bad system of sectarianism, and the bad training in its school.

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Besides this, in these 'communions' there is often a covering up, —not a giving up, of very serious, substantial differences, that, if allowed to rise up in their full magnitude, would be very unwelcome and alarming 'ghosts' at these 'feasts of charity.' There are very grave inconsistencies in these 'heavenly communions,' that rob them of much of their charm. Persons commune with others, whom, as they are, they would not receive into their churches as members. What are we to think of this,—of the 'Christian Union' feeling vaunted here? We are speaking of these occasions now, as 'union demonstrations.' Will the Methodist minister who here embraces in cordial fellowship the Presbyterian minister, receive him into his church as a minister and brother, without change of name and creed? Will the Episcopal Rector receive the Dutch Reformed, or the Congregational brother, just as he is, name, creed, ordination and all? And finally,—will the Baptists and Pedobaptists mutually receive each other into church and clerical fellowship and activity, with unchanged convictions? Never!

What then, in all charity, remains substantially of the 'union' effected on these occasions, gotten up with so much labor, announced with so many silver trumpets and afterwards so much lauded? Stripped of all that is unreal and unlasting, scarcely anything endures to encourage us, and lay the foundation of good hopes for the future. There is no solid ground given to build on practically and permanently. A pleasant dream, a bright vision, it is to be for the hour,—but, alas, soon to fade away, like many an airy, baseless, unsubstantial fabric of dream or vision, not to 'leave even a wreck behind'!

No! in the earnest longings of the Christian soul; in its strong hunger and thirst after a true, real, eternal, perfect fellowship of all that are 'children of God by faith in Christ Jesus;' after the deep wounds and sore griefs with which it is smitten by this awful sin and shame of the Christian World,—such empty shows are but delusions, and mock these bitter griefs and holy longings.

We demand a higher regard for the law of the Most High and a fuller surrender of all these proud and sinful 'carnal' barriers, that, in substitution of the doctrine of Christ, keep asunder the people of God.

A greater work is necessary, one serious and thorough, to effect a true 'union of faith and love and life;'—all else is unsatisfying as the 'sounding brass and the tinkling cymbal'. C. L. L.

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The Duty of the Church to Young Christians.

NO. V.

Although my remarks on the *social life* of the young extended through two papers into a prosy or tedious length, I certainly did not overestimate the solemn claims of that topic on the consideration and just appreciation of the church. I did not exaggerate the true argument nor in any vital particular unduly magnify the proposition; but rather, for want of power, I failed to invest it with a voice of sufficient compass and force, to satisfy my own conception of its importance, and to draw effectively the hearts and minds of the brotherhood to feel and ponder thereon.

My remarks on the intellectual life of the young, though running to a corresponding length, very meagerly developed the great and significant issues of the question, and whilst I very keenly realized my sheer inadequacy to the task of a competent presentation, so that it would take hold of the intelligence and honest purpose of the church, I measurably content myself with the thought, that at least, I have turned her attention, in some degree, to its vast import and relation to the career and destiny of the whole gospel work.

To train up the young, to foster and cultivate all their legitimate instincts and habits, to gather about them an atmosphere of *sobriety*, through which the genial sun of a sanctified heart will shine, shedding a halo of cheerful peace upon every body and every thing in their pathway, to raise them from their spiritual infancy to live the true social life of the gospel, is a positive duty committed to the church, and an achievement worthy of her loftiest, most ardent and most enduring endeavors.

To promote, by steady and untiring processes, their intellectual illumination,—to open and constantly expand their minds by the study of the word of light,—to impart a healthy activity and stimulate an insatiable longing for deeper unfoldings of the true knowledge,—to poise their mental aspirations, so that they will not be seduced into the forbidden ways of worldly wisdom, and the glory of strange and interdicted pursuits; but that by patiently plodding in the light, they may, in season, become like stars in the firmament, faithful reflectors of the light as it is in the Son of Righteousness,—is equally the duty of the church, and methinks a consummation that deserves the fullest exercise and closest ap-

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plication of the divinely delegated and sustained functions and work of the body.

But to train the instincts of the soul to reach out, amidst the infirmities of the flesh, with a firm and yearning love for God; to clear away the clogging selfishness and enervating faithlessness from the spirit, and incline it, in its true naked dependence to its Redeemer, Prophet, Priest and King; and to strengthen it in that inclination, by the means prescribed, that the combating elements around will only have the same action upon it, which storms have upon the oak in the forest, causing it to be rooted and grounded in the faith, its life hid with Christ—a blessing to the church and the world, a joy to men, angels and God, is the finality of all that is good, great and glorious.

When the Lord propounded the question to his disciples, 'What is a man profited if he gain the whole world and lose his own soul,' he addressed the common passion of humanity as it stood opposed to its present and future well-being.

He saw in their fullness, that man loved the flesh rather than the spirit—the carnal rather than the spiritual—the perishing things of the world, rather than the pure and holy things of the eternal heavens.

He saw that man was compassing the limits of the earth,—that he went down to the sea in ships and urged his way in great waters for the sake of gain; that he bent all the energies and resources of his life in the pursuit of money or pleasure essentially worldly, and that whilst his all possessions and indulgences were, at best, only transitory, a prey to every adverse wind, and exposed, without intermission, to the ravages and ills, to which all flesh is irrevocably a common heir; that he blindly makes no provision for the security of his soul, lays up no treasure in heaven, beyond the reach of moth, thief and disaster, and dying, loses the only precious and inestimable thing he ever owned,—his soul.

This propensity of the race, "to fix its affection upon things on earth," to pursue the shadowy avocations of the present, instead of the solid realities which stretch away into the realms of the eternal, is, even in the older divisions of the globe, strangely, fearfully common.

In a new country, like the United States, there is naturally a more ardent race after fortune, fame, and official aggrandizement. People are more apt to defer yielding to the control and guid-

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ance of religion, until they are satiated with their worldly acquisitions; and the world, in this particular, is to-day no wiser than when the Master so tersely exposed the fallacy of its common philosophy, and solemnly condemned it.

The love of this world being so thoroughly ingrained in our nature, makes the work of the gospel, in conquering it, a very arduous, desperate and painful struggle. The Church, being composed of men and women, from whose hearts this great enemy has been exorcised, and whose memories teem with the records of the determined conflicts and anxious pleadings which finally resulted in the purification from the sin of carnality, can readily appreciate their duty towards the young, to train them to live spiritual lives.

The teaching of the Church, whilst it aims, in a general and specific way, to render vice, in its flagrant forms, as well as in its less conspicuous, but none the less subtle and mischievous guises, odious; and whilst it earnestly commends and lovingly enforces *Sobriety*, Righteousness and Godliness on the whole organism, those who teach, and who are "wise as serpents and harmless as doves" in their work, will so happily "break the bread of life" that it will be to them in particular the "savor of life unto life."

Many a propitious and priceless opportunity for building up the young in the divine life, is overlooked by the church. Many a rich and soul-saving lesson is lost, and the "fruits of the spirit" for which we frequently pray to abound among them, may only in exceptional cases appear, until we radically turn our attention to their appropriate teaching.

The lives of the young are not infrequently the product of ignorance and the offspring of uncultured intelligence; and offenses, often of small magnitude, both public and private—congregational and personal, have their origin in an untutored conception of the proprieties and decencies of the Christian life.

As Christianity in its duties and obligations, in its authority to rule and administer the powers and possessions of its subjects, and in its absolute jurisdiction over body, soul and spirit, cannot be grasped in a day or a year by the wisest, how solemn a necessity does it become, that the young shall not be dwarfed and starved in those things, where the bounty of God's wisdom has been lavishly bestowed, and where spiritual decay and destruction may do their worst.

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What church can boast of the earnest prayerful teaching she dispenses to the young? What church makes it a specialty in common with others, to open their eyes wide to all necessary truth and Godliness, to intensify their love for all that is intrinsically beautiful, to do right and speak right for the sake of the truth, and to show all that is wrong in fact and appearance and ungodly in act and speech, from a principle of reverence for God, and loving fidelity to their Savior-King.

What Church takes the young as a father does his children, and cultivates the soil of the heart, pruning every visible irregularity and fostering every virtue with sedulous care and anxiety; securing by every possible means, a free course for the growth and fruitful harvest of the seed?

If such a church exists, that is thus proving herself worthy of the charge of young souls, she is educating a force of Christian intelligence, virtue, philanthropy and heroism—she is drilling an army of valorous and effective soldiers, that will wage war against all the powers of darkness, extend the territory of the King—lead the benighted into the light, plant the banner of the Captain of Salvation on ever increasing fields of conquest, and eternity will resound with a thrilling pæan in honor of a church, that, though her work was great, yet simply did her duty to her young.

But example is stronger and far more influential than precept. Children imitate what they see and hear, and boys and girls reproduce in themselves the habits and propensities of older persons.

The vices of the world, as well as its foibles and eccentricities, are copied anew every generation, in defiance of religious precepts teaching and warning, and in the face of temporary and permanent ills which accrue thereby. The son takes up the father's moral discrepancies and blemishes and closes his ears to the paternal counsel which reprobates them. And thus the distinguishing evils of former times, remain to day in cherished perpetuity, because humanity is inconsistent with itself, because good precepts, to weigh well and influence right, must issue elsewhere than from the source of bad examples, and the world justifies itself in its sinfulness, and is governed by example rather than by precept.

The oldest amongst us lives on to learn, and day by day learns more of good or evil. The thousands of juvenile christians in this

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country, who, like so many lambs, claim the tender watchcare of the church in every congregational fold, are day by day learning quite as much from the lives of older Christians, as they do from the regular ministrations of the word. The deportment and conduct, the speech and work of mature men and women, and of the fathers and mothers in Israel, are moulding the young for idle, loose lives or for earnest and devout work.

A church therefore, that contains a large element of undevout members, has within herself a mighty instrumentality for the generation of mischief, working inwardly and outwardly the confusion and discomfiture of her whole work; and the words of Christ cannot be too early pondered and heeded, "But whoso shall offend one of these little ones, who believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depths of the sea."

But I know, that where a "godly walk and conversation" a devotional and patient spirit, a forbearing and Christ-like demeanor, characterize a young christian, the young and the old alike pay due recognition, and generally feel the promptings of an aspiration to profit by the example.

And so when the beauty and power of our religion are exemplified in the lives of our fathers and mothers, or the fathers and mothers of others, the prayer trembles into utterance from many a youthful heart—"Let me(live the life) of the righteous, and let my last end be like his."

The church must more fully learn that God's sanctuary is designed for the occupancy and worship of the "pure in heart"—that the cause of Christ demands that examples of pure lives shall "adorn the doctrine of God, our Savior," before the eyes of the young and the world,—that a christian is the noblest work of God's creation and grace, and that none are worthy of the church Militant or triumphant, who have not a sufficiency of Christian Ambition to attain unto this true nobility.

In the hands of God the rising generation is the hope of the world. Soon the feeble limbs that have so long walked with God will drop into the grave. Soon the trusty hearts, whose desires and affections have, through long weary years, clustered around ordinances and cherished the ark of the Lord, will feel their last pulsation and grow silent forever. Ah! very soon, in one of the seasons of a swiftly coming year, every venerable face will be hid-

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den away from earth, and therefore all that can be done to establish the hearts of the young in the faith and sanctify them through the truth, should be done quickly.

There is no grander scene possible beneath the heavens, than the young members of the church living in the fear and love of God, and actively engaged in the service of Christ. Show me such a scene, and I should be disappointed if the more advanced Christians were not even then, their worthy patterns and exemplars to a higher life, a profounder faith, a brighter hope and a larger measure of usefulness.

When will the day come, when the teaching and the lives of Christians shall be uniform, and combine to furnish effectual incentives to one another, to climb higher in Christian excellence; to destroy the anomaly between profession and practice, between precept and example, so that the young Christians, having no cause for offence and stumbling, will be led into all truth, and the world, charmed by the beautiful consistency of Christians, will be freed from its own gross inconsistencies, to its final redemption and acceptance in heaven.

LOUISVILLE, KY., Feb. 20th, '69. THOMAS D. BUTLER.

"A WORD TO FRIENDLY ALIENS."

[At the request of a brother, we reproduce an article of the above heading written by A. Campbell nearly thirty-five years ago, and published only in a work that is not now generally read. It cannot fail to meet with a cordial reception by our readers. It is characterized by the vigor and earnestness of Father Campbell's best days, and is one of the most searching and impressive appeals of his head and heart, for the claims and authority of apostolic Christianity. W. K. P.]

Whether to regard you in the light of *Proselytes of the Gate*, who refused circumcision, but wished to live in the land of Israel, to be in the suburbs of the cities of Judah, and to keep some of the institutions of the ancient kingdom of God, without becoming fellow-citizens of that kingdom; or whether to regard you as the Samaritans of old, who built for themselves a temple of God upon mount Gerizim, held fast a part of the ancient revelation of God, and rejected only such parts of it as did not suit their prejudices—worshiped the God of Israel in common with the idols of

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the nations, from which they sprang—I say, whether to regard you in the light of the one or of the other of those ancient professors of religion, might require more skill in casuistry than we possess—more leisure than we have at our disposal—and more labor than either of us has patience to endure. One thing, however, is obvious, that if under the Reign of Heaven it behooved so good a man as Cornelius ('a man of piety, and one that feared God with all his house, giving also much alms to the people, and praying to God continually,')to '*hear words by which he might be saved*,' and to put on Christ by immersion into his death, that he might enter the kingdom of heaven and enjoy the remission of sins, and the hope of an inheritance among all the sanctified—certainly it is both expedient and necessary, that you also go and do likewise.

Every sectarian in the land, how honest and pious soever, ought to bury his sectarianism, and all his other sins of omission and commission, in 'the bath of regeneration.' It is a high crime and misdemeanor in any man, professing to have received the Messiah, in his proper person, character, and office, to refuse allegiance to him in anything; and to substitute human inventions and traditions, in lieu of the ordinances and statutes of Prince Immanuel. Indeed, the keeping up of any dogma, practice or custom, which directly or indirectly supplants the constitution, laws, and usages of the kingdom over which Jesus presides, is directly opposed to his government; and would ultimate in dethroning him in favor of a rival, and in placing upon his throne the author of the dogma, practice, or usage, which supplants the institution of the Savior of the world.

It is to you, then, who, in the name of the King, are changing his ordinances, and substituting your own expedients, for the wisdom and authority of the Judge of all, we now propose the following considerations.

Every kingdom has one uniform law or institution for naturalizing aliens; and that institution, of whatever sort it be, is obligatory by the authority of the government, upon every one who would become a citizen. We say it is obligatory upon every one who desires to be a citizen to submit to that institution. But does not your practice and your dogma positively say, that it is not the duty of an alien to be born again, but that it is the duty of his father or guardian to have him naturalized? Now, although

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many things are in common the duty of brother, father, and child, yet those duties which belong specifically to a father, cannot belong to his child, either in religion, morality, or society.—If it be the father's duty to 'offer his child to the Lord,' to speak in your own style, it is not the duty of the child to offer himself. It was not Isaac's duty to be circumcised, but Abraham's duty to circumcise him. If, then, it was your father's duty to have made you citizens of the kingdom of heaven, it is not your duty to become citizens, unless you can produce a law, saying, that in *all cases* where the father fails to do his duty, then it shall be the duty of the child, to do that which his father neglected.

Again—if all fathers, like yours, had, upon their own responsibility, without any command from the Lord, baptized their children, there would not be one in a nation to whom it could be said, 'Repent and be baptized'—much less could it be said to every penitent, 'Be baptized, every one of you, by the authority of the Lord, for the remission of sins.' These remarks are only intended to show that your institutions do, in truth, go to the subversion of the government of Christ, and to the entire abolition of the institutions of his kingdom. On this account alone, if for no other reason, you ought to be constitutionally naturalized, and be legally and honorably inducted into the kingdom of heaven. It is a solemn duty you owe the King and his government; and if you have a conscience formed by the Oracles of God, you can have no confidence in God, nor real peace of mind, so long as you give your support—your countenance, example, and entire influence to break down the institutions of Jesus Christ, to open his kingdom to all that is born of the flesh, and to prevent as far as you can every man from the pleasure of choosing whom he shall obey—of confessing him before men—of taking on his yoke—of dying, being buried, and raised with Christ in his gracious institution. If Jesus himself, for the sake of fulfilling all righteousness, or of honoring every divine institution, though he needed not the reformation nor the remission which John preached, was immersed by John—what have you to say for yourselves—you who would claim the honors and privileges of the kingdom of heaven, refusing to follow the example of Jesus, and who virtually subvert his authority by supporting a system, which would, if carried out, not allow a voluntary agent in all the race of Adam, to do that which all the first converts to Christ did, by au-

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thority of the commission which Jesus gave to all his Apostles?

Again—whatever confidence you may now possess, that you are good citizens of the kingdom of the Messiah, that confidence is not founded upon a "THUS SAITH THE LORD," but upon your own reasonings, which all men must acknowledge may be in this, as in many other things, fallacious. Jesus has said, 'He that believes and is immersed shall be saved;' and Peter commanded every penitent to be immersed for the remission of his sins. Now he who hears the word, believes it, and is on his own confession immersed, has an assurance, a confidence, which it is impossible for you to have.

Let me add only another consideration, for we are not now arguing the merits of your theory, or that of any party; it is your duty, as you desire the union of (what you call) the church, and the conversion of the world, forthwith to be immersed and to be born constitutionally into the kingdom; because all Protestants, of every name, if sincere believers in Jesus *as the Christ*, irrespective of every opinion found in any human creed, could, if they would, honor and obey his institutions, come into one fold, and sit down together under the reign of the Messiah. If all would follow your example, this would necessarily follow; if they do not, you have done your duty. In being thus immersed, all the world, Catholic and Protestant, admit that you are truly and scripturally baptized; for all admit that an *immersed penitent* is constitutionally baptized into Christ; but only a part of the professing world can admit that rite of infant affusion, on which you rely, as introducing you, without previous knowledge, faith, or repentance, into the family of God. Acquit, then, your conscience; follow the example of Jesus; honor and support his authority; promote the union and peace of the family of God; do what in you lies for the conversion of the world; enter into the full enjoyment of the blessings of the kingdom of heaven by confessing the ancient faith, and by being immersed in the name of Jesus, into the name of the Father, and of the Son, and of the Holy Spirit, for the remission of sins. Then you may say as Jesus said to the Samaritan woman. Although the Samaritans have a temple on Mount Gerizim, a priesthood, and the five books of Moses, 'salvation is of the Jews.' Although the sects have the Oracles of God, human creeds, many altars, priests, and religious usages, *the enjoyment of salvation* is among them, who simply be-

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lieve what the Apostles wrote concerning Jesus, and who, from the heart, obey that mould of doctrine which the Apostles delivered to us.

In so doing you will, moreover, most wisely consult your own safety and security, from the signal calamities that are every day accumulating, and soon to fall with overwhelming violence on a distracted, divided, alienated, and adulterous generation. If you are '*the people of God*,' as you profess, and as we would fain imagine, then you are commanded by a voice from heaven, 'Come out of her, *my people*, that you partake not of the sins of mystic Babylon, and that you receive not a portion of her plagues.'* If affliction, and shame, and poverty, and reproach were to be the inalienable lot of the most approved servants of God, it is better, infinitely better for you to suffer with them, than to enjoy for a season all that a corrupted and apostate society can bestow upon you. Remember who it is that has said, 'Happy are they who keep his commandments, for they shall have a right to the tree of life, and they shall enter in through the gates into the city!'

A. C.

UNIVERSALISM.

A DEBATE BETWEEN W. W. KING AND A. I. HOBBS.

We have read this discussion, and rise from its perusal with the impression, not new, but deepened, that Universalism is one of those one-sided philosophies, that has its foundation, not in a balanced interpretation of the Scriptures, but in certain abstractions concerning the divine attributes, which are truths indeed, but only partial truths, taken out of their connection with other truths, and, of course, leading to defective and incomplete conclusions. The God of the Universalist is, evidently, not the God of the Bible. He is a god of omnipotence, omniscience and infinite love. Starting with the assumption of these three attributes, the Universalist spins his web, and winds it, ingeniously enough, around the whole human family, and so saves them all. Justice is, indeed, admitted, but then it is *finite* justice. The idea of *infinite* justice finds no representation in their system. This attribute is dwarfed into the meager conception of a temporary prin-

* Revelations, chapter xviii. verses 4 and 5.

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ciple or expedient called into play by the *accident of evil*, to disappear again when this is removed, and to have its manifestation and sanction no more forever in the universe.

The fundamental fallacy of the argument of Universalism, is the assumption, that the purposes of God are to be inferred from certain *selected* attributes of the divine character, and not from the plain meaning of the express declarations of revelation. It is an *a priori* argument, which, standing high above revelation, claims to determine, first, what revelation *ought* to be, and then proceeds to force it into a meaning that will harmonize with its *a priori* conclusions. The standard of revelation is adjusted independently of revelation, and then revelation is made to conform to it. No matter what the Scriptures *say*, they must be made to mean what is already deduced as true, without them. The truth of Universalism does not depend upon the truth of the Scriptures. It is a philosophy, based upon certain attributes of God, and, so far as its ultimate conclusions are concerned, can be elaborated from these, without the aid of the Scriptures. True, some things in the Scriptures can be called in to illustrate the argument, because the Scriptures acknowledge, and unfold the workings of these attributes, but only so far as they can be made to subserve this purpose, has the Universalist any use for them. All that is said about omnipotence, omniscience and infinite love, suits Universalism, and is, accordingly, appropriated, with an admiring and a docile faith; but when the *infinite justice* of God speaks, its voice is to be suspected, its oracles must be explained, its threatenings must be modified, the extent of its operations must be limited, and the terrors of its denunciations must be covered up and smothered under the ample folds of an all-embracing love, that will take, under the same mantle of endless blessedness, the good and the bad alike.

Let universalism say what it can, it does confound the scriptural distinction between *evil* and *sin*. This fact was pointedly pressed upon Mr. King by Bro. Hobbs, and, try as he would, he could not evade it. With this halting philosophy, all *sin* is only *evil*, and evil is only a temporary expedient of God to make man desire the good. After man has tasted enough of it to make him tired of it—as the Prodigal was of the husks of the swine herd, and, like him, becomes, again, anxious to get back to the better things of the paternal mansion,—all-eliminating love will purge it out, and the *evil-purified* sinner will be welcomed back, to lust

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and to suffer no more forever. Now one would think that omnipotence and infinite love could scarcely originate such a diversion as this! Rationally, we would say,—If love alone is to arrange this drama, the sad and bitter scenes of human suffering will be left out altogether. The omnipotent one will find some other way of making man love the good, than this, of nauseating him through years of unmerited agony with the sickening draughts of evil!

This philosophy annihilates moral distinctions. If *sin* is only *evil*, it not only ought not to be punished *forever*, but it ought not to be punished *at all*. The *justice* of punishment is not a question of time. *Infinite* justice can do *no* wrong. With it, a day is as a thousand years, and a thousand years, as a day. If it is wrong to punish sin *forever*, it is wrong to punish it for a *moment*. If it is right to punish sin at all, it is right to punish it so long as it endures. If the angels that sinned were delivered into chains of darkness, and have been reserved unto judgment, now these six thousand years—and it is just,—what shall make it unjust, if they continue in sin, to continue their punishment also? The relation of punishment to sin is a *moral* relation, not a *chronological* one. A sinful nature, hardened into ever increasing obduracy by sinful habit, is not transformed into virtue by mere *lapse of time*. It is just as possible for a man to sin to-morrow, as it is for him to sin to-day—and so on, *forever*,—and as punishment follows sin, the possibility of sinning *forever* involves the moral propriety and necessity of punishment forever. The change from sin to holiness is a moral change—a spirtual, and ultimately, also, a physical one—a thorough regeneration; and until this takes place, there must be punishment, because God is infinitely just. But such a change can only take place by the *free* action of the sinner—else we must deny that man is a moral being, for there can be no *morality* where there is no *freedom*. The regeneration of a moral being is not a matter of mere *power*,—it is a matter of *free will* on the part of the moral being;—and we have only to claim, that man, in his freedom, may forever refuse this change—resist and prevent it by his persistent rebellion against the moral government of God, and it follows *rationally*, that he must remain *forever, justly subject to punishment*.

The Universalist builds his argument upon premises, both of which are imaginary. He first imagines a God to suit him, and then imagines a humanity to suit him. His God is the *God* of

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the Bible only in part, and his man is the *man* of the Bible, only in part. Christianity acknowledges in *all* their attributes, both the God of the Bible and the man of the Bible,—a God of infinite justice, and a man of sinful nature,—a moral governor and a moral subject,—the authority of law, and the obligation of obedience,—a rule of right, and freedom to obey or disobey the rule, —punishment, as the perpetual sanction of authority, and sin as the possible rebellion against authority *forever*.

Of course the much mooted passage from Romans (viii. 20) formed the strong rallying ground of Mr. King. He says, "If Brother Hobbs can uproot my argument based upon that, I am a defeated man." We give the passage and the argument of Mr. King, in the words of the reported debate:—"'For the creature was made subject to vanity.' You see," says Mr. King, "*God made the creature subject to vanity.* Now what is the meaning of the word 'vanity?' Look in the dictionary, and you will find the definition—'emptiness, or lack of substance to satisfy desire.'—Why this is a magnificent philosophy! God created man intending he should *not* be satisfied; implanted within him a perpetual and insatiate longing for more light and happiness. The whole philosophy of human activity and growth lies right there in that word 'vanity.' Mark the language: God made the creature subject to vanity—did not make him and he then became subject to vanity. But let us read on: 'not willingly;' not with the will of the creature—for it cannot mean that God was compelled to do that which he was unwilling to do. 'By reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.' Why, now, with the philosophy of evil I have propounded, we can see a light running through and illuminating the whole scheme. Take away this philosophy, and no mortal can man give any rational explanation of it. The creature 'shall be delivered from the bondage of corruption into the glorious liberty of the children of God.' I wish my brother would invent some language to express a higher state of holiness and joy than we have here in that expression—'*glorious liberty of the children of God.*' Will he say that this 'glorious liberty of the children of God' is to be secured by binding them in an eternal prison-house of evil, to suffer the indescribable pains of Hell forever? But Paul says the *whole creation* shall be delivered from

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the bondage of corruption into the glorious liberty of the children of God; all that were 'made subject to vanity' are included in the deliverance. I know there is often an attempt made to evade the force of this argument, by affixing to the Greek word *ktisis* a meaning in this passage which does not properly belong to it, and by which it is not translated elsewhere. It is claimed that this word does not apply to the human race, but refers to inferior and inanimate nature. What a statement is that for a Christian minister to make, engaged in the salvation of human souls! What will men not do, in order to defend a favorite creed! We have abundant proof that this word, *ktisis*, is applied to the human race." As examples, he cites Col. i. 23; Gal. vi. 15; 2 Cor. v. 17; Mark xvi. 15, in all of which *ktisis* is used and translated by "creature." He then proceeds, "There are four distinct points in this passage to which I wish to call your attention. First, the creature was made subject to vanity; secondly, it was made so for a reason; thirdly, vanity was subjected in hope; fourthly, the creature was to be delivered, not only *from* that vanity, but '*into* the glorious liberty of the children of God.' This beautiful philosophy of evil is plainly manifest, running through the whole."

This philosophy of evil, of which Mr. King speaks, is, to use his own language, "that evil and the suffering [he does not say *punishment*] it produces are finite in nature, and finite in duration—because opposed to the final result which God declares he will achieve. God alone hath immortality (1 Tim. vi. 16), and nothing can be immortal or eternal, which has not derived that quality directly from God."

The ingenuity of this statement does not conceal its sophistry. It may do very well for Mr. King's *philosophy (?) of evil*, and *suffering*, but it happens that the controversy is not about the "nature of evil," but about the *sin* of *man*. It is not even about the *nature* of *sin*, but about man and his sin and punishment.—Now I suppose that Mr. King will not recede from the doctrine that *man* is to be immortal. If, then, he shall also continue to sin, in virtue, not of the "*nature of evil*," but of his *own* nature, what becomes of Mr. King's philosophy? It does not reach the question before us. If *evil* should run out in virtue of its *finite nature*, *man* will remain, in virtue of his immortality; and since sin is an act of his essential freedom, sin may continue, and will call for punishment.

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But let us return to this explanation of Rom. viii. 20. Bro. Hobbs very justly interpreted Mr. King to use 'evil' in the sense of 'sin,' and showed, thus, the absurdity of his explanation.—True, Mr. King rejected the point, but it is clearly the clue to the sophism. It is more directly to the issue, however, to show, that punishment is inflicted, not upon 'sin,' as an abstraction, but upon *man* because he commits sin. It is the meaning of the word *ktisis*, however, that Mr. King so confidently relies on; and the direct and common sense manner in which Bro. Hobbs met this, must have made a striking impression upon the audience.—"For we know that the whole creation—*ktisis*," said he, "which Mr. King declares to mean the entire human family—'groaneth and travaileth in pain together until now; and not only they'—the whole human family—'*but ourselves also*, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body.'—Mark—not only *ktisis*, which my opponent declares to mean 'the whole human family,' but 'ourselves also' wait for this redemption; that is, as General Taylor once said, 'The *whole world and the rest of mankind!*'" We seldom meet with so pointed a *reductio ad absurdum* as is sprung upon Mr. King here, and logicians know that but few methods are more *effective* in debate than this. Still, the mind asks for something more than the refutation of a false interpretation,—it demands a satisfactory one, on a theme like this. True, it was not the duty, nor perhaps the policy of the negative to enter upon it, since it might have opened up by-lanes of retreat from the strong knock-down reply which so effectually unhorsed the opponent.

This discussion revolved about two questions; 1st, "Do the Scriptures teach that those who die in willful disobedience to the gospel of Christ will enjoy endless happiness?" 2nd, "Do the Scriptures teach that those who die in willful disobedience to the gospel of Christ will suffer endless punishment?" Mr. King affirmed the *first;* Bro. Hobbs, the *second.*

Upon the whole, we are constrained to say that there are frequent occurrences of discourteous and unworthy expressions, on both sides, which must offend earnest and cultivated readers. They are blemishes upon the face of the work that grate upon our feelings, but which perhaps appear much worse upon the sober and dispassionate page, than they did in the heat of debate. Still we enter our

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protest against them, in the hope that the ethics and the etiquette of religious controversy may be lifted above these blemishes.—Otherwise, the debatants acquitted themselves well. Mr. King appears to be the more rhetorical and elegant speaker—Bro. Hobbs, by all odds, the more consecutive and logical reasoner. In his way, Mr. King ranks high—but it is not the way that promotes truth, or that very successfully covers up error. He is familiar with the ordinary defenses of his *theory*, and states them fluently and well, but by no means fertile in the sophistical arts by which he often found it necessary to harmonize his points. On the other hand, Bro. Hobbs has a strong force of dialectic skill, that makes him appear, in every issue, the unquestioned master. He has too much of the *quasi* climax, that is *not* climax, in his style, and thus loses time and precision by a profuseness in words which adds neither to the energy nor the clearness of his expression.—He shows, however, at times, fine power of compression, and is evidently capable of rising above the fault of which I speak, by care and practice. His recapitulation of his argument on the "law of antithesis" is a fine illustration of *multum in parvo*—the compression into a single paragraph of a series of *five* arguments on this point, which in the discussion, he had elaborated through many pages. He says,

"I submitted five arguments based upon the law of the antithesis. 1st. I took the very scriptures the gentleman himself used, applying them to the changeless and eternal state. I found in those texts, 'perish' antithesized with 'eternal life.' Then, as 'eternal life' is endless, so, by the law of antithesis, 'perish' must also be endless. Has the gentleman answered that argument? Yes: he said 'perish' meant 'total extinction of being,' thus turning Annihilationist. 2nd. I found the term 'saved' antithesized with 'perish.' The gentleman's definition of universal salvation was, 'All men will finally become reconciled to God, holy, and therefore happy.' This made 'saved' in 2 Thessalonians ii. 10, 11, 12, an endless salvation. But 'perish' is in antithesis, and therefore endless too, by the law of the antithesis. 3rd. We find 'eternal life' antithesized with 'indignation and wrath,' Rom. ii. 3–10. Here 'indignation and wrath,' by the law of the antithesis, must be endless. 4th. 'Eternal life' and 'death' antithesized, Rom. vi. 23. 5th. 'Everlasting punishment' and 'life eternal' antithesized, Matt. xxv. 30–46. In this passage *aggelos*

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occurs; and in his exegesis of Romans viii., the gentleman said *aggelos* means 'heavenly messengers.' The phrase 'all nations' also occurs, which he insisted means 'every individual of the human race.' This passage therefore proves a future universal judgment; also, since the 'life' promised to the faithful is endless, by the law of the antithesis the punishment must be endless also. He attempted to parry the force of this passage by saying that *aion* does not mean 'eternal,' but the argument was not built on the definition of *aion*, but upon the law of the antithesis, and upon his own admission of the meaning of the phrase 'all nations,' and '*aggelos*.' These five arguments based upon the law of the antithesis he has never answered."

The whole of this closing speech is a fine illustration of this power of condensation and clearness—and of telling force against Universalism. The friends of Christianity will do well to circulate this book,—and we commend it to their notice, with confidence that its circulation will do good. W. K. P.

REVISION OF THE ENGLISH SCRIPTURES.

NO. 2.

AMERICAN BIBLE UNION, 32 GREAT JONES-ST., N. Y.

The two Bible Societies, the British and Foreign, and the American, in Scripture translation and circulation, almost rule the religious and missionary world. Adopting by constitution, as they do, the Common English Version as the basis of their operations, they make it in a certain sense a standard for all whom they can influence. They have bound themselves "to encourage" by appropriations and otherwise "only such versions as conform in the principle of their translation to the Common English Version."—Wielding incomes that amount to millions; printing and circulating the Scriptures at home and abroad, in various languages; and appropriating to Missionary Societies of different denominations, large sums of money for the same purposes in other languages; they utterly refuse to aid any missionary version that translates into native languages the words relating to Baptism in accordance with the meaning of the original Greek. Notwithstanding the liberal contributions of Baptists to these institutions in the early period of their history, they have since the year 1835,

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peremptorily declined every application on behalf of versions made by Carey, Judson, Yates, and other Baptist missionaries, except upon the condition that the translations should be changed so as to conform to the Common English Version.

Thus they erect the Common English Version into a standard for the world. The language of the Memorial addressed by the Committee of the English Baptist Union to the Committee and Officers of the British and Foreign Bible Society, in January, 1840, appropriately characterizes and deprecates such a system of policy.

"It is well known under what circumstances the English authorized version was made. The translators were compelled by royal mandate to retain the old ecclesiastical words. But he who imposes such a condition, and he who submits to it, are alike guilty of infringing the liberty of conscience, and of laying violent hands on the truth itself. Does the Bible Society wish to perpetuate the despotism of the Stuarts, by still putting fetters on the translators of the Bible? Moreover, if the English version is to be followed in one instance, by anology of reasoning, it must be followed in all similar instances; and this would lead, in cases where a difference of opinions obtains, to that transferring of terms, the absurdity and impracticability of which have already been shown. How, again, is it possible for a conscientious translator to conform to their standard? The difficulties of translating, it might be supposed, are great and numerous enough without the aggravation which such a necesssity implies.

"Instead of constructing his version, as an erudite philologist, according to sound canons of interpretation, he must recur at every step to the work of his English predecessors. His inquiry must be, not what is the true meaning of a passage, and how it may be rendered with fidelity, but what is the sense put upon it in the English version. Not what the uncorrupted originals may dictate must he follow, but the originals modified by the party views of polemical ecclesiastics, and the caprice of a semi-papistical monarch. A man who should translate on this principle, the memorialists hesitate not to say, would be totally unworthy of the office he he had assumed; nor would it be safe to trust the conveyance of the words of life to the nations to his hands.

"Still further, they would ask, wherein the virtue consists of introducing the faults of the English version into new translations.

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Admitting, that under the circumstances of its production it is an admirable work, and even better executed in the main than might have been apprehended, no admirers of it have yet been so enthusiastic as to pronounce it immaculate. On all hands it is confessed to betray the marks of human imperfection. The Committee themselves say of it: 'Errors are to be found in it which the humblest scholar could not only point out, but correct. Errors, too, there are which obscure the sense in some important instances.' Why should these errors be propagated? If there be thought to be a necessity for leaving them uncorrected, at least let them remain where they are. If we must have them at home, let us not send them abroad. What benevolence is there in afflicting the heathen with our calamities? Every Christian would surely say: Give them the unadulterated word, whatever you choose in regard to yourselves.

"If it be said, the resolution of the Bible Society does not contemplate this, but refers only to certain words in which it requires the English version to be followed, the reply is obvious and conclusive—those very words constitute one of its most glaring faults. They are words, to all but Greek scholars, without a meaning; and the Bible Society determines that these same words in their unintelligibleness shall be transferred into foreign tongues, thus forever withholding from the heathen part of the word of God.

"The memorialists can not refrain from expressing both their surprise and deep regret that the British and Foreign Bible Society should seem in any way to give its sanction to the Popish practice of substituting a translation of the inspired volume as the standard of truth, in the room of the original scriptures. If Protestants are right in setting up one version as a model, how will it be shown that Romanists are wrong in putting that honor upon another? The decree of the Council of Trent, and the resolution of the Committee in Earl Street, are in their principle exactly similar, and alike unsound and dangerous. The one confers infallibility on the Vulgate, the other makes the English version the judge, from whose decision there lies no appeal. For all the ordinary purposes of translation, indeed, the Greek New Testament may be used; but, where Christian denominations hold conflicting sentiments, it shall be instantly laid aside, or, what is the same thing, shall not be deemed of authority, nor be taken as the rule. Pre-

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cisely in that crisis where the importance of having access to the original is chiefly felt, the Committee of the Bible Society take it out of the translator's hand. Such a procedure, it is submitted, can not be justified on Protestant principles. If it is to be defended, it must take shelter under the obnoxious plea that there resides an authority somewhere, and no matter where, whether in a genera lcouncil of the church of Rome, or in the Committee or the Bible Society, which has a right to modify the word of God."

WM. H. WYCKOFF, *Cor. Sec.*

From Appleton's Journal.

WHY WE SLEEP.

It is related that a Chinese merchant, having been convicted of murdering his wife, the judges determined to punish him in such a manner as to inflict the utmost amount of suffering, and, at the same time, strike terror into the hearts of all those who might entertain the idea of following his example. He was, accordingly, condemned to die by being deprived of sleep. The prisoner was placed in confinement under the care of three of the police guard, who relieved each other every alternate hour, and were instructed to supply him with a full allowance of food and drink, but who prevented him falling asleep night or day. At first the condemned man congratulated himself on the mildness of his punishment, and was rather disposed to regard the whole matter as a joke. The excitement of his situation tended to keep him awake, and for a day or so his guards had little to do. By the third day, however, he began to feel very uncomfortable. His eyes were red, his mouth parched, his skin dry and hot, and his head ached. These symptoms continued to increase in intensity, and at the commencement of the eighth day his sufferings were so acute that he was at times delirious. In his moments of reason he begged the authorities to put an end to his torture. He implored them to grant him the blessed opportunity of beng strangled, guillotined, burned to death, drowned, garroted, shot, quartered, blown up with gunpowder, cut into small pieces, or killed in any conceivable way their humanity or ferocity might suggest. All was in vain—his tormentors coolly did their work till there was no occasion for their interference. A period was reached at which he could not have slept even if let alone. The brain was feeding on the products of its own disintegration, and sleep was

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impossible. He was now entirely insane. Illusions of his sight and hearing were almost constant, and erroneous fancies filled his thoughts. At one moment he fought his guards with all the fury of a maniac; at the next he cowered with terror before some imaginary monster, and then, relapsing into calmness, would smile with delight at some enchanting vision which flitted through his mind. Finally, nature gave way altogether. He lay upon the floor of his prison, breathing slowly and heavily, stupor ensued, and on the nineteenth day, death released him from his sufferings.

The story is probably founded on fact, for, of all the nations who have cultivated the subject of punishments as a science, the Chinese stand among the first.

But the question arises, why should the mere deprivation of sleep be productive of such a degree of torture as to make the victim beg for some more speedy and apparently more horrible death? The answer involves certain facts connected with the physiology of sleep, which, if generally understood and acted upon by those who make much use of their brains, would do a great deal toward lessening the population of our insane asylums.

The brain is the organ which evolves the mind. To perform its function, it requires to be supplied with a sufficient quantity of good blood. In this respect it does not differ from any other organ of the body. If the liver be deprived of blood, the secretion of bile stops; if the vital fluid be cut off from the stomach, there will be no more gastric juice; if the renal vessels be tied or divided, the action of the kidneys is at once arrested.

Now, within certain limits, the more blood there is in the brain, the more energetically does it work in the production of mind.—If the proper limit, however, be passed, and especially if the blood be "black," or non-aerated, the manifestations of mental action become abnormal, and may altogether cease through the stupor caused by congestion. In all these respects the brain is submitted to the same laws that govern the other organs. A moderate increase in the activity of the circulation in the gastric vessels leads to an augmentation in the quantity of gastric juice, and thus digestion is accelerated. A like cause acting upon the liver promotes the secretion of bile, and so on for the other organs.—Let the Rubicon of healthy activity be passed, and the vessels become unduly overloaded, and we have bad gastric juice or bile, as the case may be, and, perhaps, none at all.

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Mankind have found out certain ways of increasing the amount of blood in their organs, and thus of producing results which they deem beneficial or necessary. Thus, to help digestion, we eat cayenne pepper, mustard, and other condiments, or follow Paul's advice to Timothy, and take a little wine for our stomach's sake. When the mother's breast fails in nourishment for her babe, we employ medicines which have the effect of re-opening the fountains, simply by their influence on the circulation of the blood; where it is deemed necessary to increase the amount of saliva, and thus to eliminate certain poisons from the system, we "salivate" our patients with mercury—or, rather, we did—few of us do so now. The glands become enlarged by the increased amount of blood in their tissues, and the saliva is poured out in torrents.

We know, too, how to increase the amount of blood in our brains, and thus to add to the number and brilliancy of our thoughts....One of the most effectual and safest means, is a cup of strong coffee. Sydney Smith said, "If you want to improve your understanding, drink coffee:" and Sir James Mackintosh used to declare that he believed the difference between one man and another was produced by the quantity of coffee they drank.

Then, again, the quantity of blood in the brain is increased by those portions of the body which mechanically favor its entrance into the cranium, or retard its exit. Many persons have noticed the influence of position on the activity of thought. Pope used to lie awake at night thinking, and, when a particular brilliant thought occurred, would ring for pens, ink and paper, in order that he might record it ere it was lost. The engineer Brindley used to retire to bed for a day or two, when he was reflecting on a grand or scientific project. Sir Walter Scott has said that the half hour passed in bed, after waking in the morning, was the part of the day during which he conceived his best thoughts. Tissot states that a gentleman, remarkable for his accuracy in calculation, for a wager, lay down in a bed and wrought by mere strength of memory a question in geometrical progression, while another person in another apartment performed the same operation with pen and ink. When both had finished, the one who had worked mentally repeated his product, which amounted to sixteen figures, and insisting that the other gentleman was wrong, desired him to read over his different products. On this being done, he pointed out the place where the first mistake lay, and which had run through

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the whole. He paid very dearly, however, for gaining his wager, as for a considerable time he had a swimming in his head, pains in his eyes, and severe headaches upon attempting any mathematical labor. A gentleman has recently told the author that, whenever he is at a loss for ideas in his literary compositions, he lies down on a lounge, and always with good results.

But the blood in the brain may be increased by its own action. Intense and long-continued thought, anxiety, grief, and other emotions, have this effect. It may be laid down as a law admitting of no exception, that, when an organ is kept in a condition of great activity, there is an augmented flow of blood to its substance; and the organ, whatever it is, increases somewhat in size when an increase is possible. Take, for example, the arm of a black-smith, or the leg of a ballet-dancer. Here the excessive use to which the muscles are put causes an increased flow of blood to the part, and the consequent formation of new matter in greater proportion than it is consumed.

There can be no muscular action, except as the consequence of the disintegration of a certain amount of muscular tissue. No gland can act without its substance becoming decomposed to some extent, and no thought can be conceived by the brain without the destruction of a definite amount of cerebral matter.

During wakefulness, the brain is constantly in action. There is not a moment during which it is entirely quiescent. If our our thoughts are active, or if strong emotions act upon us, the blood flows in increased amount to the head, in order that new matter may be deposited to take the place of that which has been used. For all new substance, whether of the heart or the lungs, or the brain, or the muscles, or the nerves, comes from the blood.

In the ordinary course of our lives the supply is equal to the demand. But it is possible so to use our brains that the substance is destroyed in a greater proportion than the blood can supply. Men engaged in the feverish and anxious occupations of life rarely stop to think that they are using their brain capital, instead of merely consuming the interest, as they ought to do.—The end for all such is not far distant. It is as certain as the result of spending a pecuniary capital instead of living upon the income. The one will inevitably lead to insanity or a lunatic asylum; the other to pauperism and the alms-house.

Now, what has all this to do with the question, Why do we

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sleep? Simply this: sleep is the rest of the body, and especially of the brain. During this condition the brain is at its minimum of activity. Certain faculties, such as the imagination, appear to be in full operation, but it is in appearance only, for those faculties which regulate it when we are awake have their actions suspended. All other organs have their periods of rest during wakefulness, except the brain. Sleep is essentially the condition in which the noblest organ of the body reposes from its labors. It is then that the blood deposits new cerebral matter faster than it is used, and thus prepares the brain for its new duties when we awake.

If we take the hours which should be devoted to sleep and use them in mental activity, we are robbing our brains of the opportunity for regeneration which the condition of sleep affords. We are surely consuming our capital, brain—and intellectual bankruptcy is the certain result. If we persevere, the time is reached when we cannot sleep. For the cerebral vessels become so permanently distended that sleep is an impossibility.

It used to be thought that during sleep there was an increase in the quantity of blood circulating through the brain, but very exact observations have satisfied us that the reverse is the case. Wakefulness, therefore, keeps the cerebral vessels distended, a state of congestion is thus induced, the blood is not rich enough in the substances the brain requires to supply its wants, and this organ accordingly consumes its tissue for the restoration of mind, without the possibility of sufficient deposits being made to compensate for the loss.

Is it a matter for surprise, that, under such circumstances, the brain should act badly, and that the manifestations of mental action should exhibit irregularity and disorder? Is it a wonder that a man who has passed a sleepless night should be unable to transact his business properly the next day, or even to add up a column of figures correctly? Is it strange that his head should feel dull and heavy, that he cannot collect his thoughts, or even concentrate his attention upon matters requiring deliberation? Let this go on night after night, and organic diseases of the brain, such as insanity, inflammation, or softening, are certain to result. We sleep, therefore, mainly to give the brain rest. One-third of our lives should be devoted to this purpose. If this is done, it matters not how constantly or intensely we employ that organ, which, in its noblest proportions and in its fullest vigor, makes man what he is.

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A Sunday-School Story.

VIRGINIA THORNTON; OR, WHAT IS IT WORTH?

CHAPTER VI.

About ten o'clock Louisa came to look for Virgie. The child was sitting in front of the window, with her hot face prest against the pane, just where she had watched Doctor Ware ride away, nearly half an hour ago. The black woman carried a cup of coffee in one hand, and in the other a plate of toast and some boiled ham. Her eyes were red and swollen.

"What is you doin' shut up here so long fur, honey?" said she. "Your Pa is axin' for you, and wonderin' if you an't gwine eat no breakfast. Tho' fur dar matter of dat, I is sure he an't tasted a bite hisself dis mornin."

She was occupied in moving a little table close to Virgie's chair, while she spoke, and she now placed the breakfast upon it, and urged her to eat.

"Is mama worse?" was all the answer Virgie made. "Mammy, you've been crying! Is it because mama is worse?"

Then she put up her hands and burst into a fresh fit of weeping.

"Oh dear! Oh dear! why can't I go in and stay with her?"

Louisa looked at her in surprise.

"Well! whatever makes you think you can't stay with your ma, honey? I is bin here many a day since before you was born, and I an't see de day since you come, dat she an't bin fonder of havin' you right under her nose, den of anything else."

"She wouldn't let me kiss her this morning," sobbed Virgie, "and Papa sent me away. Oh dear! Oh dear!"

"Miss Virgie," said Louisa, as if suddenly comprehending the whole matter, it's my opinion dat your Ma is got something ketchin', and she is afeard of your takin it."

"Something catching!" exclaimed Virgie, springing up, "How *can* she have anything catching? and, O mammy, why can't you tell me how sick she is?"

"Now, since I think on it," Louisa continued, "your Pa did say I was to bring you to him in de drawin'-room, as soon as you

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eats something. And more 'an dat, I a'n't no businiss tellin' sich a chile as you, what I hear de Doctor say 'bout Miss 'Liza."

As she gave vent to the latter part of her sentence, the faithful woman's tears began to flow afresh, and she wiped them away with the corner of her white apron, while she looked steadily at the child's flushed face and eager eyes. Much as she loved her mistress, her grief was very far from being all selfish. In her excitement, Virgie laid both hands on Louisa's shoulders, and shook her with all her strength. "Tell me, mammy! Tell me! You dont love mama half as well as I do! I know you can't! What makes you all turn against me? There never was anything that brought so much trouble as that May party, and I thought it was going to be such a happy time! It seems as if it happened a year ago, instead of only yesterday!"

"Why who is turnin' against you, honey? You 'pears like you was gwine crazy, more dan anything else!" said Louisa, staring at her.

"Then if you don't want to torment me, why don't you answer me?" What did Doctor Ware say?

"He jist say dis, honey. As I was passin' through de passage, he and Mas' Henry come out o' your ma's room together, and stop jist outside de door. And Mas' Henry he say de case looks very serious to me, doctor. I want you to tell me jist what you thinks. Don't deceive me; I wants to know de worst! Den doctor Ware, he jist say, 'it's oupossible to say what will be de result dis early in de fever, Mr. Thornton, but I must own dat it's a bad sign for her to get worse so rapidly.' By dis time dey started on out, and Mas' Henry ax doctor Ware if it was not Typoid Fever, and the doctor say yes, dere could be little doubt of dat! I couldn't hear no more, and presently your Pa come back and call me to get your breakfast an' bring you to him. Now honey, you knows all dat I does, so eat some, please, my blessed Lamb, dont look so wild-like."

"I'm not hungry," said Virgie; "I shall go down, and see what Papa wants with me."

Mr. Thornton's object was to impress upon his daughter's mind most seriously and emphatically, that she must, on no account, enter her mother's room, without permission from him. She wept bitterly, and begged him to let her go in just once, and speak to her dear, dear, sick Mama.

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"Just let me *go* for five minutes, do pray, Papa!" She wouldn't let me kiss her this morning, I always kissed her before! O, I *must* go!" Virgie's heart was full of anguish. Anxiety for her mother's life, and remorse for having deceived her and allowed blame to rest unjustly on her friend Bella, each seemed trying to fill it to overflowing. If she could have gone to Mrs. Thornton then, it is probable that she would have thrown herself down at the bedside, and without hesitation, have confessed the whole.—But this was not to be. She had let pass, one after another, opportunities when she might have explained it all, and, as she now felt sure, have obtained her mother's gentle forgiveness, and inexpressible relief and peace to her own mind, but now, entreat as she might for just five minutes in that sick room, gently but firmly Mr. Thornton forbade her to enter it.

"It grieves me to refuse you, my darling," he said, "but there is great danger of your taking the fever in spite of all the precautions we can use, and even though I might humor you against my own judgment, I can not consent, because I have *promised* your mother not to let you go to her. You do not wish to distress her by an act of disobedience, when she is already suffering so much, do you? "O no! no!" said Virgie, sobbing more and more bitterly, "but, Papa, *why* wouldn't she let me *kiss her* when I *was* in there?"

"Because that would have been still more dangerous than to let you come into the room. There, now, do not speak any more about it. Try and be a bright little girl as you always are, for we are all sorrowful enough!"

"Then she wasn't angry with me about anything?" said Virgie.

Mr. Thornton looked surprised.

"My dear child," said he, "what could she have been angry with you about? you are not conscious of having been doing anything that ought to displease her, are you?"

"I'm sure I dont know," stammered Virgie, "I—I thought may be she was fretted at me about something. She always let me kiss her before," and as she said this, Virgie felt a hot blush mount up to her temples again, for she understood that she had told another falsehood, and she felt that this one had come about directly in consequence of having acted the first one.

Mr. Thornton was too much occupied with his own anxiety to notice her expression, and he pushed her gently from his knee

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and went away to his wife's room. Virgie ran up stairs to her room, to sob and cry more passionately than ever. After awhile she got up from the floor and sat down by the window. The breakfast which Louisa had brought, was quite cold by this time, but she began to feel very much exhausted and quite hungry, in spite of her unhappiness, so she drew the table close to her, and ate the toast and ham, and drank the whole of the cold coffee. Just as she put down the cup and pushed it away, a carriage entered the red gate and approached the house rapidly, and Virgie soon recognized the grey horses and Jersey, the black driver, belonging to the Collins'.

"I wonder if Bella is there?" thought she, and never thinking of her tear-stained face or tangled hair, she ran down to the front yard.

Yes, Mr. and Mrs. Collins and Bella were all there in the act of alighting as she reached the gate. Mrs. Collins embraced Virgie and kissed her tenderly.

"My dear child," said she, "how distressed you look! I trust there is no reason for you to feel so much grieved. How is your dear mama by this time?"

Although Virgie had run down so eagerly to the gate, Mrs. Collins had no sooner spoken in this way, attributing all her distress to Mrs. Thornton's illness, than the child began to feel that the very kindness of these friends was placing her in a cruelly false position. If she didn't tell Mrs. Collins right away, that she had been thinking more of herself than of anything else, ever since she woke up this morning, and that she had done wrong and had been most miserable because she thought she had been found out in it, here would begin another piece of deception. She was so angry with herself, that she thought she had reason to be angry with her friends, and she answered almost sullenly, "I don't know how mama is by this time. They won't let me go near her!"

Bella Collins put her arms round Virgie's neck, and said she was sure the case could not be so bad this soon, but Virgie just looked up once, and then she fancied that Bella's large earnest eyes were looking right through into her inmost thoughts, reproaching her for her cowardly duplicity, while in reality her friend's heart was overflowing with the most tender sympathy.—Virgie suffered her hand to lie passively in Mrs. Collins' clasp

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while they all walked up the path to the house. Here a fresh trial awaited her. Mrs. Collins would not hear of being excluded from Mrs. Thornton's room through fear of the contagion and Bella had had the fever only a few months before, so Virgie saw them both disappear within her mother's door, a few minutes after their arrival.

Mrs. Thornton's malady progressed very rapidly. The doctor looked more and more grave each time he went away, and Louisa's eyes were nearly always red with weeping. It did not matter that only sad hearts and anxious looks ministered at the sick woman's bed-side, for her mind wandered in a constant delirium, and she read no fears for herself in the faces around her.—Bella was one of those earnest-hearted, unselfish children, to whom nothing gives so much happiness as to help others, and thus to be enabled to feel that they are of some use in the world. Next to the members of her own family, her heart had been most devoted to Mrs. Thornton ever since she could remember. She had never felt more unhappy than while dwelling on the belief that this friend, whom she so greatly revered, not only considered her guilty of destroying the vase she prized, but of attempting to conceal the act, which she felt must be in her eyes, infinitely more culpable. This trouble only left her heart, when the greater one of the possibility of Mrs. Thornton's death took its place, and now, for the time entirely forgetful of it, she entreated permission to perform the part of nurse, so far as she should prove herslf able.

"You *are* a handy little thing," said doctor Ware, after he had been watching her over his spectacles for about five minutes, "you are not like most little girls. It wouldn't be so bad to see more of you at such times. You are always ready when you're wanted, and you don't fidget. Your way of doing things doesn't even fidget *me*, and that's saying a good deal. Now, I'll warrant that little sprite outside wouldn't be where you are three minutes, before I'd be ready to put her out."

"O, no you wouldn't, doctor," said Bella, eagerly. "Virgie is the very best nurse, indeed she is! She often sits by me nearly all day, when I have those bad head-aches, that you know I have sometimes, and she reads to me in such a sweet, low voice, or bathes my forehead so gently! You would never think she could be so patient, and I never saw *anybody* who could shake up the pillows and make them comfortable like she can, when your

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head gets so tired and they feel so hard. Her heart is nearly broken because she is shut out. I think it is too hard not to let her come in at all! Do you think she would take the fever, doctor?"

"Ten chances to one, she would," said the physician, shortly, "don't talk any more about what you don't understand."

He was a man of gruff manners, but most kind of heart. Just now he was so anxious about his patient that he was gruffer than usual. Bella knew him very well, and did not feel at all offended at the short answer he had given her, but she felt sure it would do no good to argue the question with him.

"Poor Virgie!" she said to herself, and sighed. Bella *was* a "handy" little nurse, and one whose patience was all-enduring. Of course she was never left alone with the sick woman, but there were many little things that no one could do better than she.—She seemed to divine instantly when it would sooth the fevered brows and hands to be softly bathed with vinegar; she could tell by the glance of the eyes when the cool drink was wanted; no one could cross the floor so lightly; and she would sit patiently for hours by the bedside waving the large palm-leaf fan to and fro.

If poor little Virgie could have felt contented with herself during this time, she would have appreciated Bella's devotion to her mother, and have thanked her with a heart full of gratitude. But she was too unhappy to do any one justice. Concealment of any kind was so new to her, that she fancied every one else to be thinking of what filled her own mind. She was almost forgotten by those about her, such was the general anxiety concerning Mrs. Thornton, and because she found herself *neglected*, she fancied they all *avoided* her. She wandered like a little pale-faced ghost, from room to room, trying to read a book, or dress Lady Adelaide, or play with some of her many toys, or sew; but she left each occupation almost as soon as she had taken it up. The beautiful weather of May-day, had changed to a chilly season of clouds and mist, so that she could not go out of doors, and the long, lonely days, seemed to her like months in passing. She was accustomed to take so much exercise, that this moping kind of life made her nervous. She was not sleepy when night came, and after Louisa had undressed her and gone away with the candle, she would lie moaning and sobbing in the dark, talking aloud to herself, with the bed clothes all drawn close over her head and face. "Oh, how dreadful it is to tell a story!" she would say. "Mama always

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said it would take away all my peace, to have one on my mind, but I never would have thought it could be like it is! When I did not even mean to do it, either, and I would tell her all about it, only they won't let me see her! O, dear! O, dear!" And she would break into sobbing again. Sometimes she would imagine that she wished herself dead. "Every body is turned against me now," she would complain. "They think I don't even mind what I have done, I reckon. If Papa were to wake up in the morning and find me dead then may-be he would be sorry, and mama would forgive me, and wish she had let me speak to her just once."

Not the least evil of a guilty conscience is that it makes us suspicious of all those nearest and dearest to us, in whom it is such happiness to place perfect faith and confidence, and this Virgie was suffering to the uttermost.

At last came the crisis of Mrs. Thornton's illness. All day people were coming and going from the front gate, and Sam sat on the front step ready to answer all inquiries, and hush the noise of thoughtless voices and heavy feet, for fear a loud tread on the porch or knocking at the door, might wake the sleeper in the room close by. All day, and far into the night, the stillness of death reigned through the house. At supper Virgie met her father and Bella, but the meal passed without a word. When it was over, Bella went noiselessly back to the sick-room, and Mrs. Collins came out to take a cup of tea. Virgie was going to creep up the dim stair-way to her own room, feeling more depressed than she had ever felt, but she felt a trembling hand laid on her shoulder just as she put her foot upon the first step, and turning saw Mr. Thornton.

He looked years older than when she had spoken with him and sat upon his knee, eight days before. The furrows on his pale face were so deep, and his soft silver hair was so very white! He stooped down and pressed her to his heart, and as he kissed her, she felt the hot tears fall on her forehead.

"I am afraid you are not well," he said after a while. "You look pale, my little rose-bud. Do you not feel as well as usual?"

"I'm well enough!" exclaimed Virgie bitterly, and bursting into a flood of weeping, "but I'm so lonesome! so lonesome! Nobody looks at me but mammy, and nobody else says a word to me."

For a moment it crossed the old gentleman's mind that this

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complaint at such a time was a selfish one, but he remembered how young she was, and how little she could probably understand of the reasons why all had been so forgetful of her.

"Hu-u-sh!" he said, quickly, "do not speak so loud. My child, do you know how ill your mama is? She is sleeping now, and if you should awaken her, perhaps you might never forgive yourself for doing so! Do not think we forget you, my dear little girl. Dr. Ware says he will know when your mama wakes up, whether she can get well or not. I came to tell you not to take off your clothes when you lie down. Perhaps she may ask to see you before morning."

Virgie did not fully comprehend Mr. Thornton's words, but she was awed and terror-stricken by his solemn utterance of them.

"Oh, Papa," she said breathlessly, "is Mama—what do you mean?"

"We fear the worst," said he. "But all things are possible with our heavenly Father. With his help I will trust him to the end. Our only hope is in His mercy. You have not been forgetful to pray for her recovery, have you, my child? She is very low, but He can raise her up."

He could not control his voice any longer, and without waiting for any reply, he kissed Virgie once more, and went away.

It seemed to Virgie that not even Louisa remembered her to-night, for she did not come to her room as usual. A little black girl, called Charlotte, who was not much older than herself, came to bring her light. Louisa had by no means forgotten her, but she hung about the bedside of her beloved mistress with such evident reluctance to leave it for a moment, that Mr. Thornton said to her,

"Your Miss Virgie is not going to undress just now, Louisa, and you can send Charlotte to stay with her, if you wish."

Charlotte went into the room and put down the light. Virgie was sitting in her accustomed place before the window, watching the dark, heavy clouds, hanging above the mountains. The sun had gone down behind a bank of purple, topped with gold, and now the thick masses closing down upon the summits of the blue hills, were full of gloomy promise for the morrow.

"Is you gwine to bed now, Miss Virgie?" asked Charlotte.

"No," was the answer, spoken in a dry, husky voice.

"Is you gwine down stars any more to-night?" was Charlotte's next question.

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"Not unless somebody calls me," said Virgie.

"How long 'fore you is gwine to bed, den?"

"I don't know."

Then there was silence for about five minutes, then the little black girl said,

"Dey don't 'low you to go into Miss 'Liza's room yit, does dey, Miss Virgie?"

"Papa says maybe I can go in before morning," answered Virgie.

"I see Miss 'Liza *yestiddy*," said Charlotte. "*She* certainly *is* sick!"

Virgie had seemed in a kind of apathy thus far, but she now looked up eagerly. "How did she look, Char?"

"She didn't look nuffin' like herself, Miss Virgie, dat's how she look."

"I should say that was how she didn't look, you stupid!" said Virgie, beginning to be irritated; but the dreariness of her situation coming uppermost again instantly, she turned her face back to the window, and seemed to forget Charlotte's presence.

"Is you gwine to sit starin' out o' dat window, de whole blessid evenin'?" said the black girl, after what seemed to her an unreasonably long silence.

"I don't know, I'm sure; but you needn't stand staring at me that long."

"Aun' Louisa say Mas' Henry say I was to stay up here wid you, 'long as you wants me, 'cause she can't leave your ma."

"Well, you have been here as long as I want you now; you can go down stairs."

"Miss Virgie," said Charlotte, "ain't you 'feared to be lef' up here all by yourself?"

"What should I be afraid of?"

"I hear 'em say de air is full o' sperrits whar death comes about."

"I don't want you to talk about death," exclaimed Virgie, beginning to cry. "I'm not afraid of any spirits coming to hurt me, but I *am* afraid death is coming to take mama away. I know I don't deserve to have her, and I want to stay by myself and see if I can remember just how wicked I am. Maybe it will be some help, if I can own that I don't deserve anything. Now go away, and tell mammy I didn't want you, nor anybody."

She spoke rapidly and passionately, choking with her tears at every word, and Charlotte went out without waiting to be told a third time.

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When she was alone again, Virgie pressed her hands tightly over her burning eyes, and tried, for the first time since her mother's illness, to excuse others and to blame herself. And in beginning this, it was in harmony with her character to rush at once to an extreme. How mean and cowardly she now called all her conduct of the past ten days. She had even gone so far, in her bitter distress, as to tell herself she was sure Bella had taken advantage of being in her mother's room, to explain to Mrs. Thornton all about the broken vase, and that this was really the reason why she had been so severely punished as to be excluded as she had been. Now she recalled these reflections, and all of Bella's generous and self-sacrificing character rushed upon her thoughts. She felt certain that her friend was incapable of so treating her, and despised herself heartily for having imputed it to her.

Many such self-upbraidings came to torture her during the next few minutes, rushing so fast upon each other, that she was sunk in humiliation and shame; but far above all the rest, and at once most overwhelming and incomprehensible, came the recollection that through all this trouble she *had forgotten to pray.*

"O, no wonder! no wonder!" she sobbed. "No wonder that everything has gone wrong! Mama would scarcely think of all the rest, if I should tell her this, only I know she would not be surprised at my going on the way I have from bad to worse! bad to worse all the time!"

She fell down on her knees and tried to pray now, but for a long time she could not ask for what she wished. She was so distracted both with remorse and dread, she could only repeat over and over, the divine words, Forgiveness and Mercy. But we know who has said, *think not ye shall be heard for your much speaking,* and these two words were like the utterance of the poor publican, who *smote upon his breast, crying, God be merciful to me a sinner.* The child rose up from this agony, comforted so far, as that she was permitted to see her duty, and to feel that she could perform it.

"Why didn't I tell Papa, and ask him to explain it to Mama, and bring me a message from her? I know she would have sent me her love, if she would not let me come in and speak to her."

How very strange it seemed now, that she should have been willing to suffer so much for so many days, when a few words would have set all right, and they looked so easy to speak! Alas!

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she had never understood that all this time her mother had been too ill even to know the faces that were dearest to her, from those of strangers.

With her natural impulsiveness, Virgie hastened to bathe her face and smoothe her hair.

"I will go right down," she said, "and call Papa out very gently, and speak to him. How soon it will be over!"

As she stepped upon the landing und closed her door softly behind her, she smiled, feeling how light her heart was, and how heavy it had been for so many days, carrying about its load of sin.

Very sad it would have been to have watched the brightness die out of this young face, as the child came down the stairway. The dread silence of the house fell upon her spirit like a weight, but so strong was the new purpose within her, that she did not pause until she reached her mother's door, and laid her hand upon the latch. Then, all at once, she recollected about the sleep they were guarding so carefully, and that it would not do to call her father, in ever so low a voice, for fear of waking her.

"I am sure I might open the door and go in so gently, no one *could* hear me, but that would be beginning with an act of disobedience. I have waited so long of my own accord, I musn't grumble if I have to wait a little longer for Mama's sake."

She turned back, with a weary sigh, and went up stairs, but she only opened her room door, and glanced inside. It looked so lonely she thought she could not stay there, and turning, went down stairs again. She crouched down at last, on her mother's door-sill, intending to wait until some one should come out. The hall was dark, and the night air crept through her clothing with a chilliness that made her shiver as she sat there alone in dreary desolation. About ten o'clock, the door opened, and Louisa came out. She did not observe Virgie, in the darkness, and though the child at first started to speak to her, her voice died in her throat. The next minute she was glad she had not made herself heard, and shrunk further back against the wall, so that when Louisa came back, she had no suspicion of her presence.

Another hour, and another wore away. Midnight came. Virgie sprang up, and placed her ear against the pannel. For the first time during that long watch, she heard a voice. It was Mr. Thornton speaking to his wife.

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"My darling, do you know me?"

The answer was so feeble that she could not catch its import, but the next moment the door opened quickly, and she fell against her father. He hardly seemed surprised to see her there, but took her hand and led her to the bedside. Mrs. Thornton smiled and extended her hand with a feeble movement, and Virgie would have thrown herself upon the bed and covered it with kisses, but Bella, divining her feelings, gently held her back, whispering,

"Be very gentle, dear Virgie, she cannot bear it."

Virgie had pictured nothing like this, and she fell back dismayed.

"Doctor," said Mrs. Thornton, "is it not true that I am dying?"

"You are very much exhausted, dear Mrs. Thornton."

"I know it," she replied calmly, then turning to her husband, added,

"I would like to see as many of the servants as can be called in time, and bid them farewell."

Mr. Thornton was about to say something against such a trial of her strength, but she looked with an appealing look toward the doctor, and he said,

"Do not refuse her, it can make no difference."

They came, sobbing in unrestrained grief, one by one, as they pressed her hand to their lips, and all trying to thank her for past kindness and care. She did not try to speak to each, she knew she could not hold out to do so, but she said to Louisa,

"Tell them all I die praying it may be found I have been as faithful to them as they have been to me, and that I beg them all to remember this hour, and strive to live so they can meet it without fear."

When all was still again, Mr. Thornton drew Bella to her side, and told her how devotedly she had watched and nursed her.

"God will reward you, my faithful child", said Mrs. Thornton, clasping Bella's hand. "I remember what happened on May-day. It was a very little thing, yet I know it distressed you greatly.—You must not think of it again. You see how little it would have been worth to me now, if the accident had not happened. Kiss me for the last time. My strength is going fast."

Mrs. Thornton did not forget words of gratitude to Mrs. Collins and to the kind physician, whom she had known for so many years. When these had all been spoken, silently they all withdrew to

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another part of the room, and it only remained to the dying woman to bid farewell to her husband and child.

"I thought to minister to your declining years and smooth your dying pillow," she said to Mr. Thornton, "but our father wills it otherwise, and you will not miss me long."

"Not very long," he answered. "I am an old man, and I feel now that I am broken. I will come after you before very long."

"God's will be done! I do not fear to leave you, but O, this little one!"

Her voice faltered. She was nearly gone, Mr. Thornton drew Virgie closer to the bedside. The child fell upon her knees, and with the last effort of her failing strength, Mrs. Thornton placed her hand upon her head.

"You are very young to be beside my death-bed, my little darling. Try never to forget what I say to you with my last breath. Be a blessing and comfort to your father. You can be; never weary of trying to make him happy. And O, my child, cling to the Truth, with all your might. Remember how I tell you now, that nothing could give me peace in this awful moment, but to trust entirely in my Savior, and nothing could give me this trust, but to feel that I have tried to obey him. Never forget that, when you come to die, nothing in all the world will seem of any worth to you, but to remember that you have loved the truth and lived the truth. *Thy word is truth.*"

These were Mrs. Thornton's last words.

She passed away without a struggle or apparent pain, and Virgie could not speak.

Her mother was alive in that world where the secrets of *all* hearts are open, and if she was permitted to look upon the earth and recognize her dear ones still, seeing their inmost hearts, then, if she knew Virgie's sin, she knew also her sore repentance, and this was all the comfort the miserable child could know.

(TO BE CONTINUED.)

"Sufficient unto the day is the evil thereof." Christ hath spoken it. With such words let us be content to resign the future to *His* keeping, who surveys the future, as he does the past and present—at a glance; who shapes it as he pleases; and who will enable us to bear whatever his providence shall see fit therein to order for us.—*Burgon.*

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"Pedobaptist and Campbellite Immersions."

(From the Religious Herald.)

"*Messrs. Editors*,—I wish to say some things through your columns to the brethren of West Virginia, the field of my former labors. I see much is being said about the validity of Pedobaptist and Campbellite immersions, and the propriety of Baptists receiving such immersions. Some articles have appeared of late, by way of answering a certain question proposed by my old friend and brother, William Johnson, &c. As much has been written upon the subject, there is one feature in the case that our brethren greatly overlook, that is, the *design* or *import*. Baptism is designed to express a great truth. The Savior has taught us that in order to spiritual life we must be dead to sin, and baptism is expressive of this fact. When a man dies he is taken to a suitable place and buried; and when it is understood of a man that he is buried, it is also understood that he is dead. So when a man dies to the love of sin, he is baptized or buried in the liquid grave, expressive of the fact; it is, also, expressive of our faith in the doctrine of the resurrection. As Christ was buried and arose from the grave—which act was prefigured by his own baptism—so *our* baptism is emblematical of his burial and resurrection, and prefigures our own. Thus we have in baptism, not only a solemn profession of our faith in Christ and a declaration of our death to sin, but a symbol of the glorious doctrine of the resurrection—that great truth in which our hopes center for immortality and eternal life. If you would express your belief in a buried and risen Savior, then be buried in baptism. If we take away from the gospel the doctrine of the resurrection, our preaching is vain. So, if the symbol of the resurrection be taken away from baptism, its chief significancy is gone, its adaptedness to a profession of our faith is lost.

This I conceive to be the import or design of baptism. If this be correct, how can we receive that baptism where this design is not had in view? Does that baptism, administered in order to the remission of sins, signify, or is it designed to symbolize the burial and resurrection of Christ? I think not. Those who hold this view of the subject teach that baptism is a condition of pardon; and though a sinner may believe and repent, yet he is not pardoned without baptism. Thus it is made the act by which

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the sinner is brought into life—thus we see the design of baptism in this case is the opposite of that stated above. Both cannot be right.

What is the design of baptism when administered by Methodists? Is it not to represent the effusion of the blood of Christ, or the pouring out of the Spirit, &c.? Yet, if many of them immerse, do they in this change the design? If not then where is the significancy of the thing signified by the thing done? The motive governs the action; and as the motive, object or design is wrong, it invalidates the action. Law is law, and God has given us but one law of baptism, and he will not change it to suit the erring judgments of men.

Allow me to refer to some remarks in the Herald of the 21 of January, No. 3, by W. M., in answer to Bro. Johnson's query, When did the man become a Baptist? W. M. says, when the Spirit of God bore witness with his Spirit that he was a new creature. This brings him into a spiritual relation with Christ, and fits and qualifies him to be a Baptist; or, in other words, to enter into that relation sustained between members of a Baptist church. Neither does his being immersed by a Methodist man make him a Baptist. He certainly did not understand the design of baptism or he would not have been baptized by a Methodist, for they baptize rather to represent the pouring out the Spirit, without any reference to that solemn profession of our faith in the doctrine of the resurrection, as symbolized in baptism. Now, if Bro. Johnson's man was baptized simply to represent the fact that the Spirit in tongues of fire sat upon the disciples, the design of baptism is lost; and though he is a member of a Baptist church, he is not, in the true sense of the word, a Baptist. When did he become a Baptist? When he voluntarily took upon himself the name, with a hearty and *practical* endorsement of the faith and practice of the Baptist church. W. M. refers to another case, one among the most valued members of our church, &c.; he says he was converted in a Methodist revival, and immersed when young by a Methodist minister. Now, the validity of the brother's baptism does not depend upon the fact that he was immersed, but upon the design had in view upon his part in being immersed; and if that design was wrong, the action was wrong. But, according to W. M., we find this brother a member of the Baptist church; he obtained a home among them by *reluctantly* submitting to a sec-

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ond baptism—*reluctantly*, opposed in heart, unwillingly. Surely this last baptism is not valid; for whatsoever is not of faith is sin. In his Methodist baptism, the design being wrong the act is invalid. In his Baptist baptism, he submitted to it unwillingly; and not being a willing convert, to him it is not baptism. And now what have we? A man in the Baptist church that has been twice immersed, and yet not scripturally baptized. If it is right to receive Pedobaptist and Campbellite immersions, then there is nothing in the *design*, and I should feel under no obligation to be a Baptist. W. C. BARRETT."

REMARKS.

It is all right that the Baptists should understand their duty, as to "Pedobaptit and Campbellite Immersions." We have no objection to full and honest inquiry on this subject;—but whilst we have the greatest charity for a free expression of opinion, we do like to see it governed by some regard to good sense, and a little knowledge of the subject on which it is given. A writer in so excellent a paper as the Religious Herald, and who is endorsed by the Editor as a "prominent and useful minister," ought to have more respect for the medium through which he is permitted to speak, and his own ministerial reputation, than to undertake to enlighten others on a subject of which he is himself so ignorant. If Bro. Barret did not know what we teach as to the great and significant facts which baptism symbolizes, or, as he says, "expresses," then "prominent and useful" as he may be, he ought not to have ventured an opinion on this subject. But with so many and widely different means of knowing, it is wonderful that he should not have thought it worth his while to assure himself, before he ventured out, upon a general and false rumor, to throw unqualified odium upon a large and active organization of Christians, by assailing the validity, in Baptist judgment, of baptism as administered by their hands.

Bro. Barrett thinks he has discovered the key to the whole mystery in the fact, that "our baptism is emblematical of Christ's burial and resurrection, and prefigures our own." But who has given more prominence to this great idea than we have. Read the following extracts from A. Campbell in the debate with Dr. Rice, p. 234:—"Baptism, as administered by the primitive church,

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was a monumental evidence of the three great facts of man's redemption from sin, death and the grave, by the death, burial and resurrection of Christ. On presenting himself, the candidate confessed judgment against himself by admitting his desert of death for sin, and promising to die unto it; while confessing that Jesus died for our sins, was buried, and rose again for our justification. His immersion in water, and emersion out of it, was a beautiful commemorative institution indicative of the burial and resurrection of the Messiah. All the world comprehends this definition of *baptizo*. It has done more than a thousand volumes to break down the papal institution of sprinkling."

Again, p. 244:—"I have been contemplating Christian baptism in its sublime allusions to the death, burial, and resurrection of the Messiah, as a public, living, standing, convincing monument, erected by the great benefactor of our race, to be repeated upon every occasion of the nativity of a new member of his redeemed family, for his grand purposes—one peculiar to the subject, and one extending to all the spectators. To him, it is a solemn pledge of his interests in a crucified and living Redeemer; a significant, memorable, and honorable commencement of his Christian race; while to the world around, it proclaims that Messiah died, shed his blood as an expiation for the sins of the world, went down into the dark and desolate mansions of the dead, and triumphantly rose again, opening the gates of life and immortality to a benighted, condemned, and ruined world."

And again, p. 247:—"Before dismissing the argument, found in these allusions to a burial, allow me to remark, that of all the comments in the world upon baptism, this is the best. Few men know much about philology, about criticism and the etymology of words. But all men understand the meaning of the word burial. When a person is covered in the earth he is *buried*, and not till then. Now as respects baptism, being so compared, there can be no reasonable doubt. And that fact established, as all the learned, Roman Catholics and Protestants, of every name, and of every party, agree, there is a burial of all doubt on this subject. Even the commentary of the Assembly of Divines so gives it. This is truly a common-sense argument, as some of our greatest critics have called it. For if seeds planted in the earth, if Noah in his ark, and a man buried in the earth, are compared to baptism, or rather if baptism be compared to them, then all

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doubts must cease in all minds who admit the mere fact of the analogy having the sanction of the apostles."

Has Bro. Barrett said anything stronger than this—can he say anything half so clear and forcible? And yet to read his reason for rejecting "Campbellite Immersion," one would think that we did not associate these ideas with Christian baptism. We insinuate no disparagement to the Baptists when we say that their ministry have not given a tithe of the prominence to this thought, compared with that which has been given to it in the public and private teachings of the Disciples.

The great difference between Brother Barrett and "Campbellites" is, that he is not willing to take *all* that the Scriptures teach on this subject, and we are. We teach, with more earnestness and prominence than he does, the symbolical "import" of baptism —but we do not as he does, confound the "import" of the institution, with its "design." If he had carefully considered the difference in the menings of these words, he would not have fallen into so palpable a weakness, as to charge us with leaving out the symbolical significance of baptism, because we also attach to it, the divinely appointed "design" of it. "Import" and "design" are not synonyms. The thoughts are different. We give full credit to both. The 'import' is to be determined by considering that to which it *significantly* refers. As a sign of something which has been done it points us to the death, burial, resurrection of Christ; but the 'design' is to be determined by considering the *intention* for which it was appointed—the end *to* which it looked. Is it anywhere said in the Scriptures that baptism is *for*, or *with a view to* (as the *terminus ad quem* of the action) the death, burial and resurrection of Christ? Surely this will not be asserted by any one. But is it not said that this is the case with remission of sins. Baptism is appointed with a reference to this—looking to this—this is its *terminus ad quem*,—and is not this what in correct English we mean by design? John the Harbinger, "came preaching the baptism of repentance for the remission of sins." The Savior said, "He that believes and is baptized shall be saved." Peter said, "Repent and be baptized every one of you for the remission of sins." Annanias said to Paul, "Arise and be baptized and wash away thy sins, calling on the name of the Lord." Peter in telling Cornelius words by which "he and his house should be saved," commanded them to be baptized. But this is too plain

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to need further elucidation. Any one can see the difference between the 'import' and the 'design' of an institution—and feel the importance of comprehending both ideas,—as they are given in the Scriptures,—in our teachings concerning baptism. A half truth is often but little better than a total error.

But will Brother Barrett make a correct and full understanding of the import of baptism on the part of the subject, essential in every case to its validity? This is making more of it than I can. Yet his language seems to imply this. Or suppose those whom 'Campbellites' baptize have a full understanding of the 'import' of baptism, and are baptized with this idea associated with the act, and at the same time have also the fuller Scriptural idea, that it is also for the remission of sins in the correct sense of this language of Scripture, does Bro. B. understand himself, when he says this additional and complete view of the institution, will vitiate the act and make it invalid? Having all that he thinks it 'imports' and 'designs,' will this superadded recognition of the further idea of the apostolic language make nugatory the positive virtues of Bro. Barrett's condition? If so, then we ask him, what will he do with all those (the myriads) who have constituted the main body and glory of the Baptists, who have been baptized with the view of baptism, which is expressed in the following article of faith.

"Article xxx. sec. 1.—'Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized a sign of his fellowship with him in his death and resurrection; of his being ingrafted into him; of remission of sins, and of his giving up unto God, through Jesus Christ, to live and walk in newness of life.'"

Will Bro. Barrett reject as vicious all baptisms made under the faith of this article? Then, what becomes of the Baptist Church? Will he not probably find that he himself has received baptism through hands whose claims to be Baptist have descended through this faith? It is an article on this subject, that varies but little from that of the Presbyterian church. So far as 'import' and 'design' are concerned—and with the exception of the difference as to the *act* and the *subject*, they stand on nearly identical ground. But hear how Calvin speaks on the subject:

"From baptism our faith derives three advantages, which require to be distinctly considered. The first is, that it is proposed

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to us by the Lord as a symbol and token of our purification; or, to express my meaning more fully, it resembles a legal instrument properly attested, by which he assures us that all our sins are cancelled, effaced, and obliterated, so that they will never appear in his sight, or come into his remembrance, or be imputed to us. *For he commands all who believe to be baptized for the remission of their sins.* Therefore, those who have imagined that baptism is nothing more than a mark or sign by which we profess our religion before men, as soldiers wear the insignia of their sovereign as a mark of their profession, have not considered that which was the principle thing in baptism; which is, that we ought to receive it with this promise, 'He that believeth and is baptized, shall be saved.' Mark xvi. 16.

"2. In this sense we are to understand what is said by Paul, that Christ sanctifieth and cleanseth the church 'with the washing of the water by the word, Ephes. v. 26; and, in another place, that 'according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost,' Tit. iii. 5; and by Peter, that 'baptism doth save us,' 1 Pet. iii. 21. For it was not the intention of Paul to signify that our ablution and salvation are completed by the water, or that water contains in itself the virtue to purify, regenerate, and renew; nor did Peter mean that it was the cause of salvation, but only that the knowledge and assurance of it is received in this sacrament: which is sufficiently evident from the words they have used. For Paul connects together the 'word of life' and 'the baptism of water;' as if he had said, that our ablution and sanctification are announced to us by the gospel, and by baptism this message is confirmed. And Peter, after having said that 'baptism doth save us,' immediately adds, that it is 'not the putting away the filth of the flesh, but the answer of a good conscience towards God,' which proceeds from faith. But on the contrary, baptism promises us no other purification than by the sprinkling of the blood of Christ; which is emblematically represented by water, on account of its resemblance to washing and cleansing. Who, then, can pretend that we are cleansed by that water, which clearly testifies the blood of Christ to be our true and only ablution? So that, to refute the error of those who refer all to the virtue of the water, no better argument could be found, than in the signification of baptism itself, which abstracts us as well from that visible element, which is placed before our

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eyes as from all other means of salvation, that it may fix our minds on Christ alone."

Will not Brother Barrett candidly and calmly reconsider his verdict in this case and relieve "Campbellite baptism" of the degrading stigma of his "influential and useful ministerial" authority! Surely he cannot feel that it is a light thing to mock what the Savior has commanded to be done, or treat with contempt the conscientious obedience of men who can and do give a "thus saith the Lord for their action." W. K. P.

LETTER FROM ELD. T. M. ALLEN.

MEXICO, Mo., March 15, 1869.

DEAR BRO. PENDLETON:—I spoke in Mexico yesterday to a very good audience, considering how cold, blustering, and snowey it was. Bro. Jacob Coons was present. I am thus far on my return from a campaign in Warren county Illinois, having left Abingdon last Tuesday, spent two days with my relatives near Quincy, then down the river to St. Louis, and from thence here. I left my residence in Boone county on Wednesday the 17th of February, and reached Abingdon, Ill., late on Friday night the 19th ult., and having been met at the depot by Bro. Wm. Meadows, and other brethren, who expected me on the cars that night, I spent the night and next day with Bro. Meadows and his pleasant family, and had the pleasure of making the acquaintance of a number of brethren who called to see me on Saturday. It was my first visit to that part of the State, and there were very few I had ever met before.

In the afternoon of Saturday, the 20th, Brother Hardy, one of our young and promising preachers, *took* me in his buggy to Meridian meeting-house, five miles west of Abingdon, and in Warren co. I stopped, and made my headquarters, with the venerable and beloved brother Elijah Meadows, who fortunately resided only a short distance from the meeting-house. It was very muddy as I went out, but that evening the wind turned and came in fury from the North; the earth was soon hard frozen, and next morning it was like we were close to the *Arctic regions*, and continued so nearly the whole meeting. The meeting commenced on Saturday night the 20th of Feb'y (when I gave the first dis-

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course in this new and elegant meeting-house), and continued until Lord's day, the 7th inst.,—having continued through three consecutive Lord's days,—when it closed with 25 additions—20 by confession, and 5 by letter. The congregation, with the aid of the citizens, had just built and completed a new frame house, 35 by 50 feet, called Meridian, and for architectural proportion, elegance of finish, beautiful stained glass and painting on the walls and ceilings, and loveliness of appearance, it is, without being gaudy, decidedly, in my judgment and taste, the handsomest and most beautiful room of the kind I have been in. I have preached in much more towering and costly structures, yet for beauty, elegance, and modest finish and neatness, none, in my opinion, so completely *filled the bill* as this.

I gave some 20 discourses during the meeting, besides many exhortations, and did all the preaching, except 2 or 3 discourses by Bro. Lieurance; although there were sometimes 10 or 12 preachers present. The house is only a few miles from Abingdon, where the most of the professors, if not all, in that flourishing College, were frequently present at our meetings. The second Lord's day of the meeting, which was the last day of February, I think, was the day that had been set apart for the dedication of the house. There were very crowded audiences, and I spoke in the forenoon and in the evening of that day. There were 4 confessions and 3 additions by letter, the same day. After brother (Prof.) Thompson had presided at the Lord's table, and that solemn feast was over, the time had come for my dedication work to commence. As the brethren were very anxious that I should give a sketch of my remarks, I give the following imperfect outline of what I said. I did not write nor commit a sentence to memory, and took no notes, but arose and said, "That long as I had been in the Christian ministry, I had never learned how, nor had I ever attempted, to imitate what appeared to me the simple and unmeaning ceremonies and practice of the Roman Catholics, or any others, either *in* or outside of our communion, on what they called dedication services,—that, so far as I was competent, I had dedicated the house in 8 or 10 discourses delivered during the meeting, and consecrated it to the worship of God, by preaching the truth—the gospel of Christ;—that the congregation had aided and participated in this good work, by singing psalms, hymns and spiritual songs—by praying with and for

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each other; also by obeying the commandments, and attending to the ordinances of the New Institution. I also spoke in praise of the new, comfortable and beautiful house in which we were then assembled, that had been built by the liberality of the brotherhood and the citizens of the vicinity,—that it was creditable to their heads and hearts and liberality, and was truly an ornament to the neighborhood, as well as to the good cause so dear to the brethren. I hoped that the congregation would ever remember, that this house was built for Christian worship, which must be in spirit and truth, if acceptable to God,—and that this beautiful room would never be disgraced, or the blessed cause with which we are identified dishonored, by following in the *filthy trail* of the "mother of abominations," or any others, in permitting an organ, or any other musical instrument, to pollute this house, on which they would by a *wicked hireling* (sometimes) have their music *ground out* for them, instead of worshiping the Lord in spirit and truth. (This was responded to by a loud *amen*, by the many preachers present, and the large assembly of Christians, with very few, if any exceptions.) I then stated that the house had cost about $4,000, and that there were about $900 still due, or unpaid; and that a beautiful part of the dedication would be to *haul out* their greenbacks, or say how much they would give at no distant day towards the liquidation of the debt, and in a short time more than enough was raised to pay all that was due on this beautiful edifice; then closed what was called the dedication services, and I believe that what I said and did met the approbation of all present of our brethren.

It was cold and disagreeable throughout the meeting,—yet the congregations were large, and under all the circumstances, the meeting was quite a success. I made many new acquaintances of the most agreeable and pleasant character; and long will I remember with a heart full of affection—if spared,—their kindness, generous hospitality, and noble liberality.

On Sunday evening, the 7th inst—Bro. Henry Ritchie took me in his carriage to Abingdon, and I stopped again with Bro. Wm. Meadows, and spent the night with him and his pleasant family. Bro. Ben. Franklin had commenced a protracted meeting in Abingdon the night before (Saturday). I heard him on Sunday and Monday nights; he spoke with great ability each time, and there were 6 confessions and 3 additions by letter, and the indications

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were very favorable for glorious results before his meeting closed. Monday I dined at Bro. Crawford's with Bro. Franklin and the afternoon we spent at Bro. Alex. Johnson's,—I also spent the night with that highly gifted preaching brother, and his accomplished, and pleasant family. Tuesday morning Bro. Johnson conveyed me to the depot in his buggy, and I was soon moving rapidly towards home, where I hope to be to-morrow evening.—Thanks to the Heavenly Father for his continued care, goodness, and mercy.—For the present with great affection—adieu.

T. M. ALLEN.

LITERARY NOTICES.

APPLETON'S JOURNAL.—This is a new "weekly" devoted to Literature and Science. Its first number is full of most excellent matter, and it promises to rank among the very first of its kind. "A distinctive feature will be a fuller treatment of Science than is prevalent in popular journals." "Education, too, in its various aspects, personal and public, at home, in the school, and in the college, in its principles as a science, and in its practice as an art, will receive the full consideration to which it is undeniably entitled." It will be elegantly illustrated, and altogether, we doubt not, will richly repay the reader for its price—which is—10 *cents per single copy and* $4. *per annum, in advance.*

THE CHRISTIAN EXAMINER.—We are glad to see that this excellent sheet grows in vigor and interest. It is finely "got up" and does credit both in its mechanical and literary character to the brother, who so faithfully edits it. We have no truer man than Brother Parrish. His heart beats with the noblest desires for the prosperity of our Master s cause, and we pray that his health of body and vigor of mind may be long preserved for the useful work in which he is engaged.

It is with particular gratification that we learn through the columns of the Examiner, that our gifted Brother T. N. Arnold is succeeding finely in his new field of labor in Richmond, Va. Brother Parrish says, "Without any extraordinary effort, the work of conversion moves steadily on, and every week, under his ministry, believers are added to the saved." He is among a noble band of disciples, and, we doubt not, will find them ready to hold up his hands in the Gospel.

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OBITUARIES.

BRO. PENDLETON:—Elder JAMES FOSTER of Marshall co., W. V., has entered into rest. He died at his residence on the 12th inst., having just completed his 84th year.

Born in Ireland, near Rich Hill, where he knew Alexander Campbell in his boyhood, he became a membor of the Independent church in that place, at an early age, being distinguished for his piety and his love of the Bible. He afterwards emigrated to the United States, and settled in Washington county, Pa., about the time of the arrival of Thomas Campbell, with whose reformatory effort he subsequently cordially united, being an active member of the Christian Association, and, when the first church was organized, being appointed one of the deacons.—Possessing gifts for public usefulness, and having pursued a course of preparatory study under the direction of Thomas and Alexander Campbell, he was subsequently made an elder in the Brush Run Church, for which he continued to labor until his removal to Marshall county in April, 1826. The persons who officiated at his ordination were Thomas and Alexander Campbell, Mathias Luce and Charles Wheeler. In Marshall county he soon organised a church and continued to labor in that region unremittingly in behalf of the cause, until within a few days of his death, known and acknowledged by the entire community as a model of strict integrity and spotless Christian character.

James Foster was in many respects a very remarkable man. Possessing an uncommon memory, and constantly devoted to the study of the Scriptures, the Word of God dwelt in him more richly than in any one I ever knew. In conversing with him upon religious subjects, no one could avoid being made sensible, as never before, of the sufficiency and fulness of the instruction contained in the Bible. Such was the readiness, the accuracy, and the appropriateness of his quotations, such their exhaustive copiousness, and the reverence and faith which marked their utterance, that to ordinary readers the Sacred Volume seemed suddenly to have acquired a character of completeness, of adaptation to every possible phase of human life, and of persuasive truthfulness and force, previously unnoticed and unknown. Hence it was that as a public speaker, though plain and unassuming in manner, he exerted no inconsiderable power over men's hearts and consciences, and, during his ministry succeeded in turning many to the "wisdom of the just."

There was, perhaps, no trait, however, so striking in James Foster, as his uncompromising Christian and republican simplicity. Sufficiently content with his worldly circumstances, when urged by prosperous

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sons in the West, to come and share with them in their homes, the repose and comfort which wealth is able to bestow, his humble spirit led him to prefer his simple log-cabin, where he had raised a numerous family, and which was hewn from the surrounding forest, to any of the more modern and commodious structures. In this humble dwelling, with its rude porch, where the implements for preparing and spinning flax, suspended against the wall, gave token of domestic economy and and thrift, he loved to pass his days, in the shadows of the lofty hills around him, and upon the borders of one of the clear and sparkling rivulets which form the sources of Grave Creek. There, with the primitive furniture, the home-spun clothing, and the simple diet of the early settlers all unchanged, he continued to reside, attending to the labors of his farm, and the still more congenial offices of the Christian elder, teaching, admonishing, exhorting and guarding with vigilance the flock under his care, and exemplifying in his life, the religion which he taught. No one can, perhaps, ever more fully realize that "a man's life consists not in the abundance of the things which he possesses." No one could have more truly said, "that in simplicity and godly sincerity he had his conversation in the world." On this account, as well as from much similarity of feeling, and the ties of ancient friendship, there was no one of his numerous friends more beloved by Bro. Campbell than James Foster. He constantly spoke of him with the utmost regard, and one of his very last visits away from home was to see in his humble abode the faithful fellow-laborer, who had shared with him the toils and reproaches which had attended the beginning of the Reformation.

In this world, there is always more danger of living too long than of dying too soon. It would have been better for many, had they not been born. and far more, had they died in early youth. before the "evil to come" had beset their pathway, and ensnared their feet. Multitudes there are who outlive their faith and their usefulness, and who transfer to the things of the world, the love which they once bore to the things of the Spirit. Multitudes there are who forget the blessedness of the past, and have become indifferent to the hopes of the future, not from the natural failure of the physical powers, but from the sad and unresisted inroads of a spiritual decay. It was, however, the happy lot of James Foster to retain to the last, the unshaken faith and hope of his earlier years; to maintain amidst the cares of life, his Christian unanimity unabated and to possess, undiminished, that strong love of humanity which the experience of a long life is apt to weaken, and which hence becomes one of the most charming traits of age, and one of the surest

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evidences that he who posesses it has deeply imbibed the Spirit of the gospel.

When the time of his departure drew nigh, which he had long joyfully anticipated and patiently awaited, he was seized with a pain in the side, which however soon subsided and he fell into a gentle sleep, in which he quietly passed away without a struggle, in blissful assurance of that eternal reward—that "crown of righteousness," which the Lord, the righteous judge shall give to all who "love his appearing."

R. R.

Died, of phthisis pulmonaris, at his residence in Clark county, Missouri, on 19th January, A. D. 1869, Campbell Chapman, M. D., son of Andrew L. and Nancy A. Chapman. The deceased was educated at Bethany College, W. V., and took the degree of Doctor of Medicine at the State institution of Columbus, O. He emigrated to Missouri in the spring of 1854, and in the fall of 1856 he formed a matrimonial alliance with the amiable Christian daughter of Hon. George K. Biggs, of Clark co., Mo. His health had been gradually declining for a number of years before his demise, the insidious malady making nearer and nearer approaches upon the vital principle as time elapsed. In the fall of '68, for the sake of enjoying the advantages that might be derived from a change of situation, from a more temperate climate, and from a sea atmosphere, he made a trip to the Gulf: but finding his health fast declining, and being assured that the hour of his departure was near at hand, he most earnestly invoked the God whom he had always feared and in whom he had always trusted, for strength to endure the long, cold journey back again to his family and his home. He again and again, after his return—and he survived but nine days—expressed the most lively gratitude to Him who doeth all things well, for his great mercy in restoring him once more to the arms of his family, whom he so devotedly loved. He repeatedly assured those around him, even to the last moments of his life, that God and good angels would guard his spirit home. He talked much and earnestly during his last hours of his beloved mother and father, and seemed to be greatly animated and consoled at the glorious prospect of soon being with them in Paradise.—Shortly before he expired, he called to his bedside his wife and four little children, and with the whole heart of humanity, he uttered the all-subduing word—*farewell*—and fell asleep. "Blessed are the pure in heart, for they shall see God." His body now lies upon an elevated piece of earth, which he had consecrated many years ago for his last resting-place. He was born May 21st, 1829.

Dr. Chapman was a man of many remarkable traits of character, and

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it is difficult to say whether he was more loved for the virtues of his heart, than admired for the native vigor of his intellect. He possessed upon the one hand the characteristic vivacity and the mental transparency of the French character, and upon the other the intellectual breadth and the enduring energy of the Scotchman; the latter he derived through his father's and both through his mother's blood. In manner he was modest, gentle, soft and persuasive—in heart sternly just and conscientious. He was a devoted husband; as a father, he was earnestly affectionate; as a Christian, he feared God and kept his commandments. As a physician, he had become distinguished, and by his assiduity and indefatigable labors in the profession, he had accumulated a handsome fortune. By his life the world was made better, and because of his death it ought to mourn.

Ah! little did I think, my brother dear,
When last I firmly pressed thee by the hand,
That we would never meet, no, never here
On earth—ah! no,—but in the spirit land.

And when I here this sad and lonely eve
Review those days when we were boys at home,
Oh! how it makes my very bosom heave
To know--to know alas! that thou art gone!

Yet lonely must thou lie beneath the sod—
Motionless, and dull in silence with the dead,
Till the Archangel, by the word of God,
Shall glorify thy dust and raise thy head.

But art thou conscious of this mortal sphere,
Thine Annie, and the child thou lov'dst so well,
Of those that loved thee and yet love thee here,
As I do now! Oh! God in mercy tell!

A. L. CHAPMAN.

Died, of pneumonia, in Todd co., Ky., Jan. 23rd, 1869, Nancy H. Penick, wife of Nathan Penick, deceased, in the 60th year of her age. She was born in Green co., Ky., Feb. 2nd, 1809, and came to Todd co. in the autumn of '37. She was baptized 38 years ago, and continued a faithful and devoted disciple through life. Since her resurrection from a watery grave, I presume, she has never been known to falter in the discharge of her Christian duties, but both by word and deed, in the family and social circle, she has ever exerted a telling influence in behalf of the cause she loved and to which she was so much devoted.—Her influence was felt and acknowledged wherever she was known, and her death is deeply deplored by every lover of truth and justice. Her

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manner was mild and gentle, her conversation low and persuasive; teaching as much, perhaps more, by example than precept.

Among the many noble and pleasing traits in her character, I have often observed one very prominent, viz, her unwavering and unfaltering devotion to truth and righteousness. In her conversation and dealings with her neighbors and children, she never for a moment seemed to lose sight of this. To be honest and to speak the truth regardless of consequences, she deemed the highest interest of every one. She cherished a deep and abiding interest in the salvation of all mankind and especially in the conversion of her two younger sons, that all her children might be one in the kingdom and service of the Lord.

"Blessed are the dead who die in the Lord." This we think we can repeat in truth and with emphasis in allusion to the deceased. She certainly is blessed, having lived and died in the service of God. She has gone to the spirit land, and is now clothed in immortality,—crowned with a wreath of unfading bliss and reaping the reward of her earthly labors. We rejoice to say, most of her children, 10 in number, are following her noble example and on earth preparing for a higher and a nobler state of existence, that they may meet her where the weeping and parting of mother and children shall be no more. Where we can all sit down together around the throne of Jehovah and enjoy the immediate presence of God forever and ever. M. P. Baily.

Daysville, Ky., Feb. 26th, 1869.

CHURCH NEWS.

Germantown, Ky., March 29th, 1869.

Bro. Pendleton:—* * * Bros. McGinn and Walden have been conducting a meeting here; up to the present, there have been about 50 additions. The meeting is still in progress, the interest fine, and the prospects good for many more additions. H. B. Taylor.

Bro. W. B. Higby recently held a meeting with the brethren in New Philadelphia, Ohio, closing with fourteen additions—seven by immersion, four reclaimed, and three from the Baptists.

Bro. D. R. Duncan has organized a church at Lincoln, the capital of Nebraska, with twenty-eight members, and raised by subscription nearly $1,600 to build a meeting-house, besides verbal pledges amounting to several hundred dollars more. The cause prospers throughout the State.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 40.] BETHANY, W. V., *MAY*, 1869. [No. V.

ROMANISM.

It is of the utmost consequence that the people of the United States should be fully instructed in the true character, and in the present purposes and machinations, of the Roman Catholic Church. In the Old World, where before men's eyes is its monumental history of ages, it is well known. There,—in Italy, Sicily, the Iberian peninsula, France, Germany, the British Islands, are the well known theatres where it shed the blood of martyrs like rivers; there are yet the dark loathsome dungeons, where its victims, in countless numbers, were imprisoned and died; there are yet the torture-instruments, that the most infernal cruelty and bigotry alone could invent, on which, in the presence of cowled monks, shaven, cassocked priests, and mitred bishops, and crucifixes and burning candles, men and women were pierced and crushed, racked and torn, for opposition to the faith and hierarchy of Rome; there the people daily see and point out to you, the spots where men were burned, amid mocking priests and an insulting bigoted multitude, for 'the glory of the Church.' There too, scattered over all Europe, in those old piled-up libraries, stand the records of Rome's bloody history, ineffaceable as the mountains of the earth,—of long blood-red centuries of carnage, which,

"—— all great Neptune's ocean"—

can never 'wash' out. There, up to and into the very present, is her crowded history, of inordinate lust for absolute spiritual and

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political power, of unconquerable hatred of liberty, of perpetual Machiavellian machinations—from the Pope to the humblest village priest and the abject monk, interfering perpetually in the political and social affairs of nations. There Rome is known, and no where more so than in the very lands where she held her most absolute dominions and celebrated her greatest victories. There she does not (for she cannot,) pretend, to disguise her history and real character. But here, in this far-off, new, wide, free land, where liberty is loved in every home, where there are now laying the foundations of a great empire, 'whither flows the tide of nations,' where people are full of ready faith and hope; where no such terrible monuments of her past iniquity are found,—where she has no past history,—here all the deep, deceitful, craft of Rome finds an open and fair field, and is set into active play 'to deceive the nations.' Here she seeks, by using as means the very things she most hates, to teach the people that Roman Catholicism is liberty par excellence;—that such free institutions as ours have no greater friend or more natural support than Rome. This is the great deception, most wicked, because conscious and designed, but skillfully purposed for the securing of controlling dominion. In Old Europe such a lie would be too insulting to the intelligence of men; here, it is believed, it may succeed. And the efforts of such men as Purcell and Hecker, who are full of admirable art and subtlety for their work, and well skilled in American life, are not without a degree of success in thus misguiding the minds of the American people. Roman Catholic propagandism,—developed on an immense scale here, has claimed notable triumphs. In Europe, the success of Catholicism in the United States, arrayed in facts and figures, is urged as a strong argument before the faithful to induce them to contribute to the multiform Catholic missionary operations here. At the great Catholic assembly last year at Bamberg, in Germany, the eloquent Moufang of Mainz, one of the ablest and most active of the soldiers of Rome in all Germany, in his speech, declared to the enthusiastic assembly the great triumphs of Popery in the United States, as a most encouraging sign of the times.

The eager eye of Rome is now fixed on our country, as a peculiar object of its ambitious designs. No means in the power of the hierarchy will be spared to reach the end. European papers, Catholic as well as Protestant, state that an extraordinary exodus of Jesuit missionaries to the United States from Europe is now

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taking place. Great numbers of other missionary priests and large amounts of money to support their work, are coming steadily to our shores. The Protestant methods, hitherto contemned by Rome, of working on the public mind, are to be adopted,—such as public popular lectures, as illustrated by the eloquent, skillful father Hecker; the journalistic, secular, press is to be subsidized, and Catholic writers are to be worked into it,—to advocate under the guise of literary, and other secular articles, the claims of Rome. Evidences of this work in the press, are already seen, to the people's surprise, in some prominent publications in the region of New York. In a singular way, series of articles have appeared in these journals, defending Rome, arguing in behalf of Catholics receiving their share of the public school money to support schools of their own,—thus destroying the system of public schools. An article with this burden came forth some time since in the *Educational Monthly*. It has now come out that the author of it,—an editor of another monthly, was a Catholic. Not long since in Putnam's Magazine, a violent attack was made on books written by Protestants in exposure of Romanism. We refer to this not because we are not ready to grant to Rome. all the legitimate freest rights of defense and attack, but simply to show *the plan*, which is that the secular press is to be now made, in an open and a disguised way, the means of Romish Propagandism. Of course a press that is often religiously and patriotically conscienceless, and that aims chiefly at support and pay, is not hard to be subsidized, and when not subsidized is easily deceived,—for Jesuitism is often more than a match for it.—We published a year ago the fact, that a public organization has been got up in Europe for this purpose, with the inspiration and sanction of Rome, to use the journalistic press in every possible way in the interest of Rome.

The Word of God has characterized Babylon, the Great Antichrist,—the false power,—as one that 'deceives' all nations with her witchcraft or sorceries; Rev. 18: 23; 19: 20. Rome suits these 'sorceries' to 'all nations.' In absolute monarchies, she shows that she alone is the firm support of political absolutism; in republics or other free governments, she boasts herself the best friend of political freedom. As illustrations: In 1848 the eminent Frederic Schlegel, Secretary of the Court of Vienna and counsellor of legation, an intimate and confidant of Prince Metternich, the Machiavel or Richelieu of Austria, in a course of lectures

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which he delivered at Vienna on the Philosophy of History, showed the *mutual support* which Popery and Monarchy give to each other,—a Pope at the head of the former, an Emperor at the head of the latter. He contrasts with this the system of Protestantism, which he represents as the enemy of good government, as the ally of Republicanism, as the parent of the distresses of Europe, as the cause of all the disorders with which legitimate governments are afflicted. In the close of lecture 17th, vol. 2, p. 286, he speaks of our country as follows: "The true nursery of all these destructive principles, the revolutionary school for France and the rest of Europe, has been North America. There the evil has spread over many other lands, either by mutual contagion, or by arbitrary communication." Some years ago, the Jesuits presented to the King of Naples an address setting forth that they were the best friends of an absolute monarchy, that, indeed, the interests of a Catholic, political absolutism and of Jesuitism were the same. We published the chief part of this characteristic production at the time. Volumes of extracts containing precisely the same declarations, from the Popes, and other ecclesiastical and literary authorities of Romanism, might be compiled.—Now, here, in the United States, precisely the opposite doctrines are proclaimed by the Catholics, and their pseudo-Protestant, or irreligious, political aids and mercenaries.

The controversy with Romanism is not that of mere religious dogmas; here Protestantism has nothing to fear. Did the Catholic power confine itself exclusively, as does Protestantism, to the religious or spiritual field, no voice of alarm would be raised against their assumptions, for the battle could be successfully fought out with the spiritual weapons of the Word of God. That the Roman Catholic should claim to be the only true church, beyond which there is no salvation, and that she should seek to bring all men to her fold, is a privilege which in all freedom she might hold and exercise, without offense politically or socially, as well as any other religious denomination. No one denies her this right; no one raises the voice of warning against her for this. It is the notorious fact, that is a great part of history, that she is a *political* power; that she claims and seeks always to assert, not only spiritual absolutism,—that she is the only church that has *any right* to exist, and that no one has a right, in any sense, to refuse her spiritual submission, but that she claims and demands also *temporal* con-

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trol,—that governments, and all social order must be subject to her, and exist only by right and privilege from her. *This*, and the notorious, and by her authorities oft-expressed fact, that she will always seek for this exclusive control over the social and political affairs of men, that the nations indeed are her property, the world her dominion granted to her by the Almighty,—this, we say, is her crime, this the iniquity that makes her the object of the jealous watchfulness of the nations of the earth,—especially the free nations.—It may perhaps be proper here, to confirm what we have said, by proofs;—we give the highest known in the Catholic church, the voice of the Pope, and one directly to the point.

"In 1805, Pope Pius VII complained to his nuncio at Vienna, that property once belonging to Catholic ecclesiastics and ecclesiastical establishments, had passed into the possession of Protestant princes and governments. He requested his nuncio to lay these griefs of the Church before the Emperor. He reminded him that not only could heretics not possess any ecclesiastical property, but that also they could not possess any *whatever, since the crime of heresy* (heresy, let it be noted, is a *crime* in the judgment of Rome, to be by her temporally punished.—L.) *ought to be punished by the confiscation of goods.* He added that the subjects of a prince, who is a heretic, should be released from every duty to him, free from all obligation and homage. 'In truth,' said he, 'we have fallen on times so calamitous, and so humiliating to the spouse of Jesus Christ (*sic!*) that it is not possible for her to practice nor *expedient to recall* so holy maxims; and she is forced to *interrupt* the course of her just *severities against the enemies of the faith.* But if she cannot exercise *her right* to depose partizans of heresy from their principalities, and declare that they have forfeited all their goods; can she ever permit that, to enrich themselves, they should despoil her of her own proper dominions? What a subject of derision would she not present to these very heretics and unbelievers, who, while they insulted her grief, would say they had discovered the method of *rendering her tolerant?*'

"The same pontiff, in his instructions to his agents in Poland, given in 1808, professes the doctrine that laws of the church do not recognize any civil priviliges as belonging to persons not Catholic; that their marriages are not valid; that they can live only in concubinage; that their children being bastards, are inca-

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pacitated to inherit; &c. &c." —These extracts are taken from a work by M. Aignan, of the French Academy, Paris, 2d. ed. 1818.

There is nothing, of course, in all this, that is not familiar, as the perpetual doctrine and practice of Rome, to all acquainted with her history. We quote from Pius VII, in order to show that Rome has not changed, that she maintains her claim as being *semper eadem*,—ever the same. She allows, by principle, no tolerance to non-Catholics, to *heretics*, whatever; they have *a right* to neither property, liberty, nor life; for heresy is a '*crime*,' and a crime that,—as the Church has frequently declared, *is mortal*, —punishable with death. Heretics in countless multitudes, have been deprived by the Romish Church, as the world knows, of property, liberty and life; sometimes the work of punishing this 'crime' in this way, has been by wholesale,—to use a favorite Romish term itself, by 'extermination.' Does any one say Romanism does not do this now? We appeal to our quotations, for the answer; she does not do it, because she *cannot*; yet she plainly declares her *right* to do so, and that she bides her opportunity to regain this right, and as far as her power at any time goes, she will so exercise it. Moreover, even here, in this land, the Catholic Church claims this right of absolute dominion, in *defiance* of our Constitution and laws, and all the maxims and principles of our free nation; even here, too they hope to reach this point of sovereign rule, when all tolerance will be at an end. In spite of Purcell and Hecker, and all the others of her oracles that would deceive us and lull us into a dangerous sleep,—so thoroughly pervaded is Popery, in every vein of its life, with the idea and habit of extremest intolerance, that as 'from the fulness of the heart the mouth speaketh,' so also it is altogether impossible for Catholic writers to write much without letting out, in spite of all deceitfulness, the fatal truth. We have. heretofore (see Harbinger for July, 1865, p.308—16),given extracts from American Catholic sources, uttering to the full their monstrous and cruel purposes and hopes of intolerance and persecution *here* in our own land. We add to the list the following extracts,—all from American contemporary sources. It is well, as the *Christian Standard* has done, to lay such utterances before the American people.

"Heresy and infidelity have not, and never had, and never can have any right, being as they undeniably are, contrary to the law of God."—*Brownson's Quarterly Jan;* 1852.

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"Protestantism of every form has not, and never can have any right where Catholicity is triumphant; and, therefore we lose the breath we expend in declaiming against bigotry and intolerance, and in favor of religious liberty, or the right of any man to be of any religion as best pleases him."—*Catholic Review, Jan.* 1852.

"Religious liberty is merely endured until the opposite can be carried into opposition without peril to the Catholic world." *Bishop O'Conner, of Pittsburgh.*

"If the Catholics ever gain, as they surely will, an immense numerical majority, religious freedom in this country will be at an end."—*Archbishop of St. Louis.*

"Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where the Catholic religion is the essential law of the land, they are punished as other crimes." —*Archbishop Kendrick.*

"Catholicity will one day rule America, and religious freedom will be at an end."—*Bishop of St Lovis.*

One other point before we conclude this article. It may be and often is said, 'we know Catholics, intelligent and liberal minded, who entertain no such views, but who love light and freedom, for themselves and accord it to others.' This is undoubtedly true, not only among the laity but as we know, also among the clergy. But, in the first place this was always true, to a greater or less extent, even in the times and countries when and where severe intolerance and persecution reigned; many noble names we could name as illustrations. But these better men, who are so in spite of Romanism and by virtue of better influences, neither had the force nor authority, to control. These men are not the ruling power; they are not representatives of Popery,—they are abnormal cases, and they are not the system, the authority, the power.

In the next number we will give a chapter of facts in the present history of Romanism. C. L. L.

How HEAVY and damp would our atmosphere become if deprived of the light of the sun to disperse the mists and vapors of the night. So with moral character without the love of God. It is, in reality, a delusion, if depended upon to save the soul. Such a dependence will deceive to ruin.

The weapon that no enemy can parry is a bold spirit.

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WORK THE PROBLEM OUT.

Success in raising missionary money, is a problem we have been working at for some time, and it may be useful to note a few of the conclusions reached, and that are being pretty well settled in the minds of our thinking men.

We must not be discouraged, for we have already obtained some of the most important elements of the calculations, and with the aid of these will soon obtain the rest.

The following specifications may be made, I think, as generally agreed to among us.

1. That missionary conventions, however useful in some respects, are not the place to raise money, nor to do much business of any kind, more than to hear reports of what has already been done the past year, select the board of managers for the year to come, to whom all the details of business may be referred, and then to spend the time in preaching, praying. exhorting, singing, and in renewing each other's hearts for the labors of another year.

2. That we shall not depend upon the liberal contributions of a few rich and generous members, nor upon the churches located upon the railroads alone, but upon small amounts from the *many*. All admit that if we raise much money, we must adopt the means of reaching every member if possible in every church.—That while the rich may not desire to do less, *all must do something.*

3. It has also been well settled that it is impossible to raise much money by mere letters and circulars sent to the churches, but that it requires the personal, present influence of some one deeply interested in the work, whether this be the preacher, elder or traveling evangelist.

4. That we cannot depend upon what the Cor. Secretary can do in the churches personally, as it would require nearly ten years for him to visit every church in the states if he should average one every day in the year. And as he cannot be ubiquitous, it is folly to depend upon him alone.

5. As the Cor. Secretary cannot visit all, and as circulars and letters are almost worthless, a *division of labor* is manifestly needed, such a division as will bring the matter home not only to the churches as such, but to the conscience of each member.

This *could* be done by the elders and preachers of each congre-

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gation, and *would be*, provided some evangelist of force and piety would visit them and *secure* their hearty co-operation, as in one grand movement made among us, and said evangelist could lend his own aid while there, if necessary.

Now the above five points are evidently not the five points of Calvinism, but they are of much more value to us as a people. Nor do I say they *quite* reach a practically working system, but they lead directly toward one. Let these be well considered and it will not be very difficult to secure arrangements in every district for reaching the liberality of all the disciples in any state.

I am more and more convinced that as far as the New Testament gives us any hints as to the general movements made by the primitive church, it was managed by the aid of evangelists in certain districts of country, and not by large mass-meetings of the churches, conferences, Synods, or general assemblies. If Titus died too soon in Crete it was only necessary to get Erastus or Tychicus to go there and finish "setting things in order that were wanting," no great pile of machinery came tumbling down.

Let the churches of a State meet in convention and appoint their executive committee, and through them their laborers in the several districts thereof, districts not too large for one man to get over in securing regular systematic contributions for missions in urging up the Sunday School cause or in doing any other good work in his power—repeating the same from year to year, and the work will be done.

We need no great machinery. Our individual churches are organized scripturally, and all we need is to perfect the general work of evangelists, to help the weak, and to secure the systematic co-operation of the strong. Of course no details are attempted here as to the manner of raising money in such districts, say of ten or fifteen counties, but a proper co-operation between the evangelists and elders would very easily reach nearly every member in the churches, and at the smallest possible cost. The elders would soon undertake to get up the yearly subscriptions themselves without the aid of any agent.

I make no point in detail, however, but only wish to show that a powerful *working* system for Missions, is just in our reach, avoiding at the same time all sectarian domination over the government of individual churches.

Each church can always manage her own affairs better than any

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others can manage them for her, but let there simply be a proper division of labor between the members, overseers and evangelists, and then (but not till then) will we do valiantly for missions, for Sunday-schools and for every good work. THOS. MUNNELL.

REMARKS.

The foregoing article from Bro. Munnell invites our attention to one of the most important questions connected with the duty of the church. Every Christian ought to study the problem,—How we may best co-operate in the spread of the gospel. We take it for granted, that there is no question about the duty to work for this high end. We all feel it, in the measure in which we appreciate the gospel, as the power of God unto salvation, and as we are touched with the divine compassion, which moved the Father to give his son for the redemption of our race. This is a feeling, that grows with the growth of our spiritual life. The stronger the love of God becomes in the heart, the more ardently it longs to see the triumphs of the cross. The clearer our vision of the things, which are invisible, the more urgent seems the duty to persuade all men to prepare for their coming. We cannot picture to the mind the final judgment,—hear its awful summons, contemplate its final doom, listen to the wail of anguish that shall arise from the dark columns of the multitudes who shall go away into everlasting punishment, with no hope, and without God in the Universe,—without feeling every chord of sympathy tremble and every impulse of benevolence moved to the deepest depths of our being.

All that we can do seems but a poor thing in comparison with what needs to be done. The harvest fields seem so wide and the reapers so few, that we shrink back almost in despair, at the vastness of the work. But it must be done. God calls us to it, and he will give us strength, as we struggle. Let the church show herself in earnest, and He will cause prosperity to go before her, and triumph to sit upon her banners. But a few weeks ago, and the earth was bound in the icy sleep of winter; she has but turned her face confidingly to the sun, as if to ask for his blessing, and everything is bursting into life. The fountains are unlocked, and the waters run laughing to the sea,—the dormant germs wake to the whispering sunbeams, and spring forth to welcome their greeting. Nature shakes off her lethargy and clothes the

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earth with beauty and fatness. Is God less mindful of his church! Why does heavy slumber hold her in idleness! Will she not awake and wrestle with the angel until she win the blessing? Surely God is waiting to be gracious—but we do not hold out our hands to take the blessing.

The spread of the Gospel is not a work of nature. "The creature was made subject to vanity." Liberation comes only through the Spirit. From His holy temple, which is the church, must go forth the power that shall subdue the world. Christ's millions must arouse themselves, and gird for the work. The age surges with a restlessness and energy unparalleled in the annals of humanity. Men are "running to and fro and knowledge is increasing"—but it is not the energy of the Spirit,—nor the knowledge of God. This is to the shame of the church. She sits in idleness, or joins in the whirl of folly. Many of her most favored sons are yielding to the glittering fascinations of a carnal life. The bubble, reputation, floats its rain-bow tints upon the surface of corruption, and they blindly chase it, to the ruin of their souls. The contagion of public vice is spreading over the relations of Christian life, and the morality of the Bible is daily yielding to the policy of the law. Reason, degraded into custom, is supplanting revelation,—and lawlessness, seated in the high places of power, tramples under foot the social principles of humanity and justice. Christians are overcome of ambition,—Christians are worshipping at the shrine of mammon. The root of all evil is rooting itself in their hearts,—rooting out the sweet charities of love, and, in their stead, spreading roots of bitterness and strife. We draw from no morbid imagination, when we picture the shadow of pale, sickly disease spreading its fatal influence over the sacred places of the sanctuary. *Like the fly in the ointment of the Apothecary*, corruption, in the form of selfish and unscrupulous ambition,—pride, in the meretricious ornaments of unsanctified wealth,—and impurity, in the delusive garb, often, of a most saintly sanctity, lurk, hidden under manifold disguises of hypocrisy, in the very heart of the church, and spoil the savor of its life.

"Be not conformed to the world," says the Apostle, "Present your bodies a living sacrifice, holy, acceptable unto God,—which is a reasonable service,"—and this the church must do, before she can have high prosperity. "To fear God and keep his com-

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mandments" must become the supreme 'business,' so as to be also the supreme happiness of His people. Their delight must be in the law of the Lord. Zeal for his house must consume them. Every power of their being must be consecrated to the interests of the kingdom. Their hearts must be given to it. Sentimental piety must grow into practical work. Christianity must become the daily profession of every disciple. He must go about it, as the soldier goes to battle, as the farmer goes to the plough. He must put his capital into it, and give his mind to it. He must rise up in the morning and look about him to see what he can do to promote the prosperity of Zion. Busy industry is what we need, in order to glorious growth. The waste places must be cultivated, and every part and parcel of the field must be planted, worked and harvested.

But how shall this be brought about? Brother Munnell is calling our attention to the problem—and he brings to its consideration a wide experience and an earnest heart. Let us all try to help him, and we will most surely help ourselves. It is a common adage, that "where there is a will there is a way." I think that in the main, the brethren do not regard themselves as greatly wanting in the *will*,—but I fear it is only the *wish* and not the *will*, that we have. We would all *like* to see the work go on—are more or less pleased when we see or hear, that it is prospering;—but there is a great difference between *wishing* and *willing*—the one *desires*, the other *does*,—the one sits longing for the good, the other rises up and goes in pursuit of it,—the one lives in hopes that somebody else will do it, the other says, there it is, I will do it; *wish* feels,—*will* acts; *wish* mopes in the corner and whispers pious platitudes for prayers,—*will* mounts the ramparts and wrings success from the hands of opposition with a Miriam shout of victory. What are we doing, *wishing* or *willing*? I think, only wishing. But can we not grow out *wishing* into *willing*? I think we can. In the natural order of our mental powers, desire goes before will, and we have made a start in the right direction when we strongly *desire* the prosperity of the church. This is the present phase of our development. But desire exhausts itself in morbid despondency or sour murmurings, unless it is wedded to noble and gratifying action. Open for it a channel,—give it vent,—let it go out in freedom and enrich itself in generous and joyous and successful exercise upon its chosen objects, and it grows and blos-

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soms and fruits, and springs up again from its own seeds in ever widening circles of blessedness.

Now, what we want is to harness this longing, hoping, wishing, half-praying heart of our great brotherhood, and lead it out into grand and mighty activity. Is anybody tired of hearing about "organization?" Then let me invoke his patience while I venture once more to repeat the word, and say *we want organization.* "What!" says my friend, the good brother *Tertullus*—"have we not got Elders and Deacons?—are not the churches independent? Is it not understood that a Pastor is not a Prelate? what more do you want?" Nothing more, of *this sort*, my impatient brother, but I mean, organization for work.—Organization, that will bring the heart, and the arteries, and the veins, and the muscles and the nerves of the system all into full harmony and co-operation, for the building up and the strengthening of the whole body.—There is something for all to do; we are bound to think that there is a desire in all to do something; we want to bring every one *into the way of doing it.*

Brother Munnell has given us some good thoughts on this subject,—let us make them practical. I think we must not dispense with the anniversary. The Jews had *three* every year. Can we not have *one?* They had tedious marching—journeyings on foot to get to the holy city. We can come up by steam. Let us do so, or we shall lose the sympathy and largeness of charity, which give grandeur to our Christian effort and unity of spirit to our work in the ministry. Let "no pent up Utica confine our powers,—the boundless continent is ours." Let the brethren meet and take sweet counsel together,—it will make them wiser and better and stronger to bring head and heart and hand together in the interest of the common cause, at least once or twice a year. The soul grows large and pure at these spiritual jubilees. We cannot consent to give them up.

Besides how are we to get the churches to work, unless we agree in general convention upon the details of the plan, and appoint chosen men to commend it to the acceptance of the congregations? Are the churches ready to respond to the calls of duty,—then how shall the response be given? by whom—through whom—to whom? Are they not ready?—who shall instruct, exhort, persuade and make them willing? I will not answer these questions, because I am for *counsel.* I can give *my* answer, am ready to do

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so, at the right place and time,—but I desire also to hear the response of all the wise and earnest men among us;—but let us not pause till this is reached. Brother Mumnell is in the place to learn wisdom,—let him keep our hearts stirred up to seek his paths and to train our feet to walk in them, and if he do no more, his first year of secretaryship will be well spent, and the brethren amply repaid. W. K. P.

REVISION OF THE ENGLISH SCRIPTURES.

NO. 3.

AMERICAN BIBLE UNION, 24 GREAT JONES-ST., N. Y.

The two great Bible Societies that largely rule the religious and missionary world in their particular departments, in making the common English version the standard in translation and circulation, have committed a wrong against revealed truth and Christian principle. This will be made manifest by a presentation of the facts connected with that version.

It is not inspired.

It was made by fallible men.

These men, with few exceptions, were not distinguished for learning. Compared with eminent biblical scholars of the present day, the great body of them would not rank very high. The work of the more learned, was, by the operation of the king's rules, deteriorated by the hands of inferior scholars.

The time occupied in the work (less than three years) was not sufficient to enable the best scholars to do it well. The most distinguished Hebraist connected with it, Edward Lively, died in May, 1605, the first year of the work.

The period in which the translation was made was not so favorable, as the present, for making a thorough and faithful version of the holy oracles into our language.

Biblical literature was in its infancy. Within this century, its resources have been largely developed. The knowledge of Greek and Hebrew has been enlarged. The grammar of those languages has been more accurately systematized, and is more thoroughly understood. Historical and geographical research has been greatly extended. The relations of languages to each other are much better comprehended.

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On the particular department of the biblical translator, a flood of light has been thrown by the discovery of manuscripts of the Hebrew and Greek Scriptures.

When the Common Version was made, in 1604-7, very few manuscripts of the sacred writings were known even to the learned. Not more than twenty copies of the New Testament had been discovered, and none of these were perfect. The very best were comparatively modern, not dating earlier than the tenth century. In view of the manuscripts now consulted by scholars, not one of those known in 1607 is esteemed good authority.

The number of manuscripts of the Greek Scriptures, now known, approaches a thousand. Some of these are five or six hundred years older than any of those accessible to scholars in 1671. The oldest are generally the most reliable. They agree more uniformly with each other. They existed before the thorough establishment and universal corruption of the Greek and Roman hierarchies.

Various circumstances conduced to the injury and depreciation of later manuscripts. The Scriptures were not so highly valued, and less solicitude was felt to keep them pure. Additions were made to the words of the Holy Spirit. Priests wrote brief comments on the manuscripts, and supplied words to the portions used in public worship, which were incorporated in subsequent copies as parts of the original inspired text.

The book which King James's translators used, and from which they translated, was the Greek text collated by Erasmus. This was hastily prepared, and was unavoidably erroneous and defective, as it had been compiled from late and imperfect manuscripts, which now would not be cited by scholars as authoritative. He added to unavoidable faults, by making Greek to supply deficiencies in the manuscripts. This fact has been ascertained of late years by the discovery of the interpolations, made in his own handwriting, in the manuscript which he used.

In addition to these disadvantages, the translators of King James were restricted by rules imposed by the monarch, which precluded them from thoroughness and fidelity. One of these "The old ecclesiastical words to be retained, as the word 'church' not to be translated 'congregation.'" Nearly all the translators were Episcopalians. The work was designed to uphold the Church of England. In their dedication of the book to the monarch who employed them, they declare:

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"And now at last, by the mercy of God, and the continuance of our labors, it being brought unto such a conclusion as that we have great hopes that *the Church of England* shall reap good fruits thereby: we hold it our duty to offer it to Your Majesty, not only as to our King and Sovereign, but as to the principal Mover and Author of the work."

The object, thus ingenuously acknowledged, was kept in view whenever the circumstances of the case would permit. To support the unscriptural order of prelates—whom, in common with the Roman Catholics, they called Bishops—they assert at the end of the 2d epistle to Timothy, that he was "ORDAINED THE FIRST BISHOP OF THE CHURCH OF THE EPHESIANS." Titus is also announced as "THE FIRST BISHOP OF THE CHURCH OF THE CRETANS."—*Episcopos* is rendered "Bishop," instead of *overseer*, its legitimate and intelligible meaning. In Acts xii., 4, *to pascha*, the passover, is translated "Easter," to wrest the support of Sacred Scripture to a day ceremoniously observed by the Romish and Episcopal Churches, and named from a Saxon goddess, to whom sacrifices were anciently offered about the same season of the year. To enforce by Scripture authority an idea interwoven with the system of the Church of England, that edifices of stone and wood are *Churches*, in Acts xix. 37, the word is placed in the mouth of a heathen magistrate, who is made to assert of the Christians seized at Ephesus, that they are not "ROBBERS OF CHURCHES" instead of *robbers of temples*, which the Greek original imports. To correspond with the usages of the same Church, the writers of the New Testament are canonized by the prefix of "*Saint*" to their names. Thus the Common English Version was made to sustain Episcopacy. A faithful revision of the book must necessarily remove these props of prelacy and hierarchy. Under these circumstances, it is vain to anticipate that the Church of England, the American Episcopal Methodist Connection, or any other ecclesiastical body, whose interests are opposed to such a revision, will ever undertake or favor the work; or that either of the Bible Societies—which are, to a great extent, under their control, and largely depend upon them for support—would be permitted, if they should be disposed to prosecute such an undertaking.

WM. H. WYCKOFF, *Cor. Sec.*

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"WHICH?—PRINCIPLE OR EXPEDIENCY?"

The readers of the Harbinger will remember that in the December number of last year, I published an article under the above heading, from the pen of Dr. H. Christopher of St. Louis, Mo., with some "Remarks" of my own, criticising the *logic* of Dr. C's article. I promised him in those 'Remarks' that if he desired it, he should be fully heard. This was *four months* ago. In a recent number, I announced my conviction that the discussion of this subject was degenerating into puerile repetitions of the same reasonings,—and the conclusion, that it should be closed. I did not, of course, anticipate that after so long leisurely and composedly lying under my criticism, Dr. C. would ask to be heard. He has after so long, however, found time to give my 'Remarks' not only a 'cursory,' but a more 'careful reading' and sends me the following, which in good faith to my promise, I present in full,—and shall follow with a few more Remarks. Let me premise, however, for the benefit of my new readers, that the issue between Dr. C. and myself is not as to whether we should introduce instrumental music into the worship of the church,—this we agree in opposing, but it is as to the ground on which to place our opposition. The Dr. thinks that the use of instrumental music should be opposed upon the ground that it is, to use his own language, "Sin from principle"—I contend that it should be opposed upon the ground that its effects are injurious,—subversive of congregational singing—and that Christians should refuse its introduction because of its evil tendency. With this issue re-stated, we shall hear our esteemed brother. He says:

"Bro. Pendleton:—The December number of the Harbinger fell into my hands some time in the latter part of January, at which time I could give your remarks on my article from the *Review* but a cursory reading; and since then my time has been so much taken up with more pressing matters, that I have found no leisure nor opportunity to reply.

"On a more careful reading, I note all the important points in your 'Remarks.' In the first place, you utter a gentle complaint of discourtesy towards you in not sending the article to the *Harbinger*, stating that such a course resembles too much an attack behind one's back. Without debating the point, for which I have no disposition, I will simply say that I intended no discourtesy,

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nor contemplated any attack. For these I have no disposition nor taste. But since you so esteem what I have done, I have but to say, Write the apology, and I will sign it. I wish no one to excel me in acts of courtesy or kindness. Such acts all men can show if they will, and since such are so freely received, they should be as freely given. I did you, however, no injustice in the extracts. They clearly and fairly represented your views on the subject. In the first place, the first extract made it clear that you regard the nature of the question as to the use of instrumental music in Christian worship as pure expediency, and in the second place, the second extract made it equally clear that you believe that its use under such circumstances is destructive of congregational singing. Both of these positions you still affirm in the 'Remarks,' and hence I did not misrepresent you. I believe, however, that you were more offended at what you esteem as bad logic, than you were at me; and if I am correct in this opinion, you will have no hesitation in acquitting me of all intention of treating you discourteously, or purpose in making an 'attack' on you. I have not forgotten the esteem in which I have held you for more than twenty five years, nor the many pleasant hours I have enjoyed at your fireside. Affable and agreeable manners, and a strong, vigorous intellect, with a kind and genial heart, have always a charm for me which I take no pains to resist; and so long as such a charm holds, there is not much danger of excesses being committed in the wrong direction. And now for the bad logic.

"I will, if you please, reproduce the syllogism:

(1) Whatever destroys an ordinance of God, is *sinful*, (and belongs, consequently, to the category of principle, and not of expediency);

(2) Instrumental music destroys congregational singing, which is an ordinance of God; therefore,

(3) Instrumental music in Christian worship is SINFUL, (and belongs, consequently to the category of principle and not of expediency.)

"The words here enclosed in a parenthesis are evidently parenthetical, and so regarded by me at the time I wrote them. They constitute an ultimate conclusion from the argument involved in the syllogism, and, therefore, constitute no part of this syllogism itself, but the conclusion of another. I think there is nothing

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easier in logic than the construction of a syllogism in *Barbara;* and its premisses are so easily understood, and its terms stand out so plain and distinct, that no one is liable to mistake a parenthetical clause connected with the syllogism, for any part of the syllogism. Hence I did not esteem it necessary to express the ultimate conclusion which I was aiming at, in the form of a syllogism. But now, since the whole drift and force of your remarks are directed against the major premiss of the implied syllogism, it is necessary to express that conclusion syllogistically. It reads,

Whatever is sinful belongs to the category of principle and not of expediency;

Instrumental music in Christian worship is sinful; therefore

Instrumental music belongs to the category of principle, and not of expediency.

"You emphatically deny the truthfulness of the major premiss, and shape your argument to prove the correctness of your position.

"But before I proceed to consider what you say on this subject, I desire to note what you say in regard to the first syllogism.

"As to the major premiss of that syllogism you express no opinion, but cordially endorse the minor, that the use of instumental music in Christian worship destroys congregational singing. If you endorse the major premiss, you admit the conclusion, that the use in such a case is *sinful.* That was my first aim. If its use could be proved *sinful,* I felt that that would be enough with Christians—with such as hate sin so much as to shun even "the *appearance* of evil." That no man actuated and governed by principle would commit an act which he was convinced was sinful, I certainly believed when I coupled an ultimate conclusion with the syllogism, and still believe, whether the act, to which the quality of sin becomes attached, is sinful per se, or not.

"That the use of instrumental music in Christian worship is *sinful,* I understand you to believe. Now what does it matter practically, whether the sin is a sin per se, or a sin per accidens? If it be a sin, no church has the right to ask another question, and any church that does, shows the disposition to sin in the face of light and truth, and thereby proves itself insubordinate to the will of Christ.

"But this sin is made no sin by a little nice logic. Call it a sin arising from mere expedience—a mere impropriety—and this heinous moral quality will vanish in smoke. Who attaches much

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gravity to a sin belonging to the category of expediency? Not the rationalist; for with him the sin of the theologian is the dream of an enthusiast, or the fear of the fanatical and superstitious. Who believes that such a sin will damn the soul to eternal punishment? Not the brother who thinks that the sinfulness of instumental music in Christian worship is only of the grade of an impropriety, or an error of the judgment.

"But the question between us is, Whether it is a sin from principle or expediency? I considered it in the light of the first, and you in the light of the scond. As the whole includes the part, he who believes that the use of instrumental music in worship is contrary to principle, may also believe that it is also inexpedient. The greater sin can include the less.

"Both of us believe that instrumental music destroys congregational singing. You say, only by its *consequences*. I say, as an *innovation* also. I believe both, and I presume you do too. But its character as an innovation is chief with me. And I choose this character of it, because I do not believe its inexpediency will ever keep it out of a church where the desire once obtains. I look on congregational singing as an *ordinance of God*, and on that which destroys it, either by supersession or obscuration; either by substitution or addition, as an innovation, and a reflection on the wisdom or prescience of God. Now, it matters not whether a measure be expedient or inexpedient in our estimation, if it be an innovation, the question of its expediency or inexpediency cannot come into the estimation—cannot be entertained. It is, therefore, a measure that belongs not to the category of expediency, but to that principle which involves the right of men to change, modify, add to or take from that which God has ordained and established as the expression of his will in the case. Since, then, it is an innovation—an impeachment of divine wisdom and prescience, and embraces a quality you did not consider; your logic is both too short and too narrow.

"You say, 'So far as the consequences are evil it is sinful, and if they cease to be evil altogether, then it ceases to be sinful.'—Suppose its consequences should cease to be evil, would it not yet continue to be an innovation?—an addition to, or a substitution for an ordinance of God? You must either deny that it can be considered as an innovation, or recede from the above declaration. It would continue to be sinful as an innovation even

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though its evil should disappear from its consequences, and hence I say, that your logic is too short and too narrow. It does not cover the whole case.

"Your definition of a principle as an antithesis of expediency is that an act which belongs to its category, must be sinful per se or be forbidden by a divine law. No one can be found so simple as to say, that instrumental music, abstractedly considered, is sinful. But this is not the question. It is instrumental music taken out of the abstract, and viewed in its *relations to a divine ordinance*, that is under consideration. In this relation it is an innovation on a divine ordinance. Now to which category are we to assign innovations? Are these simply matters of expediency? Do they not belong to the category of principle by virtue of their being forbidden by divine authority? Innovations do not belong to the province of liberty. They cannot be considered as permitted under any circumstances, and must be regarded as positively forbidden. By what law, do you ask? By the same law that forbids sprinkling, or pagan or Jewish rites as in the church of Rome. On the contrary, if innovations are to be regarded as permitted—lawful, then we had as well abandon our reformatory movement, and follow the High Churchmen into the bosom of the Old Mother.

"The definitions you give of principle, leads you to deny the truthfulness of the major premiss.

"'Whatever is sinful belongs to the category of principle and not of expediency.' For the premiss to be true, every act which is sinful, and *because* it is sinful, must be assigned to the category of principle. If there be any sins which are sins only because of their consequences, or per accidens, and not per se—or when differently related, such sins must be assigned to the category of expediency. I believe this is your position and the ground on which you reason. The premies affirms that every act which is *sinful*, belongs to the category of principle, *because it is sinful.* That is, when an act or a measure is or becomes sinful, it then is to be assigned to the category of principle. What principle?—Why, the principle that no Christian should do anything that is sinful, or act contrary to what is right under the circumstances. If an act be sinful under certain circumstances, is it then a matter of expediency or inexpediency whether or not we do the act? Is it ever lawful to do an act that is sinful? The very fact that it is

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sinful under the circumstances excludes all liberty of doing the act while its circumstances exist. When it ceases to be sinful—when it becomes right or indifferent to do it,—when it becomes lawful, the question of expediency may then be entertained.

"But when does instrumental music in Christian worship cease to be sinful? When does it become a *divine ordinance*, or cease to be a human innovation? You say it is sinful only so long as its consequences are evil. This is but a partial view of the question. As an *innovation* does it *ever* cease to be sinful? And even viewed from your stand-point, what does its history say in regard to the perpetuity of its evil consequences? Clearly in the great aggregate, if not universally, they have always been evil, and are the same to-day.' The pious and intelligent in all religious societies, excepting the Roman Catholic, groan and lament over the baneful consequences of this human invention. Its effects are the same in every period of its history, when it has been allowed to develop its true nature and tendency. But for its history, through a long series of years, its *tendency* could never have been known. Its history has shown that its tendency is but the expression of the law of its being, the developement of its true nature. How and why this tendency, if the tendency be not the measure of its vital force, or the expression of its dynamic nature, when transferred to a soil which it poisons, and to an atmosphere which it fills with a deadly miasm? The nature or force of some things are changed by a change of position. Water in the stomach is life and health; in the lungs it is death. Air in the lungs is essential to life; in the circulation death. So in regard to instrumental music. In its place in social life, disconnected from Christian worship, it is a matter which can excite no interest in the church. In the social circle it is beneficial and healthful; in Christian worship history has shown it to be poisonous and death. When it trenches or intrudes itself upon an ordinance of God, it changes its position, and assumes an abnormal relation, and then like everything perverted from the use designed by heaven, it becomes "evil, and that continually."—There is nothing more true and certain than the fact that it was not incorporated in Christian worship by the Holy Spirit; and where he is *silent*, it is blasphemous in men to *speak;* what he *ignores* in ordaining the worship of the church, it is criminal in man to *intrude*. He did not ordain it even as aid to congrega-

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tional singing, and if man adds it, he assumes the right to ordain what *he* thinks right and proper in worship offered to God. The fact that the Holy Spirit did not ordain instrumental music in Christian worship, amounts to law, and forbids man by the positive declaration of *silence;* for what is not granted is prohibited. Its introduction into the worship of the church being unlawful, it cannot be considered a question of pure expediency.

"If this view be correct, and I believe it is, your quotation from Paul in regard to the eating of meats sacrificed to idols, must be regarded as irrelevant. So long as instrumental music in Christian worship is to be looked on as *innovation*, and for *that reason* sinful, to quote Paul when speaking, according to your view, of an act sinful only because its consequences were evil, seems to me as very unsound reasoning. The case is not parallel with the use of instrumental music in Christian worship, for the simple reason that the eating of meat was never an ordinance of worship under the Christian institution; and hence a conclusion drawn with respect to one, cannot be regarded as conclusive when drawn with respect to another.

"A parallel should embrace all the necessary and important features that belong to the thing with which the comparison is made. Since instrumental music in worship is related to an ordinance, that with which it is compared, should also be related to an ordinance. Let us try sprinkling whether as a substitute for, or as an addition to immersion, which is an ordinance of God. The point that makes sprinkling objectionable and sinful, is not that it is sinful per se, but because it is an innovation or corruption of an ordinance of God. Per se, it might be looked on as an innocent amusement for children; but when it makes the claim to be considered an ordinance of God, to be adopted and used instead of, or in addition to, that which God ordained, it then becomes sinful in the highest degree. Unsinful per se, it becomes sinful per accidens, and according to your logic, must be assigned to the category of expediency. There is, therefore, no principle involved, in making a substitute for, or an addition to, immersion by adopting and practicing sprinkling instead of, or in conjunction with immersion whenever desired. The Roman Catholic claims the right to change or modify an ordinance at pleasure, or to introduce new ones, and that church acts accordingly. She is consistent at least. But the church which is based on the apostles and prophets,

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Jesus being the chief corner-stone, and which refuses everything pertaining to the faith or practice of the church of Christ not found in the primitive or apostolic church, and "speaks only where the Scriptures speak, and remains silent where they are silent,"* and which respects this *silence* of the Bible as reverently as it does its declarations; such a church, I take it, cannot adopt *any innovation* without a virtual abandonment of its fundamental principles, and to that extent apostatizing from its own declared faith.

"Sprinkling, which we have, as a people, so successfully opposed, is even less objectionable than the use of instrumental music in Christian worship, if we are to consider it sinful only because of its consequences. Its purpose being different, its consequences are different. But I believe opposition has never been made to this innovation on primitive practice on the ground that its consequences were evil. It has been opposed because it was an innovation, and unauthorized by the Scriptures. We have argued that it was not ordained by the Holy Spirit, or by the Lord Jesus. We have argued the question on negative as well as on positive grounds; and it seems to me that the *line* of argument pursued in that case resembles very much the line of argument the opponents of this latter innovation have pursued in this case. If the argument is good and conclusive in the one case, it is equally so in the other, and hence the use of instrumental music in worship can stand on no more solid a basis than sprinkling. The sinfulness of sprinkling can be easily seen by all of us. Is it not strange that the sinfulness of instrumental music in worship cannot be as readily seen and as heartily rejected?

"Sprinkling, viewed in its true light, viz., as an innovation, is an impeachment of the wisdom and prescience of God, and presumes that man knows better what will suit the world, and make the cause of Christ more successful, than did Christ himself. But the grand mistake made here is, that the world is not the party to be pleased in the matter. The same may be truly said of the use of instrumental music in worship. Let us once conclude that innovations belong to the category of expediency, and are to be judged sinful only because of their consequences, and we had as well close the Book. At least, so it seems to me. But since I am not a Professor of logic, but have sought truth and to do good in another field of thought and labor, I will not dogmatically affirm.

* See Memoirs of A. Campbell, pp. 230, 237.

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"It requires not the eye of a prophet to see that the introduction of instrumental music into our congregations, is but the beginning of the end that will witness the utter ruin and overthrow of our reformatory movement, and dwindle this great cause to the grade of sectarian Societies. No two principles are more antagonistic, and destructive of each other. Believing this, and being immutably wedded and inflexibly committed to this Reformation, I am uncompromisingly opposed to this and all other innovations, it matters not what temporary advantages, in the estimation of men may be claimed for them.

As ever, truly yours, H. CHRISTOPHER."

REPLY.

You will see, Bro. Christopher, that I have given your long article in full. I accept your explanations, as to the questions of courtesy, as readily as you give them. As between us, you should have confined yourself to my "Remarks" on the '*logic*' of your 'Review' article. You have rather entered into the *merits* of the question of Instrumental music. On this subject we are agreed and there was no need, in replying to me, to introduce the discussion of it. Let us see how the question stands.

1. I objected, that you *assumed* in your major premise, the very question at issue between *us*, and then claimed that you had proved it. This you now admit. As to the reasons which you give for making this assumption, let me say, they may do very well in discussing the merits of the question about instrumental music from your stand-point, but certainly, they are no justification of it, in a case where the *assumption* is itself, the question in debate, as in this case. This is enough to say on this point.

2. I called your attention in my 'Remarks' to the suppressed premise upon which your *assumption* rested, and showed that it was not true. This you now admit. Really these are the only two points at issue between us, and to these, you should have confined your reply, which would, therefore, have been little more than a graceful acknowledgment of having attempted to pin an inconsistency upon me, and, instead, fallen into a logical tangle yourself. But instead of this you have attempted something much more difficult.

In one sentence you ask with an air of triumph, "What does

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it matter practically whether the sin is a *per se*, or sin *per accidens?*" Well, if it makes no difference, why make any discussion about it? But in the next sentence you seem to think that this no-difference, by a 'little nice logic,' becomes an awful difference. —so that the *sin per accidens*, in the previous sentence, no whit different from the *sin per se*, is stripped of its heinous moral quality (which 'vanishes in smoke'—the smoke of logic, I suppose), and stands out an innocent peccadillo—a "mere impropriety, an error of the judgment." In reply to this, I need only say, that Paul makes the distinction, at which you so indignantly sneer, and showed that it might be disregarded to the destruction of another's soul. For my part, I cannot see, few as are the specific precepts of the Gospel, how the church can well prosper that does not recognize in its fulness the distinction, and introduce it into the practical affairs of her discipline.

I understand you, my respected brother, to do this notwithstanding, you seem to waver a little, in some sentences, for you say "As the whole includes the part, he who believes that the use of instrumental music in worship is contrary to principle, may also believe that it is also inexpedient. The greater sin can include the less." The difference then is that you believe all that I do and a litile more! What is that little more? you say it is that, "instrumental music is also an *innovation*," and you "choose this character of it, because you do not believe its inexpediency will ever keep it out of a church where the desire once obtains." You say Bro. C., that you are not a Prof. of logic—still you must not forget the fact, that you first appealed to the conclusiveness of the syllogism in order to fix inconsistency upon me, or shall I say to save me from "doing myself injustice." You cannot therefore, retire from a logical examination of your positions. Yet I have no desire to press you with forms of logic,—for mere display—there has, however been so much *loose reasoning* on this subject, that I think it well to bring our declarations into narrower shape, that we may understand them better. I do not intend to follow you into all that, which has been so often repeated in this discussion. about infant baptism—mourner's bench, &c. The inappositeness of these comparisons has been so often and so conclusively shown, that I am a little surprised to see that you venture them, knowing as you so well do, that a false argument always in the end weakens the side that uses it.

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You say that *instrumental music is an innovation and therefore sinful.* This is your ground. Now did you ever distinctly contemplate the proposition—"*All innovations are sinful*"—and ask yourself, Is it true? We both respect the maxim, which requires obedience to express precepts and approved precedents. What precedent did apostolic example leave us on the subject of singing? Did they use uninspired hymnody? There is no evidence that they did—the universal consent of antiquarians is that they did not. It was not introduced, for three or four centuries after Christ. So strong is the evidence on this point, that a certain religious denomination makes the singing of such compositions a sin—upon your ground, too, Bro. C.,—that is, because it is an *innovation.*—You remember that they turned out a prominent member, last year, for violating this canon. What would you have done? It is clearly an *innovation,*—is it also a sin. Take another case as to the manner of singing. Did the apostolic churches use *harmony*, with *melody*, in their music? I need not inform you that they did not. Their singing was simply lyrical. The introduction of *parts* was centuries later. It was an innovation!—was it therefore a sin? When the Savior instituted the supper he used unleavened bread. We now, almost universally use leavened bread. This is an innovation—is it also a sin? I will not run the list of examples further. Do you say, that it depends upon the *nature* of the innovation?—then you surrender your position—your universal becomes a particular affirmative,—and you can only claim that—"some innovations are sinful"—and whether *this one* of instrumental music which is not a *sin per se*, is sinful must be decided by considering the consequences. It is plain too, that it can only be condemned upon my ground, that is, upon the ground upon which Paul condemned the eating of meats, according to their practical effects in the church and upon its members.

But, my dear brother, I have no disposition to press your arguments farther by a strict analysis. Allow me to suggest to your reflection, the question whether you are not straining the signification of the word 'ordinance' as applied to singing, beyond the strict limitations of the Scriptures. I know that everything which is commanded may in one sense be called an ordinance—but it may not be amiss for you to consider distinctly the question whether singing is an ordinance of the Lord in the sense in which baptism is?

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It is so easy to make false assumptions, to overlook slight mistakes in the meaning of words, and to fall into errors in drawing conclusions, that I am afraid, when I see one erecting his dim reasonings into the place of authority and insisting that his *inferences* shall become the law of life and death in the church. This is the way that Theology is born—and let us beware lest we build again, the things which we have so long sought to overturn.

You think my "logic both too short and too narrow." I admit that it is for your purposes,—but not for the truth. It stands in the way of your short method of dealing with something you do not like—but only because your way is the wrong way. It was because the logic of the controversy was too short and too narrow that the persecuters called in the broader and shorter method of the inquisition. It is human nature to desire to make short work of opposition, and to cut off without a "crumb of comfort" those who differ from us, but Christianity teaches forbearance and and patience. However much we may dislike some things—and however clear they may seem to us; when we begin to reason about them, we must not force reason, nor Scripture, nor fact, to make out our case. Our antipathy may be only a strong prejudice, and those we denounce as blind and bigoted, may have clearer vision and larger views than we have. Let us particularly remember, that conclusions reached by reasoning are very different from Scriptural precept and example,—that we have condemned them, as of no authority, even when resting upon the combined judgment of the most august councils, and that therfore, it behooves us to be particularly modest, when they are only our own private convictions, and are even opposed by many of our brethren, as good and wise in most things as ourselves. This will bring us back to the charity of the gospel and restore us to unity and love.

Fraternally Yours, W. K. P.

Each true Christian is a night traveler. His life, his walk; Christ his way; and heaven his home. His walk, painful; his way, perfect; his home, pleasing. I will not loiter, lest I come short of home; I will not wander, lest I come wide of home; but be content to travel hard and be sure I walk right; so shall my safe way find its end at home, and my painful walk make my home welcome.—*Arthur Warwick.*

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The Name of God in Forty-eight Languages.

As Louis Burger, the well-known author and philologist, was walking in the Avenue des Champs Elysees one day, he heard a familiar voice exclaiming, "Buy some nuts of a poor man, sir; twenty for a penny!" He looked up, and recognized his old barber!

"What! are you selling nuts?" said he.

"Ah, sir, I have been unfortunate."

"But this is no business for a man like you."

"Oh, sir, if you could only tell me of something better to do," returned the barber with a sigh.

Burger was touched. He reflected a moment; then tearing a leaf from his memorandum book, he wrote for a few moments and handed it to the man saying, "Take this to a printing office and have a hundred copies struck off; here is the money to pay for it. Get a license from the Prefecture of Police, and sell them at two cents a copy, and you will have bread on the spot. The strangers who visit Paris cannot refuse this tribute to the name of God printed in so many different ways."

The barber did as he was bid, and was always seen in the entrance of the Exposition, selling the following hand-bill:

THE NAME OF GOD IN FORTY-EIGHT LANGUAGES.

Hebrew, Elohim, Eloah.
Chaldaic, Elah,
Assyrian, Ellah.
Syriac and Turkish, Alah.
Malay, Alla.
Arabic, Allah.
Language of the Magi, Orsi.
Old Egyptian, Teut.
Armorian, Teuti.
Modern Egyptian, Teun.
Greek, Theos.
Cretan, Thios.
Æolian and Doric, Ilos.
Latin, Deus.
Low Latin, Diex.
Celtic and old Gallic, Diu.
French, Dieu.
Spanish, Dios.
Portuguese, Deos.
Old German, Diet.
Provencal, Dion.
Low Breton, Doue.
Italian, Dio.
Irish, Die.
Olala tongue, Deu.
German and Swiss, Gott.
Flemish, Goed.
Dutch, Godt.
English and old Saxon, God.
Teutonic, Goth.
Danish and Swedish, Gut.
Norwegian, Gud.
Slavic, Buch.
Polish, Bog.
Pollacca, Bung.
Lapp, Jubinal.
Finnish, Jumala.
Runic, As.
Pannonian, Istu.
Zemblain, Fetizo.
Hindostanee, Rain.
Coromandel, Brama.
Tartar, Magatel.
Persian, Sire.
Chinese, Prussa.
Japanese, Goezur.
Madagascar, Zannar.
Peruvian, Puchocammae.

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A few days after Burger met the barber.

"Well," said he, "has the holy name of God brought you good luck?"

"Yes, indeed, sir. I sell on an average a hundred copies a day, at two cents each, or two dollars; but the strangers are generous; some give me ten cents and others twenty. I have even received half a dollar for a copy, so that, all told, I am making five dollars a day."

"Five dollars a day?"

"Yes, sir, thanks to your kindness."

"Ah!" thought Burger, as he walked away, "if I were not a literary man I would turn peddler or publisher; there is nothing so profitable as selling the learning or wit of others.

TO YOUNG CHRISTIANS.

There has been no greater stumbling-block to me, during my life as a Christian, than the apparent want of faith among my brethren. I say want of faith, because I know not to what else to attribute it; for we all profess to believe that 'out of the abundance of the heart the mouth speaketh,' and 'a good tree bringeth forth good fruit;' and we must, to know whether or not we are walking as 'becometh Christians,' look closely at the words and actions of ourselves and brethren, and compare them with the divine 'rule of faith and practice' as laid down in the inspired word of God. Now what is most distressing to see, is a young man who has made that 'good confession' and has, no doubt, heartily repented of all his past sins and determined in his own mind to live a better and purer life, after he has been a member of the church awhile and the novelty of the new relation, the animal excitement we might say, is somewhat worn off, in many instances, gradually fall back into his old habits, and go with his former associates who are men of the world in every acceptation of the term, not for the purpose of trying to bring them into the fold of the Good Shepherd, but to satisfy his craving after the things of this world, to satisfy the longings and lusts of the body and the eye which are evil, and that continually. They seem to forget that they have been 'bought with a price' and have enlisted under the banner of a King who, while he is the kindest and most merciful of all kings that ever reigned or ever will reign, yet is one who loves justice so well that when the day shall come in the

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which He will judge all those who have deserted his banner, hi judgments upon them will be correspondingly as severe as his mercy and kindness were great and tender. And after they have gone back into these old and once forsaken paths, they can not find the pleasure even that they found formerly—they realize that there is no true, real soul-refreshing joy outside of the kingdom of our Lord and Savior Jesus Christ. Now why, may I ask, is it that they thus go back to these old haunts? This is the stumbling-stone. If there was any worldly gain to be effected by it, it would not appear so amazing; but when we consider that in the Christian life, we are required to do *nothing at all* but what is, not only pleasant and agreeable at the time but also matter about which we reflect with feelings of supremest joy; and that we thereby not only gain the admiration, respect, esteem and love of all the good and pure of this earth, but receive also, the respect of the wicked. These are some of the earthly considerations, and do not they of themselves offer sufficient inducement to us to redouble our energies in all that is good and true. But we should not let these worldly considerations be the influence that prompts us to the obedience in word and deed, of the laws of God; we should be actuated from a better, higher, nobler, and purer motive, at the same time remembering that it is for our ownselves we are laboring,—for our own salvation, yet in such a way as will give to the proper One the glory and honor due Him for what he has done for us, not that it is in any degree a remuneration for what he has done, only in the fact, that we are 'obeying from the heart that form of doctrine delivered us,' and in our performing that duty rightly, to the best of our ability, we do those things which are 'well pleasing in his sight.' While we are the party who will reap all the reward, yet we should bear in mind, that He who offers the great reward looks with no toleration upon anything like selfishness, and it is not in accordance with his divine attributes to entertain any other than the severest judgments against it.

When God gave the children of Israel the Ten Commandments he made it as great a crime to violate one of them as another; and when they were incorporated into the new Institution the same force was applied to them. Now even in these days, though it grieves us deeply to say so, we see there is a very wide distinction made between these same commandments, though they are just as obligatory upon us as they were upon the Jews. We not

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unfrequently see and hear young men, who have made a public profession of Christ and who still wear the name of Christian and delight to sit in the front seats at church, and even sometimes take a part in the exercises of the prayer meetings, do and say things that should bring the blush of shame to their cheeks, with the utmost indifference as to how their spiritual lives, or that of those with whom they are associated may be affected by them.—For instance, in reference to the difference which they make in the Ten Commandements;—they will with impunity and in the face of their, perhaps, weak Christian brother, violate that Commandment which so positively forbids the using of the Lord's name in vain and to which is attached so great a penalty, while the commandment which simply says, "Thou shalt not steal," without any penalty attached, leaving the inference that the penalty though great, yet is not so great as in the violation of the first named; yet this one is far, far less seldom violated. They say they have too great a respect for the divine law, and for themselves, to be guilty of such an outrage; but let us ask ourselves in all good conscience, what 'law' is it that is so revered? Inasmuch as the laws of the worldly government under which we live have a penalty attached for the violation of the latter, and no penalty at all for the violation of the former, can we come to any other conclusion than that it is more out of respect and fear of the laws of the government of this world, than for any respect of God's law, that the one is violated more than the other, and especially so since the penalty, for the one that is violated, imposed by God, is so far beyond any that the world could impose, that it is impossible for the mind of man to conceive it.

A young man to be a true man, or a true Christian, should establish within his own breast a principle of right, and he should be guided in all things, under all circumstances and at all times by this principle, taking especial care in the first place that his 'principle' should be in strict conformity with the teachings of divine Truth; and unless he is guided by some such principle, he will be very apt to be greatly imperiled and likely many times to be shipwrecked. He should let his principle direct him in his secret thoughts and actions, for what any one accustoms himself to in private will be very sure to develope itself in some way in public.

Finally, what inducement is there in this wicked and sin-cursed world for any man to desire to conform to its customs and prac-

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tices? Are not all its joys transient, as the mist before the sun?—And besides, we know there are but two places to which we can go when we leave this world, and should we be oppressed all the days of our life here, we should remember that it is not as an instant of time compared with the length of our future life; and since we can see no *true* pleasure here, but that which certainly insures pleasure, the comprehension of which is beyond the power of the human mind, in the heavenly world, 'what manner of men ought we to be!' SCALEX.

RELIGION IN HINDUSTAN.

A great intellectual and religious movement is going on in Hindustan, one of the most striking testimonies to which is contained in Sherring's *Sacred City of the Hindus*, just published in London. The author says that "the results of missions in India are not surpassed by anything that has been accomplished, of a religious character, in modern times, either in England or in America, or in any quarter of the globe. These results are both *direct* and *indirect*—direct, in the way of conversions from the heathen; indirect, in regard to the general enlightenment and progress of the people. Christianity," he adds, "is now a power in India—a felt and acknowledged power—which men of all ranks and castes, including Hindus of the straitest sects, respect and fear. What is the greatest question at this moment agitating no small portion of the millions of India? Not the increased social happiness and prosperity of the people, nor the augmentation of commerce and trade, nor the vast improvements of the country—visible on every hand, wonderful as they all are—but this, What is Truth? What constitutes religion? What is the destiny of idolators, and what that of Christianity in the coming ages? The people are thinking, comparing, arguing—not knowing exactly what to do. India is much in the condition of Rome previously to the baptism of the Emperor Constantine. *Idolatry*, here as there, now as then, *is falling into disgrace*. Men are becoming wiser. Truth, in its clearness and power, is gradually entering their minds, and changing their habits and lives." The author gives facts and anecdotes illustrative of this mental revolution, which are, we may add, confirmed from other sources. In the *Saturday Evening Englishman*—a Calcutta paper—has recently appeared a series of letters by a Hindu gentleman named Baboo

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Bholanauth Chunder, which have attracted much attention, and been since collected in book form. From these it appears that a movement has been for some time in operation among educated natives of Hindustan in favor of that monotheistic worship of spiritual deity known as Brahminism, and that many enlightened Bengalees cherish a faith in that deism, which believes in the existence of God, but refuses to believe in any rites or forms. Idolatry is going out of fashion, as it is popularly believed that fortunes are no longer to be made by propitiating the gods. Some ten or twelve years ago, at least five thousand images of Doorga were made every year in Calcutta for the celebration of the Doorga festival; but in 1868 scarcely a thousand were made in all Calcutta; and it was especially remarked that there was a great falling off in 1866, the year of the famine. The learned Baboo, who appears to have abandoned the worship of idols without embracing Christianity, is of the opinion that the story of the incarnation and miracles of Krishna is borrowed from the primitive Christian emigrants to India.—*Lippincott's Magazine.*

SPRING FLOWERS.

"Non semper idem floribus est honor
Vernis."—Horace.

Last year's flowers have fled,
Last year's leaves are dead,
Last year's glories gone from earth and sky:
Now fresh flowrets blow,
Green boughs bravely show,
Spring resumes her gracious sovereignty.

But there never came
Flower or leaf the same
As were dear in days forever past;
Tender thoughts of death
Chill your sweetest breath,
Flowers so like, yet so unlike, the last!

All that with them went,
All the sweet event
Of the household year: the loving ties
That were bound or broken,
All the love unspoken,
All the grief suppressed, within us rise.—*Ev.*

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A Sunday-School Story

VIRGINIA THORNTON; OR, WHAT IS IT WORTH?

CHAPTER VII.

The funeral was over. Mrs. Thornton had been laid to rest in the old family burying-ground at Maplewood, and nevermore, until they too should have passed the same dark portal, should her husband listen to the loved and loving tones of her calm voice, or Virgie feel the tender touch of her soft hand. The house was drearier than words can tell. When the spring rain fell all night long, washing in the gravel walks and splashing on the window panes, its noise seemed full of echoing whispers, sad and tearful; when the June sun came, smiling and glad, spreading its green mantle over tree and meadow, and calling to its myriad roses, that could not open their rosy petals fast enough to thank and bless its warmth and light, then the sad house seemed sadder, because there were no smiles within it.

Beside the black people, there was no one at Maplewood, save the old man and the little child.

We have all read how the apostle Paul speaks of some who have *their conscience seared as with a hot iron.* Something like this had begun for the little girl whose history we are following.—She had suffered the results of a fault to go beyond recalling, as she thought. She had been raised thus far with such unwearing watchfulness and care, such pains had been taken to make the truth seem beautiful to her, and she had had such constant help in studying and striving to purify all her motives, that the consciousness of this fault lay very heavy upon her. But, alas, there was no one now to encourage her to trust in penitence and prayer to lift the weight; she only remembered that her mother had died, and there was no longer any chance of confessing to her and obtaining her forgiveness. She was naturally of so light and merry a disposition, and it so troubled and vexed her to have to bear being unhappy, that she began to try to escape from this feeling, by striving *not to think and not to care about what she had done any more.*

"What is it worth, after all?" she would sometimes exclaim aloud to herself. "I don't see any use in tormenting myself

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about it so much, for it can't be helped now, and I'm sure plenty of people do a great deal worse every day, and never fret themselves about it for two minutes."

Perhaps the little voice that had spoken to her that time in the dark night, just before her mother's death, now came to her again, and perhaps it whispered very distinctly, saying to her,

"Ah, yes, Virgie, what is it worth? What if it should be the price of your own immortal soul that you hold in your hand this very minute, while you are trying to cheat yourself, and to make yourself believe it is worth nothing? What if all the good you can ever do, and everything lovely you can ever hope to be, should depend on the use you make of this lesson, now? Since you have yielded to the tempter, and acted in such disobedience to your heavenly Father, could you ask Him to be more merciful than to let you feel, as He is doing, while you are so young, what trouble and wretchedness it causes to disobey His commandments? And wouldn't it be a far better and nobler way to get rid of your remorse, to trust in Him to pardon you, because you are truly sorry, and because you are determined never, never to do such a thing again?"

Perhaps the little voice said all this and a great deal more, and tried with all its might to reach not only Virgie's ear, but her heart too; but she did not hear it. So little a while ago she could always hear everything it said, and often she had listened to it with thankfulness, and even called to it when it seemed to go away! But now she did not wish to know what it thought of anything she did, she was afraid and ashamed even to think that it might be near her, and she was permittted to grow quite deaf to its once familiar tones.

One afternoon, about the middle of July, Mr. Thornton was sitting in his easy chair upon the front porch. Virgie, whose laugh had now become as merry as ever, for six weeks is a long time for childhood to grieve and look sorrowful, was seated near him, and talking in her old, lively strain. Neither was the grief of Mr. Thornton sullen or rebellious. Perhaps if he had been a younger man, he would have missed his lost wife even less than he did, but he felt that their separation could not be for very long, and he knew that He who doeth all things well, had seen that it was best to take her from him. With such treasures of peace and resignation in his breast, he could listen to Virgie's childish

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prattle, and enter into what amused and interested her, with no feeling of resentment because her heart of only twelve years, was so much lighter than his own, that was so near three score and ten.

They had fallen, at last, to talking about her flower-garden.—They had been out together to look at it, and Virgie had brought in a handfull of beautiful blossoms which she was arranging in a shallow glass bowl filled with water. The edge was fringed with geranium leaves, and the center fairly blazed with its bright hues of scarlet and orange, purple and crimson, in every variety of shade, with green leaves and the pure white petals of lilies, blending them together. She had a great deal of native taste, and Mrs. Thornton had taught her to cultivate appreciation and love for all things that are beautiful.

She often said, "you may depend upon it, my dear little girl, nothing that we see is useless," and one day when Virgie asked her what was the "real good" of flowers, that were of no account but to be seen and smelt, she spoke so earnestly in reply, that the child never forgot her answer.

"Many that you think only good to be seen and smelt, are of far more use, my love. Many of our most useful medicines are made from our most beautiful flowers, but I am not certain that these deserve the highest place in our grateful affections. The sight of their beauty is worth more to many hearts than words can express. You could never fancy, I dare say, until you had been taken away from them entirely and shut up in the crowded part of some great city, where you scarcely saw the blue sky above you, much less a blade of grass or daisy underneath your feet, what a single flower, blooming in your shaded window, or perhaps brought to you by a friend from some far-off green field, could do to cheer and comfort you. If you had felt lonely and deserted and weary and heart-sick before it came, it would bring with it such a breath of fragrance, and such a smile of bright hope, that you would forget your present state, and go with it back to its own bright home, seeing the green grass in which it nestled while it grew, hearing the brook babble and the birds sing, and feeling the air of heaven cooling your brow and cheek. If your head had been aching, do you think an hour like this would not do more to drive away the pain, than all the medicine at the Apothecaries? We cannot all have satin and silk and velvet and lace about us to brighten our

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houses, but we can all have flowers. The poorest cottage is full of beauty, with vases of them blooming in its little parlor, roses creeping in at its tiny windows, and honeysuckles climbing to the top of its low roof. Remember who has given them to us, who clothed them with their wonderful beauty, and endowed them with their matchless fragrance, and do not slight the precious gift. Make much of them, teach the poor to plant them about their houses, and only try what they will do to lighten poverty; gather them for the bed-side of sickness, and you will see dull eyes brighten at their approach, as you never did before; scatter them where the dead are lying, and feel how they shed balm over mourning.

As Mr. Thornton watched the tiny fingers of his little girl flitting hither and thither among the bright blossoms, now placing them in the bowl in rapid succession, here removing one to put another in its place that seemed a better contrast in form or color to those beside it, now stopping altogether to go away several steps and view the effect, and calling on him to criticise or approve her combinations, all so reminded him of the last summer, when Virgie had spent a part of every morning in this way, but with her mother to advise and help her, that his voice was not always steady, as he strove to answer her rapid questions.

"I remember a little poem about flowers, that I learned last summer, papa; at least I remember this much—

"God might have bade the earth bring forth
Enough for great and small,
The oak-tree and the cedar-tree,
Without a flower at all.

He might have made enough, enough
For every want of ours:
For luxury, medicine, and toil,
And yet have made no flowers.

Our outward life requires them not—
Then wherefore have they birth?
To minister delight to man,
To beautify the earth;

To comfort man,—to whisper hope,
Whene'er his faith is dim;
For whoso careth for the flowers,
Will much more care for him!"

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"That is by Mary Howitt," said Mr. Thornton, "Your mama loved that little poem very much, Virgie."

"She taught it to me," said the child, "And to think that Mama planted every one of these in May! O, who would have thought then, that she would never see them bloom!"

"She does not miss them, my daughter," said Mr. Thornton, trying to speak cheerfully, and holding out his hand to Virgie, but, getting up quickly, she almost ran to him, and laying her face on his shoulder, burst into tears. He could have wept with her, but he did not; he only tried to quiet her, and take her thoughts back to other things. It was a good while before he succeeded. Poor Virgie had so much to cry for, when once she gave way to tears, they were pretty hard to stop. She yearned to tell all her trouble then and there, to this tender loving father and friend. O, why had she not so much courage? But she had not. She thought she was very brave, but she was not brave at all.

By and bye she went away to get her bonnet and call Charlotte to go with her for a walk over to see Bella. When she had left him, Mr. Thornton got up and paced the porch-floor several times, a look of great trouble and perplexity settled on his features, and now and then he spoke aloud such fragments of sentences as, "how very strange! and after so many years, too; who would have thought it?" "And what ought I to do?" "O, my dear wife, you were spared this trial!" "If it were only to part with her under different circumstances, or if her disposition were different! But I see it now, though I would not see it while Eliza was always guiding and helping her. She is young and so thoughtless, every good lesson will fade from her mind, as lightly as the morning mist before the sun!"

Presently he sat down once more, and taking from his pocket a letter which he had already read over several times, proceeded to give it yet another careful perusal.

Its contents were as follows:

ON BOARD STEAMER "DENVER,"
BOUND FOR LIVERPOOL, June 20th, 18—.

DEAR SIR:—You will doubtless be surprised to receive a letter over my signature, and still more so, at the information it will contain. I may as well come to the point at once. The little girl whom you have been so kind as to raise thus far, and to whom

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I understand you have given the name of Virginia, is my child.—She was born in San Francisco, on the 10th of Dec. 18—. I was very poor at that time, having lost almost my last dollar in an unfortunate venture out there, and had resolved to go to Brazil in search of better fortune. My wife, being unwilling to accompany me with her infant, determined to remain in San Francisco with a friend who kindly offered her a home, during the winter, and to return to Virginia in the spring, there to reside with her mother until my return. They left California in April. This was the last I ever knew of the fate of wife or child, until three months ago. My wife's mother was a widow, and her only surviving relative. On going, last March, to visit the old place in Essex county, I learned that this lady had died about the time my unfortunate wife sailed from San Francisco. So much will suffice to explain to you, the fact that none of your many advertisements concerning my child, ever elicited any clue to her identity. It was not an easy thing, as you will readily believe, for me to find her, after so long a time, and with so little to go upon, but I was determined to do so, if time and money combined could accomplish my purpose. And they have accomplished it. I was in Albemarle just before leaving America, but decided not to call upon you, until I had prepared you, by letter, for my appearance. I learned, for I was in your neighborhood several days, that you are considered a most excellent man, that my daughter is greatly attached to you, and that you are not less fond of her. All that I heard leads me to the conclusion that she could not have fallen into better hands. I am now on my way to England, to be married to a lady of wealth and refinement, with whom I shall return to Virginia in October, with the intention of making my home in the city of Richmond. I shall have the honor of waiting upon you as early as possible after my return. It will doubtless surprise you to know that I intend leaving wholly to my daughter's choice, the matter of coming to me or continuing to reside with you. But you must see at once, that since I have not seen her since she was a few weeks old, and as I have supposed her dead for at least ten years past, I cannot feel any very great personal affection for her. Nevertheless I must confess that I feel a certain kind of interest in her, and as the lady whom I hope soon to call my wife, professes great cordiality in the matter of receiving and being a mother to her, I am ready to take her off your

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hands at once, if she shall decide in my favor. You will please prepare her to see me in the fall, and request her also to be prepared with her decision. Be kind enough too, to state to her, in connection with the facts already named, that I am rich, and that in the event of her coming to me, she will inherit a fine property, while, should she prefer to remain with you, she must of course be dependent upon what it may please you to do for her. Of course you need not repeat to her the whole of this letter. I am not particularly anxious that she should be *prejudiced* against me in the outset, by supposing I don't want her. I hear she is very bright, as well as very pretty; perhaps I may feel a stronger "drawing" to her, when I see her.

I am, with respect,

Your obedient servant,

ARTHUR WELDON.

To Mr. HENRY THORNTON, of Maplewood.

This letter had been posted in Liverpool immediately upon the arrival of its writer. Mr. Thornton folded it carefully as he had done after each of the several readings he had given it, and replaced it in his pocket. More and more perplexed and troubled became the expression on his face, as he began to pace the floor again, and he continued from time to time, to express himself in audible tones.

"Surely, *surely*," he exclaimed, with emphasis, "*never* was a colder letter penned! The man can have no heart! Positively none! Nor much principle either, I should say. Wants me to be sure to tell that child that he is rich, and if she stays with me she will lose his money in consequence! Well! well! I am rich too, but to think of wanting to make a child of her age understand this, and choose between us by weighing us in such a scale.—Dear me! dear me! What ought I to do? He is her father, and can take her if he wishes. I can't prevent him, and I must tell her about him. But how much must I tell her? And how will it affect her feelings? There is so much that is good in her, if properly directed, but so much, too, that may lead her into error if neglected. Mrs. Collins, kind judicous Mrs. Collins, she has promised to help me to teach her, and I hoped so much from having her to grow up with such a girl as Bella. But I fear this is all over.—It is natural that she should choose her own flesh and blood, and what right have I to turn her against her father, if I could!"

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Quite unconscious of all that troubled Mr. Thornton's thoughts, Virgie tripped along through the woods, up at two steps on the top rail of an old fence, and down at a single leap on the other side, along a path where the tall corn moved on either side of her, and brushed her cheeks with its long leaves, and out again into a little peice of meadow in sight of Mr. Collins house. Charlotte kept close behind her till they reached the gate, and then turned back. Virgie had been singing at the top of her voice, the whole of the way, and thus warned of her approach even before she emerged from the cornfield, Bella came running down stairs, and was at the gate to welcome her.

"When is I to come back arter you, Miss Virgie?" asked Charlotte standing on the outside of the gate, and taking the print of the palings on her face by mashing her cheeks and nose perfectly flat against them, while she looked through with one eye on each side of one, because she was not tall enough to look over the top, at the two girls who now stood inside.

"You may come in about two hours," said Virgie. Tell Papa I changed my mind and concluded to stay that long."

"O, no!" interrupted Bella, "dont come in two hours, Charlotte, wait a minute. Virgie, I want you to stay all night, Lilly Wells and Mary Garth and her brother Tom are all three going to stay. We were just talking about you, and I was going to send Brutus after you, when I heard you singing up there. Of course you must stay all night, too, now you are here."

Virgie hesitated.

"I don't know," she said, I haven't stayed away all night since Mama died, Bella. Mammy says Papa would be very lonesome in the evenings if I didn't always talk to him awhile."

Bella was silent, and looked very thoughtful. She had been wishing for Virgie all day, she knew she would make them all twice as merry as they could be without her, and that her other guests would be sadly disappointed if she did not keep her. But on the other hand she seemed to see Mr. Thornton sitting all alone in the front porch at Maplewood, with no one to cheer or bear him company, and she did not know what to say.

Virgie had been looking thoughtful too, but before Bella could

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decide whether she should ask her again to stay, or should candidly advise her to have Charlotte come for her before tea-time her brow cleared up, and she said gaily,

"After all, I reckon he won't miss me very much. Likely enough its all a notion of Mammy's. But I can't stay without permission, you know, Bella. Char, you go on back and tell Papa who all are here, and that your Miss Bella is very anxious for me to stay all night, and ask him if I may. And if he says "yes," of course you needn't come back, but if he says "no," then you can come after me at six o'clock. Do you hear?

"Yes'm I hears," said Charlotte, meaning that she understood, and she went away.

Bella could not have advised Virgie to go home after this; of course it would have looked very inhospitable, and she knew Virgie would be pretty certain to construe it in that way, because, ever since the affair of the vase, she felt that Virgie was watchful of her manners toward her, and constantly harboring a suspicion that Bella watched her and was ready to question what she said, or to blame her for what she did. But Bella could not drive the serious look out of her face all in an instant, or keep her thoughts from flying to Mr. Thornton and picturing him so lonely, and though she was very glad of Virgie's company for her own sake and that of her other visitors, she had much ado to keep from acknowledging to herself, that she really did wish she hadn't asked her to stay.

In silence they began to walk toward the house. When they were half way from the gate to the porch, Virgie said, almost pouting:

"I don't believe you want me, now you've got me, Bella. I reckon I had better go back with Char now, she isn't out of sight yet. I'm sure I don't want to stay where I'm not wanted!"

"Way, Virgie," said her companion, earnestly, "of course you know I want you, and we all do. Would I have asked you if I had not wanted you?"

"But that was at first," said Virgie, in a still more discontented tone. "And if you *do want me*, you think I *oughn't to stay*.—I can see that, plainly enough."

They were still going on, and now stepped upon the porch.

"We can't help all our thoughts, Virgie, and you oughn't to be always taking me up so quickly, because my face is such a

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tell-tale. I couldn't help thinking just a little that Mr. Thornton *would* miss you a good deal," said truthful Bella. "But I am certain of one thing," she went on, very earnestly, "and that is we wont see Charlotte back to night, and that he will not only let you stay, but that he will be very glad for you to stay. I know he really will, because he told Mama, only last week, that he was afraid you moped very much at Maplewood, and that he was going to have you be more with other children, though, he said, he did miss you, every minute that you were out of his sight. Now, Virgie, pray don't be vexed at me, and let us have a good old time!"

"As she said this, she put both arms around her friend, and gave her such a hearty hug, that Virgie burst out laughing and screaming at once, and declared that she squeezed all the breath out of her body. So they went into the house in high good humor.

Charlotte did come back that afternoon, contrary to Bella's prediction, but it was to bring Virgie's night-clothes, which Louisa sent, and a message from Mr. Thornton, to the effect that he sent his love and would be glad for Virgie to stay with Bella just as long as the children remained, provided she desired to do so.

They were all together on the porch, as Charlotte delivered this message. It had been such a warm afternoon that they could only think of amusing themselves in the laziest way, but by this time the sun had got quite behind the house, a little breeze had sprung up, and rustled with a most cooling sound in the boughs of the old silver-leafed poplars, and the green grass looked most inviting beneath their shade.

"Now, said Tom Garth," springing up gaily, I reckon may be the thermometer would fall to a few degrees below boiling point, if it were taken out there. What shall we fly at first, in the way of fun?"

He had been swinging his arms back and forth, with all his might, while he was talking and now he leaped from the porch floor and turning summersaults in the air, alighted on his feet some yards from his starting point. After this, he gave himself a vigorous shake as if he wanted to settle himself properly into his clothes, once more, and confronted the row of wondering eyes before him, trying to make his good natured face look as if it wasn't at all proud of his recent performance.

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"What do you say, girls?" "Poor Pussy wants a corner?" "No," said his sister Mary, "we're all tired of that, arn't we?"

"Yes, that we are," assented Virgie.

"Hide and go seek" then?"

"That isn't fun in our yard," said Bella. "There arn't enough good hiding places."

"Stir the mush,' then?"

"Oh, it's too warm for *that!*" cried Lilly Wells. "Chichamy, Chichamy, crany, crow?" suggested Tom, nowise despairing of hitting upon something to the popular taste by and bye.

"That's just as bad," said Mary.

"I think it's worse," laughed Virgie,

"What do you say Bella?"

"I think it's a very good game."

"Or 'prisoners base?'" continued Tom.

"Worse and worse, cried Virgie, Mary, and Lilly, in a breath. "We should melt before we had one good run."

"As to that," said Tom, *every thing's* warm just now, I move that heat be refused admittance into the discussion. Come let's draw a line of battle, and have a fight. Won't that be cooling, Bella? I appeal to you, as the only one present with any signs of an accommodating spirit. It is true, you have raised one objection, but it was a sensible one.

"I'm ready to play anything the rest like," said Bella, laughing.

"Now, Miss Mary," said Tom to his sister, "you follow an illustrious example, and we'll have the majority. Three to two in favor of a fight." The girls now came down from the porch, and gathered around him.

"There arn't enough of us, for that game," said Lilly.

"That's so," said Tom, and we are odd, besides, but that isn't of so much consequence. Virgie and I will be more than a match for you three *girls* any day."

"Girls, indeed!" exclaimed Mary, pretending to be very indignant. "Don't be so sure of that sir; you know you and I have played this game before."

"*I* don't think there will be a bit of fun with only five," said Virgie.

"Well, then, *I* say, call in reinforcements," said Tom. "Here, Brutus! Kitty! Agnes! show yourselves!" And he shouted at

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the top of his voice. Three more'll make eight, and be even, too, How will that suit?"

"Just enough," said all the girls in a breath. "But they don't seem to appear," said the boy, "I'll blow the bugle a little louder."

He put both hands round his mouth, in some way intended to convey the sounds which should issue from it to a much greater length, and was about to raise his voice to its utmost capacity, when Bella interposed by saying she would go and bring them.

She ran away for the purpose, and soon returned followed by three black children, all about the same age, which was also near her own. They were all three being brought up about the house, and were neatly dressed in homespun. They came along to take their places in the play, grinning with delight, and not at all abashed.

Tom screwed his face into its expression of greatest gravity, and remarked that "he and Brutus would take opposite sides, as they were the only *men* in the party."

(TO BE CONTINUED.)

TRANSFUSION OF BLOOD.

Among the wonders of surgery nothing is more remarkable than the operation of transfusion, which has occasionally been performed with success in very extreme cases. It consists in conveying a portion of the blood from the veins of a healthy and vigorous person into those of one sinking, and apparently at the point of death. A case of this kind has lately occured in the Hospital della Concezione at Palermo. A youth of seventeen, named Giuseppe Ginazzo, was received into that establishment in September, 1868, with a bad humor in his leg, which eventually rendered amputation necessary. The patient was very much emaciated and laboring under fever, and after the operation he became more reduced than ever, the pulse being imperceptible, the eyes dull, the body cold, and it was clearly apparent that he was sinking fast. In this emergency, his attendant, Dr. Enrico Albanese, had recourse to transfusion of the blood as the only remedy that had not yet been tried. Two assistants of the Hospital offered to have their veins opened for the purpose, and thus a quantity of blood on two different occasions was introduced

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into the patient's system. He began at once to revive, and after the first operation he recoverd the faculty of speech, stating that before he could neither see nor hear, but felt as if he were lying in the air.

A similar, and even more interesting case, occurred a few years back in Staffordshire, the operation then being performed on a lady residing in Cannock. The patient seemed to be expiring from loss of blood, when her husband, at the suggestion of the surgeon, Mr. J. Wheatcroft, consented to the experiment of transfusion, and two pounds of blood were conveyed from his veins into those of his wife. In a few minutes after the operation was performed the current of blood began to flow, the 'ebbing of life' was checked, and the circulation being re-established, deliverance from death, which had seemed so near, was secured.

The suggestion has been thrown out that in the last stage of low typhus, and the collapse attendant on Asiatic cholera, the same remedy might possibly prove of service. But we have not yet heard of the experiment being tried in such a case. *Ex.*

Strictures of the Independent Monthly.

In the April number of the above named journal appear, from the pen of one of its editors, Bro. Pinkerton, some strictures on our article on 'The Missionary Activity of Methodism' in the December number of the *Harbinger*. In these strictures, headed *Methodism*, Bro. P. says:

"In the December number of the *Millennial Harbinger*, Professor Loos, of Bethany College, has given us a well-prepared article on the "Missionary activity of Methodism." We suppose our brother's purpose was, in part, to stir us up to emulation. His labor is all in vain. We can not even *begin* to do what Methodism is doing. Not because we have not the money, nor because we have not the *will*. I believe the Disciples have both, but they are without organization—without any means of efficient co-operation. Give us the necessary means of co-operation, and we will, if the Lord does not forsake us, raise half a million in a single year for missionary work, and school endowments, or any other purpose that may be made to appear *expedient*."

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"I have sufficiently indicated dissent from the reasonings of Pro-

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fessor Loos, in the article above referred to. He will not allow that the wonderful results achieved by Methodism, are to be attributed to the *organization* of the body, but to "zeal and *unity of action.*' And how is the "unity of action" secured, but by organization? In fact, they are very nearly the same thing. I would respectfully suggest to Brother Loos, a reconsideration of his reasonings on the phenomena of Methodism. I venture to think he has made a mistake; and as the *Harbinger* has recently renewed its youth, and everything about it seems to be "wide awake," I would fraternally suggest to its editors a review of this whole question of church organization. At the hazard of being considered a fool, I say this: A simple organization is possible, in which no one will be required to resign a tittling of his Christian liberty, or be called to do anything incompatible with the highest morality, or inconsistent with his fealty to Christ and his fidelity to his congregation; yet, by which one million of dollars for missions can be obtained in the year 1870. P."

It was a matter of no little surprise to us that brother P. should have drawn such conclusions from our article as are here attributed to us. The words of our critic clearly declare that we have taught that organization has nothing to do with the successful, large, development of the missionary liberality and activity of the church. So our brother, in the current of his article, represents us, and judges us. Now, we have simply to answer to this, that this sentiment is not in our article, and that we have never entertained it in our mind, or in any manner taught it. The position taken in our article is, that simply to point to the Methodist organization, is not a sufficient explanation of the extraordinary activity and expansion of the Methodist Church,—not that organization has no share in this work, and no power in it; and that "in its organization lies not the great, essential secret of this success;" this was our language and thought. We did not even say, that organization was not a very *important element* to success.—Nay, in the directest and clearest manner the very contrary was said. "Organization we believe and well know, is a *most important essential* to the development and support of life and power; but organization is far from being all—even when it is the divinely ordained organization.

"The most perfect and powerful machinery is dead without an adequate power of life, as its spirit, to work in it and through it.—

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The organization of the human body is wonderful in perfection and power, but more wonderful still and more mighty and grand, is the life-spirit that moves in it and through it. 'The body without the spirit is dead.' Besides this, there are, humanly speaking, very complete and very strong organizations, that have produced, comparatively, but little effect; such is the Protestant Episcopal Church. Again, how simple the system of the primitive and early church; yet what a marvelous success does its history record! No, no, organization is by no means the Alpha and Omega of success; but we are too much given to look at, to appreciate, and admire and to be contented with, this mere outward machinery. We value it, as we have already said, and know its essential importance; but there is still 'a more excellent way.'"

This is what we said, and surely from such language it is very inconsequent and extraordinary to draw such conclusions as the *Ind. Monthly* has done. Had the objection been made, that we seemed not to give its just due to organization, we would have in all deference listened to the objection; but the charge that we deny all force to organization, we reject as wholly unwarranted by any allowable construction of our words.

But what we said about organization, had a reference especially to that of the Methodist Episcopal Church,—in the following words: "First, we are as sure as we can be of anything, that this Methodist organization is not only thoroughly unscriptural, but also in the most direct manner opposed, in principle, spirit, and form, to the law of the New Testament. No ingenuity of reasoning, in our judgment, could possibly succeed in reconciling the two. But we believe that God has adopted the most efficient plan in general terms for the most successful spread of the gospel of Christ, in the law of the New Testament. But the Methodist organization, in its episcopacy, and above all, in its extreme hierarchical absolutism, utterly ignores and destroys the most fundamental and most sacred principles of the Christian institution.—This fact is alone sufficient to forbid us to come to the conclusion, that in the Methodist ecclesiastical organization lies the essential secret of this great success. The reader can clearly see what is here meant. Are we to allow that such an unscriptural ecclesiastical, iron, absolutism as that of the Methodist Episcopal Church, is necessary, and is essential, to great missionary activity and success? Are we to be found fault with, and ad-

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vised to 'reconsider.' because we deny that, 'in the Methodist ecclesiastical organization lies the great, essential secret of its success?' If our brother wants us to retract this, then indeed we differ wide as the heavens.—We give to oranization its due importance, it is a great thing; but the spirit that moves in it, and works through it, is greater still. These two are to each other as the human body and the human spirit,—both wonderful in their power, but more wonderful and more mighty is the spirit than the body. 'The body,' this grand organization, framed by the Almighty's hand,—'without the spirit is dead.'

The organization our brother suggests by which such enormous sum are to be raised, is surely according to his definition not that of the Methodist church,—but precisely the opposite.—In the *character* of his organization we might agree with him, but, from all our experience, we are not ready to share his bright visions of 'half millions' and 'millions,' to be raised by any possible organization among us, in 1870.

It is not unlikely that our brother has some offense about organization in his eye, against which he is full of protest, and that our article furnished the occasion, not the cause, for the development of this in him. We object to this, as not just. The article in the *Harbinger* had *not* in it at all the things charged.

Let our brother be assured, that with all our weaknesses,—and they are many, we are not in the habit of rushing hastily to conclusions, and what is worse, of as hastily throwing them before the public. *Hasten slowly*, is the rule we adopt in both these things,—especially the latter. With all due deference to our brother's judgment and his advice to us upon full reflection, we see no cause whatever of changing our mind on the points under discussion, and, therefore, must decline, as at present advised, in the sense in which our brother means it, to "reconsider our reasonings on the phenomena of Methodism,' not being aware, as yet, that we have "made a mistake." C. L. L.

DRESSING FOR CHURCH.

The best-bred people of every Christian country but our own avoid all personal display when engaged in worship and prayer. Our churches, on the contrary, are made places for the exhibition of fine apparel and other costly and flaunting compliances with fashion, by those who boast of superior wealth and manners.

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We shall leave our gewgawed devotees to reconcile humiliation in worship with vanity of dress. That is a problem which we confess we have neither the right nor the capacity to solve. It must be left to the conscience of the bedizened worshipper, aided by the skillful casuistry of her theological director. How far fine clothes may affect the personal piety of the devotee we do not pretend even to conjecture; but we have a very decided opinion in regard to their influence upon the religion of other. The fact is, that our churches are so fluttering with birds of fine feathers that no sorry fowl will venture in. It is impossible for poverty in rags and patches, or even in decent but humble costume, to take its seat, if it should be so fortunate as to find a place, by the side of wealth in brocade and broadcloth. The poor are so awed by the pretension of superior dress and "the proud man's contumely," that they naturally avoid too close a proximity to them.

"The church being the only place on this side of the grave designed for the rich and the poor to meet together in equal prostration before God, it certainly should always be kept free for this common humiliation and brotherhood. It is so in most of the churches of Europe, where the beggar in rags and wretchedness and the wealthiest and most eminent, whose appropriate sobriety of dress leaves them without mark of external distinction, kneel down together, equalized by a common humiliation, before the only Superior Being. The adoption of a more simple attire for church on the part of the rich in this country would have the effect, certainly not of diminishing their own personal piety, but probably of increasing the disposition for religious observance on the part of the poor. Want of fine dress would no longer, as it is now, be the common motive for staying away from the houses of worship, and these would become the common places of assemblage, as on the continent of Europe, for the poor and the rich. The result would not only be favorable to general piety, but to social harmony, since the union of all classes on one day of the week, at least, would tend to level all artificial barriers of separation.

"'The distinctions of civil life,' says Paley, in one of his most admired passages, 'are almost always insisted upon too much, and urged too far. Whatever, therefore, conduces to restore the level, by qualifying the dispositions which grow out of the great elevation or depression of rank, improves the character on both sides. Now things are made to appear little by being placed beside what is great. In which manner superiorities, that occupy the whole field of the imagination, will vanish, or shrink to their proper diminutiveness, when compared with the distance by which even the highest of men are removed from the Supreme Being, and this comparison is naturally introduced by all acts of joint worship. If ever the poor man holds up his head it is at church; if ever the rich man views him with respect it is there; and both will be better, and the public profited, the oftener they meet in a situation in which the consciousness of dignity in the one is tempered and mitigated, and the spirit of the other erected and confirmed.'"

We copy the above from *Harper's Bazar*. As this paper is specially devoted to fashion, perhaps its authority on a question of this kind may be even more respected than that of the scriptures. The bad taste and positive evil to which it looks have often pained me beyond expression. Sometimes in rising to speak a to Chris-

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tian congregation, I am so impressed with the vain display of dress which dazzles me, as to be almost unfitted for speaking. I can but ask myself what have these people come here for? Surely not to hear the Gospel, or to be taught in the humility of Christian worship. Do they look upon the preacher as a mere showman, convening the people to look upon the vain display of their finery? Is the house of God a court of fashion? Do people go up to the place of worship to show off the bravery of their ornaments? Has not the Lord said, "because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore in that day the Lord will take from them the ornaments, of the feet rings and the net works and the crescents; the pendants and the bracelets and veils; the tires, and the fetters, and the zones, and the perfume boxes, and the amulets; the rings and the jewels of the nostrils; the embroidered robes and the tunics, and the cloaks, and the little purses; the transparent garments, and the fine linen vests, and the turbans and the mantles. And there shall be, instead of perfume, a putrid ulcer; and instead of well-girt raiment, rags; and instead of high-dressed hair, baldness; and instead of a zone, a girdle of sackcloth; and sunburnt skin instead of beauty." (Is. iii. 16–18).

O, that our sisters in the Lord could learn to walk humbly and modestly, and in becoming attire when they go up to the house of worship! The ornament of a meek and quiet spirit—what a beautiful expression! How seldom do we see the lovely impersonation! God has given you beauty, perhaps, and clothed you with natural charms only a little lower than those of the angels, can you not remember his goodness, and honor the presence of the Cross, with a pious and reverent humility, that will throw a veil over vanity, and hide the ugly ostentation of gaudy apparel? There is no outward token by which the beauty of holiness more sweetly reveals itself, than chaste and modest dress. Dress is the outer revelation of the heart within, and when chosen by a meek spirit it cannot be gaudy or ambitious.

Does a Christian lady stay away from church because she has not got her spring bonnet? Will the communion of the Savior come to her in her solitary Sabbath home? We fear not. Will anybody who knows why she is absent from her place respect her

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the more, for her prudent and self-denying pride? Scarcely.—Will her private meditations be sweet, while she sits at her window, and peeps through the curtain with envious eyes, at her gay sisters, who have been before her with the milliner? Hardly. It will be a lost Sabbath, or, worse, one that has brought canker into her soul, and soured its purity and sweetness.

How hard it is to preach to an audience, nearly one half of which seems occupied as dress-inspectors. However lacking in devotion to God, they are diligent in this business of inspecting dress. Every costume that sweeps up the aisle is criticised with greedy eye, and not a pleat of gauze or lace, a flower, a puff, or trailing train escapes them. Angelic eloquence could not turn them from this curious homage to fashion. They must look, and at last the preacher looks,—and he must be a strong man, firm in the control of his thoughts, if sadness does not steal over his heart at the humiliating conviction, that painted folly is mightier in its influence than his preaching, and the vain shows of the flesh more fascinating than his brightest picture of the heavenly Paradise. Can we do anything to help this? Is fashion stronger than all the good men and women of God? Shall we give up and say, Ephraim is joined to his idols, let him alone?—Will some good sister come to our help and answer. Surely she will deserve to be called "*blessed.*" W. K. P.

LITERARY NOTICES.

The Christian Quarterly.—The second number of this invaluable "auxiliary" has been before the public for several weeks. We are glad to see that it is so widely and justly valued. No people will be freer to sustain a Quarterly than the Disciples.—We are, beyond all comparison, readers of a high order of religious periodical literature. I do not speak only of the preachers and scholars among us, but of the private members of the church. We *think;* and we are fond of free and thorough investigation. We naturally turn, therefore, to such sources as the Quarterly for the information necessary to aid us in our reflections. On this account, we have felt the *need* of a Quarterly, and been assured of its ultimate success. Brother Moore, the Managing Editor, and the Messrs. Carroll & Co., the publishers, are giving us one of the very first order. It is dignified, scholarly, judicious, compre-

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hensive, strong, practical, and eminently "sound." Of course all the great questions, interesting to a great people, in this great age, cannot be crowded into one or two numbers. Much as the brethren admire us, and capable, as they too flatteringly assume we may be, of almost anything, this is *too* much;—if not for us, the editors, at least for the capacity of 144 pages of a Quarterly! But have patience, brethren! We intend to respect the dictionaries; the smaller and the larger criticism; the qualities of weight and levity; to have an eye both to point and potency; to hold a censor's rod, but cherish a Christian's liberty; to remember that, while solidarity requires length, breadth and thickness, yet things are best soon when brought to the surface;—and, above all, to labor to keep the unity of the Spirit in the bond of peace.

It must not be expected that *every* article of a Quarterly will be just suited to every reader. There are diversities of taste;—let there be diversity of food. If "Christology" is metaphysical, let it be remembered that the divinest half of man is so, also, and that strong men, of whom there are many among us, demand *meat*. We must give them *meat*. The old maxim about the poet, we believe, is true also of the metaphysician—*nascitur, non fit;*—yet as, here and there, one *is born*, we cannot believe that nature intends that a Quarterly shall let them starve.

I write in the best humor about the Christian Quarterly, because, meeting with frank and honest criticism, it has been so gracefully welcomed to the highest rank among its kind. This emboldens me to chronicle its praise, and all the more, since I am conscious of deserving no grain of it myself. I love to hold up every worthy hand, and trust that a like feeling will send up for the Christian Quarterly many subscribers—worthy to read it and willing to pay for it. W. K. P.

The Apostolic Times.—This new "Weekly" comes before the public with unusual attractions. We cannot be suspected of partiality or flattery when we say that, no paper among us has a more imposing Corps of Editors. They are brethren of high talent, large experience, approved "soundness," and deep devotion to the cause. They share, in large degree, the confidence of the brotherhood; are practical, forcible and elegant writers; fearless proclaimers and defenders of whatever they deem true and Apostolic. The first numbers bristle a little at the apprehension of hostile spirits somewhere in the regions of the air; evince a slight magnetic tremor, under the disturbing influence of some as yet not well determined antipolar forces, that call for watchfulness; and give due notice that an eye is upon them. This may be for the best,—but it will not be pleasing to the suspected ones, however much it may profit the cause. The church has many gifts, as she needs many influences for her complete development. It is wise to recognize the need and the blessedness of the fullest breadth of spiritual and ethical culture—Christianity is so all sided an institution, that there is great danger lest some of her phases should be left unburnished. The "Apostolic Times" promises to apply useful friction to many, if not to all her sides. The varied talents of its large corps of editors are a guarantee,

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that it will take no narrow view of the great issues of the age, or expend its strength upon a few pet themes of denominational controversy. Piety is more than orthodoxy, and in many places the churches are more defective in right doing than in right thinking. The broad mission of the Apostolic Times we are happy to see, is felt to be commensurate with both wants. These brethren have the power and, we believe, the will to shake the dry bones of a dead formality and quicken them into blessed life.

We know all these brethren well,—with all but one of them, we have shared the intimacy of the class room in the halls of Bethany College. Their names bring to us memories of days of trial and of toil, of suffering and of hope, that, I doubt not we shall delight to talk about, even when we meet "beyond the river."—We have watched their developing strength in the fields of Christian labor, and been glad with all a brother's sympathy, as we have seen them pressing their way to the foremost places among the ranks of God's heroes; and now that they are yoked together for this new work, we hail them with a hearty welcome, and say, God speed the Apostolic Times. W. K. P.

The Galaxy for May.—Contents: I. Put Yourself in His Place. By Charles Reade. Chapters VI and VII. II. A Desultory Denunciation of English Dictionaries—Conclusion of 'Words and their Uses.' III. Pairs and Repairs. IV. English Toryism and its Leaders. V. Susan Fielding. VI. A Great Advocate—James T. Brady. VII. A Choir of Songsters—Flower Songs—First-Born Driftings—Dolce far Niente—Sub Rosa—Cassandra A Midnight Street Scene—Foreshadowings—Among the Lilies—Rest—Across the Wall—Four-Score—A Lily of the Nile—The Age of Gold. VIII. The Galaxy Miscellany. IX. Drift-Wood. X. Literature and Art. XI. Nebulæ. Single number 35cts.

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Lippincott's Magazine.—The May number contains: I. Beyond the Breakers—Part V.—by Hon. Robert Dale Owen. II. May Apples. III. Salmon Fishing. IV. Hans Breitmann in Politics—Part III. V. Rougegorge. VI. Life in Coal Mines. VII. A few Curious Derivatives. VIII. Dick Lyle's Fee. IX. Spectrum Analysis. X. Earl Douglas, of Philadelphia. XI. Recollections of Washington Irving. XII. The Argosy—A Poem. XIII. A Real Ghost Story. XIV. Our Monthly Gossip. XV. Literature of the Day. Single number, 35cts. Per year, $4.

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THE EVANGELIST has been removed from Oskaloosa, to Adel, Iowa. Please address it at the latter place.

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An Apology.

We were mortified to send out the last No. of the Harbinger on such paper as we were compelled to use. We ordered our supply from a new mill, with the intention of getting a *better* article, when in fact, we got a *worse*. But there was no help for it. We had to use it for that *once*. We have procured a quality of paper for the future, of which we are not ashamed. We shall labor to make the matter of the Harbinger more and more acceptable to our readers, and to bring its style of publication up to the best models of the art. We need and must have a new printing press. To help us in this heavy extra expense, will not the many good and true men and women, who have stood by us so faithfully, and so warmly encouraged us by their approving sympathy, use a kind word for us, with their neighbors, and thus increase our list of subscribers? It will cost them but a few words, which we are sure they are right willing to speak, and it will be of *material* value to us. Is it an unreasonable liberty brethren,—when we ask this small favor at your hands? How many will respond? We send specimen copies *gratis* to any who wish to examine it.

W. K. P.

LETTER FROM SOUTH AUSTRALIA.

BUXTON STREET, NORTH ADELAIDE,
S. AUSTRALIA, March 2, 1869.

BROTHER PENDLETON:—No doubt you and the readers of the "Harbinger" would like to know how the work of the Lord is prospering in this far off land. I will briefly state a few facts in reference to our labors, progress and prospects. Last year in company with Mrs. E. I made visits to New Zealand, Sidney and Melbourne. In New Zealand our labors were chiefly directed to Dunedin, Invercargill, Nelson, Spring-Grove and Auckland. At each place we had large and attentive audiences, and succeeded in removing much prejudice, in spreading the pure Word of God in edifying and strengthening the small churches we found there, and in adding not a few to the saved.

Everywhere we went we were most heartily welcomed, and by the success that attended our labors, we prepared the way for an Evangelist in those lovely Islands. Before our visit, the churches never had the labors of an Evangelist, being too poor and weak to support one, but now they are able and willing to support one, as soon as we can get a suitable one for them.

At Dunedin I reviewed two lectures on baptism, delivered during my visit, by the most popular Presbyterian Preacher in the city. At the earnest request of many friends I published the review—a copy of which I shall send you. A most lively interest prevailed, and the truth triumphed most gloriously. Numbers were convinced that the immersion of believers *only* is authorized in the Word of God, and proved their faith by being buried with their Lord in baptism. During our visit to New Zealand *sixty eight* were added to the Church, and several others were added soon after our departure.

At Sydney in N. S. Wales we had the pleasure of forming the acquaintance of our esteemed sister Eliza Davis who is known to many in Bethany and also in Ky. We made but a short visit of two weeks in that

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city, but had large meetings and a fine interest. *Eleven* were baptized, and the brethren most earnestly requested me to locate with them in order to build up a strong church in the city, but the claims of South Australia, and other circumstances prevented me from acceeding to their request. At Melbourne we had as usual crowded audiences, and *ten* "became obedient to the faith." During our visit brother Surber availed himself of the opportunity of paying a visit to Adelaide, and enjoyed himself much. On our arrival at South Australia (after an absence of nearly eight months) we were most warmly greeted by our dear relatives and friends; preaching in the City of Adelaide in a large hall called "White's room." Our audiences are large and attentive, and the success attending our labors was such, as to demand the formation of another Church of Christ in the city. Accordingly on Lord's day Oct. 25th, we formed a Church of Christ, composed of our new converts, our esteemed Bro. Thos. Magarey and family, and Mrs E. and myself. Since that time the Church has increased fourfold, and additions are made to it nearly every Lord's day

In August last we commenced publishing the "Australian Christian Pioneer"—a copy of which we send to you monthly. It has already been the means of accomplishing good and we hope it will increase in usefulness each month. It meets with a general kindly reception, and has a good circulation. We have also two young brethren studying and preparing themselves for the work of Evangelists, under the instruction of Bro. Gore and myself, and we hope to have others ere long. We have now *five* Evangelists in South Australia fully engaged in preaching and all are prospering in their labors. Bro. Gore is still preaching at Grote St, Adelaide and is doing good service for the Lord. During the past year we have built two new stone chapels, to meet our increased requirements. Our prospects are indeed cheering. We thank the Lord for what has been done, and look forward for still greater results.—Many years will not pass by we trust ere we shall have a *College* in South Australia, devoted to the interests of a sound education and pure Christianity. Our noble Bro Thos. Magarey has promised the munificent sum of £1000 sterling—$5,000 towards this object, and we trust that other brethren will be stimulated to act with Christian liberality towards this noble object. We are glad to hear of the prosperity of Bethany College, and hope it will continue to increase in influence and usefulness. We bid you "God speed" in your noble work of fitting young brethren for usefulness in their Master's service. We always hail with delight the arrival of the "Harbinger," and peruse its pages with great interest and profit.

Yours affectionately in Christ, HENRY S. EARL.

A WORD OF CHARITY.

BELOVED BROTHER:—It has been a long time since I sent a word to Bethany, and it may not be out of place in me especially at my advanced age, which is near three score years and ten, to send you a few words that may possibly cheer you up somewhat in passing down upon the other side of the mount as I have been doing for the last twenty years. Forty years ago I commenced my Christian race with my Christian wife without any excitement or protracted meeting, after reading God's Book for months, with the fixed purpose that as soon as we could ascertain out of that blessed volume our duty to our God, we

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would put on Christ, our Redeemer; also with the fixed purpose of going through flood or flame or even to the stake if it should be required of me. This, Brother Pendleton, I have been endeavoring to do from that day to this. This determination was brought about more by the teachings of my old friend and teacher, Barton W. Stone, than all others besides. He was a brother,—yes, I will say a father to me, that I loved with a pure love up to his death, and for my outspoken praises of him as a true Christian, I was than designated nothing better than a Stoneite, as I have since his death had my name changed by others to that of Campbellite. I have had several other names given me, Brother Pendleton, besides these two, not necessary now to mention, all of which I recognize as an honor to me, rather than a disgrace. As this may be the last letter I may ever write you, permit me to say that I have never seen the man that had more confidence in, and more love for Alexander Campbell for forty years than I had. I had many interviews with him both publicly and privately, at my own house and at the houses of my brethren. I set no very great importance upon my judgment of men and things, but I am free to say to all men that such a clear headed man has not arisen up or one who had a better understanding of God's Book,—the Bible,—since the days of the Apotsles.—In all of his acts, in all of his discourses and in all of the writings, so far as I got to see them—and I was a regular reader and subscriber to the Christian Baptist, as well as to the Harbinger, from their beginning to the present day—I condemned him, or rather opposed him but for one piece, and that was his reply to the Lunenberg letter written by a lady asking him if there were any Christians among the sects. You no doubt remember his reply. It was very much objected to by many of our brethren, I among the rest. But I have long since said he was right and I was wrong He wrote another piece some twelve or fifteen years ago, upon the subject of slavery, that lost him some of his old friends in Kentucky. His remarks met my views to the full, and his predictions as to the manner of its winding up have literally come to pass. It looks to me he almost spoke by inspiration.

Brother Pendleton, will you permit me to speak to you freely and fully, especially as I am getting to be a pretty old man. I have always believed we as a people have the right theory, but we fall far short of the right practice I have sorrowfully witnessed so much of this unchristian practice, not only among our brethren but among the sects, that I have been constrained to say when asked who are Christians in this day, when I see a man who loves mercy, who deals justly, and who walks humbly before his God day by day, I recognize him as a Christian and treat him as a Christian, although he may wear a very different name from the one I have taken—Christian.

I know I have always been a true friend to Bethany College from its beginning, and why,—because its grand object was and is to educate young men for the preaching of the Gospel. And just here permit me to say, I never intend to give another cent to any college that does not make that, I might almost say, its only object. For the worst men—men who have done the most harm in our country—are our educated men who fear not God nor regard the devil. Education without Christianity, does more harm oftentimes than good It makes a man proud, overbearing, tyrannical, self-important, oppressive; in short it makes him everything that is mean in the sight of God. I would rather have an ignoramus for a neighbor who is a Christian, than a finely educated man who is daily under the influence of the spirit of the Devil

I confess, brother Pendleton, that the time was when I was a partisan

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in religion; but that day has passed away, and I rejoice in it. Age and experience and what I have witnessed in the religious world have loosened,—yes, I may say, have broken the cords that bound me up to a narrow, contracted state of things. How different was the mind of the Apostle when he said, we might give all our goods to feed the poor and even our bodies to be burned and have not love, we are nothing profited, meaning love to God and love to a Christian. Love is not puffed up, does not rejoice in iniquity, but greatly rejoices in the truth —covers all things, believes all things, hopes all things, endures all things. Love never fails. It is greater, we are told, than either faith or hope. When I look into the old Bible and learn what wonders Gideon and Barak and Sampson and Jepthah and David and Samuel accomplished THROUGH FAITH,—subdued kingdoms, stopped the mouths of lions, quenched the strength of fire, escaped the edge of the sword, grew strong from sickness, became valiant in battle; and then to see or to learn that Enoch was not permitted to see death, but was translated because he was a man of faith—because he walked with God; and then to see the honors conferrod upon Abraham because of his unwavering faith in God; —I repeat it, why may I not say when I see a man of faith, loving mercy, dealing justly, and walking humbly before God day by day, and year by year, I shall recognize such a one a Christian irrespective of what he may be called? Now my dear brother, with all these things before me, can you blame me for recognizing as Christian a Baptist mother, a Baptist sister, a Methodist grand-mother and an Episcopalian brother, all of whom I trust and believe I shall meet in heaven. For I am free to say that their Christian deportment was as unexceptionable as the members of the church to which I belong.

The more I read the Harbinger, the more I see the true Christian spirit exhibited, than I see in any of our other periodicals. The kindness, the confidence, and the forbearance shown to the Editors of the Independent Monthly, in the February Harbinger, meet the approbation fully of others of your friends in Ky., besides the writer of this. Is it owing to a jealousy, or is it a lack of charity, or is it for the want of true Christianity, that those two brethren, Pinkerton and Shackleford, have had so much evil said about them, and that by some of our brethren? I have known Brother Pinkerton for more than twenty five years intimately, I may say, and Brother Shackleford for a shorter time, and I can say of them what you have said, they have good heads and noble hearts, and I will add, they have been true and outspoken in behalf of the whole counsel of God as taught in the Bible. And it is for this, I opine, why they have been so roughly handled. I have always desired to have all my duties told me, both in the pulpit and out of it, that I owed to my Savior, to my Heavenly Father, to the church, to my government and to all other duties to be found in the New Testament. A preacher that is afraid to do this, makes me afraid of him.

To close, I make a very great allowance for the raising the teaching, and the associations of those who oppose us, where I might be, had I been raised a strict Baptist, a Methodist, or any one of the parties in our land;—I do not know—God only knows. And furthermore, it has grieved my heart sorely that my dear kindred could not take the Bible alone and the Christian name as I have done as my guide in all things while here below. What I mean by a partizan is to take the preaching and the writings of our public men as true and scriptural and then to defend them without due reflection and examination for myself just as I would examine the writings or preaching of other men.

Truly your brother, JOHN CURD.

APRIL 5, 1859.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 40.] BETHANY, W. V., *JUNE*, 1869. [No. VI.

THE ROMANISM OF OUR DAY.

No Protestant, however indifferent, no humane, enlightened and liberal-minded man, however irreligious, reads the history of the past deeds of Romanism without horror, without feeling that this power is an enemy to man, to all that is embraced in the words freedom and progress. But that the Romanism of to-day is precisely the same institution as that of the Middle Ages, the same essentially in doctrines, spirit and aims,—this many Protestants, especially of the indifferent class, and many undiscriminating irreligious men, do not seem to see. They seem to think that in the general onward progress of things, in the common abandonment of old errors, in the large triumphs of the spirit of liberty, Rome, in common with the rest of the world, has also advanced, and has thus long since cast away her bloody doctrines, her tyrannous lust of unbridled power, has thrown off her blood-stained garments and deplored and denounced her past, as Protestants have so deplored, renounced and denounced whatever stains of this kind, in any way, are found in their history. This is the delusion; a delusion the fruit of a want of closer inquiry, often of a determined disposition to ignore facts and to make friends with Romanists; a delusion, moreover, carefully fostered in Protestants by Romanists, particularly in free countries. It remains, therefore, to show that there neither is any essential change in Rome from the most objectionable things in her past, and that she does

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really not claim that there is any. Let us see what Rome is now, in her doctrines and maxims, her conduct and her purposes. To see all this in its true light, we must look at her in the lands where she has predominant power, and dares, therefore, to assert her real claims. A few facts,—and we have by no means selected the strongest of the class,—must suffice for illustration.

If we would listen to the Catholic defenders like Purcell, Hecker, and the Paulist missionaries in our country, we should come to the conclusion that the Popish religion is a nourishing mother to our cherished liberties. But what do Romish oracles say in other countries? The Cardinal-Archbishop of Valladolid in Spain, (and remember a Cardinal is a Papal elector), in his pastoral to the clergy and people of his diocese not long since, on the occasion of the movement in Spain in behalf of religious toleration, said of the men who favor this toleration:

"There is another thing they wish with criminal intent to plant. It is called religious liberty, whose legitimate and natural manifestation consists in wishing to bring to Spain all the false religions in the world, and which are the enemies of the only true one there can be, which this magnanimous nation loves and venerates. And, as this diversity of false religions fortunately has no followers amongst ourselves, it has been necessary to take the resolution, as extravagant as impious, to try to create some. They have begun to carry into effect this infamous resolution in this noble and religious city of Valladolid, where some heretics have established themselves, who dedicate themselves to distribute tracts and pamphlets, to expose books, and to sell mutilated and corrupt Bibles."

Now, this Cardinal-Archbishop simply, as every well-informed person knows, has thus uttered the unquestioned sentiment of the Romish Church. This same sentiment was expressed in the monster petitions which the priest-led women of Spain presented to the Provisionaal Government against religious liberty; and when this great question came before the Cortes in the discussion on the Constitution, the *clergy*, the true exponent of the spirit of the Popish church, fiercely denounced and fought against the introduction of religious toleration into the Constitution. *The great conflict in Spain reveals what to-day is the spirit of Romanism!* —the church, represented by the clergy, is absolutely and unconditionally opposed to relaxing the bonds of the absolute dominion

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of the church, and to all show of toleration. And, forget not, the Church of Rome is a *unit*,—one in form, one in doctrine, one in life and spirit,—one head and one heart ruling it, all over the earth. What is Romanism in Rome, Naples, Madrid, is Romanism everywhere. Indeed, this absolute essential uniformity is the perpetual favorite boast of Romanists against Protestants. In the light, then, of this characteristic uniformity, this distinguishing, boasted oneness, we shall judge Catholicism. We adduce now another fact in the *present* history of Romanism. It is well-known that Rome is always opposed to mixed marriages,—that is, intermarriages of Catholics with Protestants,—and the extremest intolerance has characterized her actions in this regard. When it is at all allowed, it is only when it can be turned to the good of Rome. As an illustration we give a case.

In the Prussian province of Silesia, there are only about 4,000 Protestants to about 140,000 Catholics. The Archbishop of Prague in Bohemia, in the Austrian empire, embraces Silesia in his diocese,—doubtless by some arrangement between Austria and Prussia. The Archbishop, Prince Schwarzenberg, also a Cardinal, has large spiritual authority in Silesia, which is illustrated in the case of mixed marriages. When a Protestant is to be married to a Catholic, the bridegroom and bride are obliged "to give a written promise, *under oath*, and in the presence of two witnesses," that is to be accepted by the Catholic priest, and by him then sent to Prague before the announcement of the marriage can be publicly made,—that is, the bans proclaimed, and the ceremony finally concluded. If the bridegroom is not a Catholic, the following is the form of the pledge, which he has thus to sign under oath:

"I, whose name is hereunto signed, do hereby declare and promise under oath, that I will have all children, whether male or female, that God may grant me with N. N., my bride here present, baptized and brought up in the Catholic religion; and that, in like manner, I will put nothing in the way of my future wife exercising her conscientious duties in the Catholic religion, and that I will not make any effort to induce her in any manner to abandon her faith."

This is then signed by the bridegroom and the two witnesses.

If the bride is a Catholic, she in like manner, signs the following pledge:

"I, whose name is hereunto subscribed, declare and promise,

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under oath, that in my proposed marriage with N. N., I will perform all the duties of the holy Catholic church, and that *I will strive to bring my husband over to the Catholic religion.* Especially will I watch over it, that all the children shall be baptized and brought up in the Catholic religion."

This, now, is a specimen of the animus of Rome, even in a province belonging to a Protestant government, but where, unfortunately, in some way the power of Rome through the Archbishop of Prague, has yet this predominance. If Rome does this in the 'green tree,' what will she do 'in the dry'? How far will she go when there is nothing in her way? This case shows, moreover, that to the utmost extent, as far as her opportunity goes, she will assert her supreme power over the souls of men, even to 'forbidding men to marry,' unless they pledge themselves to give their children to her. And here, the children, by that wicked device of the apostasy, pedobaptism, are bartered away, soul and body, even before they are born! Old Dr. Gill was right when he called infant-baptism a 'part and pillar of Popery.' Nothing truer than this. What American can read these oaths, thus grievously and cruelly forced on men and women by the arrogant demands of the Roman Catholic church, without feeling a glow of indignation rise in his cheek? Yet 'the Catholic religion is one and the same everywhere'!—as in Silesia, so in our own America, and what she does there, she does as 'her divine right and duty,' and she will on the very first opportunity of power do here. Why not? Perhaps Purcell and Hecker can tell.

We add one case more. The city of Constance on the upper Rhine, is famous in the annals of Rome's bloodguiltiness, for here a Popish council, in violation of a Catholic emperor's safe-conduct, condemned and burned the Bohemian reformer, John Huss. It is yet a Catholic city, and the Catholic authorities glory in it, and would like to have it retain its ancient fame in its devotion to Rome. But the breath of God has gone over many parts of the earth, and Constance will not again be stained by the blood of Rome's victims. Resistance to the arrogant demands and interference of the Catholic clergy with the archbishop-vicar at their head, in the municipal affairs, schools, &c., of the city, has been made by the magistracy, and especially the burgomaster, or mayor, Strohmayer, himself a Catholic, but not a creature of the clergy. The recreant mayor was admonished by his spiritual

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superiors, but persisted in watching over the rights of the people. The end was that about the beginning of the present year he was formally and publicly excommunicated by the archiepiscopal See of Friburg, in Baden. A few days afterward before a large assembly of the citizens an address was made to the mayor, in behalf of the citizens, which we give, as revealing the true character of the controversy between the Romish clergy and the people.—The address runs as follows:

"What we supposed scarcely possible, has occurred. Over our mayor Strohmayer the ban of excommunication has been pronounced. We regret much, that it was possible in a time in which intellectual progress and a humaner culture more and more gain the day, to use still such means to bring into discredit and suspicion, the efforts of a man, who, in cooperation with other likeminded men, has done his utmost for the welfare and prosperity of our city. But this, of course, can misguide only weak and fanatical men; and to show that upon us it can make no other impression than to awaken a feeling of outrage, that a church discipline should yet make use of such dark means in order to resist progress, and perhaps to scatter here and there discord in the circle of families and friends,—we have made this public declaration. This our city has become a flourishing place, and from a condition of sleepy inactivity has come forth in a busy, vigorous life and healthful activity. What belonged to the city, what its council had since ancient times under its control * and what it lost only during a period of weakness, has been given back again into the hands of those to whom it belonged, and who administer it with a profound watchfulness and wisdom, a heartfelt love and and a spirit of sacrifice for the public good. From the condition of the educational institutions of the people, that were more and more calculated to increase and sharpen the religious differenences, has been formed a condition of the school system,—which will yet be developed to a higher and more flourishing degree, that places Christian love and toleration far above the minor questions of opinion, that recognizes a thorough culture in all parts of human knowledge and human strength, far from all disturbance by sectarian conflicts and animosities, as the most important that we

* This refers to the schools,—the question of dispute between the Mayor and the clergy.—L.

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can give to our children, and to the future of our community. We want no divisions, we want peace; we want no going back into the dark days of rude, fanatical, unjust centuries,—We want progress! We have the same views, the same motives inspire us as those to which our mayor has given such noble expression in his active zeal. We publicly express our thanks for his firm conduct,—unmoved and undisturbed by every effort to frighten him from his purpose. We stand by him; we have sustained by our counsel the improvements and efforts which have brought upon him the displeasure of the ecclesiastical authorities; we have given him our lively cooperation and sympathy in his aims and work; and no such means of terror can frighten us, or prevent us from giving our full adherence to the path of progress and of free purpose, for the execution of that which is recognized as good."

This noble testimony, these noble sentiments, and this full statement reveal to us the true aims of the Catholic clergy,—aims for the tyrannous cont ol of the public affairs of men, the institutions that belong to the disposition of the people themselves, without distinction of sect or creed. Darkness, and gloomy retrogression; the binding of the souls and minds of men with the fetters of Popish slavery,—this is the object for which this dark power so fiercely, so desperately fights! The world will answer them,—these insane mad-men, as the men of Constance have answered them!

Mayor Strohmayer in his reply to this address among other things said: "For myself, I can assure you, that in spite of the measures employed against me, I shall stand firm and unmoved by the banner that thus far we have, in noble unity and devotion, borne together. I am convinced that this unity will, for our city, bear the fairest fruits of intellectual and material good."

C. L. L.

A wise and due consideration of our latter end is neither to render us sad, melancholy, disconsolate, nor unfit for the business and offices of life, but to make us more watchful, vigilant, industrious, sober, cheerful, and thankful to that God who hath been pleased thus to make us serviceable to him, comfortable to ourseves, and profitable to others; and after all this, to take away the sting of death, through Jesus Christ our Lord.

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SPAIN.

CASTELAR'S GREAT SPEECH ON THE CHURCH QUESTION IN THE CORTES.

In reply to Canon Manterola, on April 12, Senor Castelar reviewed the effects of the imposition of a religion by the State as follows:

"SENORES DEPUTADOS: Immense is the misfortune for me, but greater for the Cortes, to find myself forced, by the duties of my position and by duties of courtesy, to occupy almost every afternoon, against my will, the attention of this Chamber. I hope the Cortes will pardon me, and not attribute such long and continuous discourses to my intemperance of speech! I solemnly promise not to speak again for some time, and especially in the debate on the totality of the Constitution! The illustrious Senor Rios Rosas said, with the authority which his speech, talent, eloquence, and character give him, that he doubted if he had any right to give me counsel. Not only has he the right, but he has the duty, to counsel a beginner, to counsel a youth. When Senor Rios Rosas counseled me that I should not treat the Church with such acerbity, a great doubt filled my soul. I doubted if I had been prudent. But then I attacked no belief; I attacked no worship. I only said that the Church, organized as a power of the State, could not fail to bring about grand perturbations, for in its anxiety to subject the civil authority to its criterion of absolute and heavenly-revealed authority, it would constantly menace all rights. Gentlemen, if I had any doubts, if I had any remorse, they have vanished before the words of Senor Manterola. The reverend Deputy, with the authority which his knowledge, his virtues, his high representation in the Church, his higher representation in this Chamber give him, has revealed to us what is the criterion of the clergy upon modern rights, upon the national sovereignty, upon religious toleration, and upon the future of the nation. If I had not found all I said, if I had not seen that they reprove our conscience, and that they reprove civil rights, and that they reprove our policy, I confess that in my first speech I should have deceived myself, and with all my heart I would have repented. But Senor Manterola has employed all this afternoon in affirming and confirming my words. He has said to us that he combats the national sovereignty, for he does not find in it the

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formula of the sovereignty of the Church. Have we not seen that after so many cataclysms, after the conclusion of the religious wars, after the advent of so many laical States, after so many Concordats, in which the Church has had to accept the civil existence of many religions, even though she agreed to them, she has not been able to lose her ancient criterion—the criterion of Gregory VII. and Innocent III.—but still believes that all civil powers are a usurpation of her sovereign power! Gentlemen, none more than I have applauded the presence of Senor Manterola in this place, the presence of the illustrious Bishop of Jaen, and the presence of the illustrious Cardinal of Santiago! I believe that this Chamber would not be the genuine expression of the country if there had not come to it those who guard the sacred deposit of our ancient belief, and who direct the morals of our families. I look on them with much respect, and with great veneration for their talents, their age, and the exalted ministry they represent. Consecrated from an early age to the worship of abstract and pure ideas, in the midst of a society delivered in reality very much to the worship of materialism, very attached to the bank-note, in that species of indifferentism in which the spirit has fallen, my idea admits that there must be something of the infinite, something of the divine. But, gentlemen, I say more. I make a greater concession to the gentlemen who sit on these benches, [nods of approval from the Bishops,] I make a concession which I ought to make, for it is true. When liberty comes the material bonds are loosened; when the material bonds are loosened the moral bonds are tightened! Thus it is necessary for a society to live freely; it is absolutely indispensable that it should have grand moral bonds, grand bonds of ideas, rights and duties—duties imposed not by civil authorities nor by armies, but by its own reason and by its own conscience. For this, gentlemen, I have not seen when I have been to *enslaved* peoples, I have never seen the festival of Sunday kept! I have never seen it kept in Spain! I have never seen it kept in France! The Sabbath among an enslaved people is a saturnalia. On the other hand, I have seen the Sunday celebrated with an extraordinary severity, with a severity of customs which astonishes, among the only two *free* peoples which I have visited in my extensive peregrinations throughout Europe—in Switzerland and in England. And how is this? I know how it is. It is because there are bonds of custom and intelligence which do not exist where relig-

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ion is imposed by force, by means of artificial and mechanical laws, upon the will and the conscience! So it is that a Russian Prince once remarked to me, in Geneva, that they had more liberty in St. Petersburg than in New York, and on my asking him how, he answered, "For a very simple reason. I am very fond of music, and in St. Petersburg I can play my violin on Sundays, while I cannot do it in New York." The separation of the Church from the State, like freedom of worship and religious liberty, engenders this grand principle—the voluntary acceptation of religion, or of metaphysics, or of the morality each individual has in his conscience. Senor Manterola knows what St. Paul says: '*Nihil tam voluntarium quam religio.*' There is nothing so voluntary as religion. The great Tertulius, in his letter to Escalapius, also said: '*Non est religionis cogere religioneus.*' It does not belong to religion to oblige itself and to coerce its exercise upon any one by force! And what has Senor Manterola been asking all this afternoon? What has he, during the whole of his long speech, been requiring from the gentlemen of the Committee? He has been asking and requiring that he could not be a Spaniard, he could have no title to the name, he could not exercise civil rights, he could not aspire to the high political magistracies of the country, who did not carry impressed by force upon his flesh the mark of a religion forcibly imposed, not a religion accepted by reason and conscience! Consequently, Senor Manterola, in all his speech, has done nothing more than ask what the ancient Pagans asked, who did not comprehend and never could comprehend this grand idea of the separation of Church and State. What these ancient Pagans asked was that the King should be at the same time the Pope, or what is the same thing, that the Pontiff should, at the same time, be in some part and some measure King of Spain.

"The doctrine of the protection of the Church by the State should conclude forever. The State has no religion; it cannot have any; it ought not to have any. The State cannot confess; the State cannot commune; the State cannot die! I could wish that Senor Manterola would have the goodness to tell me in what part of the Valley of Jehosaphat the soul of the State called Spain will be found on the 'day of judgment!' One day a great German poet was traveling toward the pole. It was one of those immense polar nights in which the rose-colored auroras reflected

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themselves upon the snow and ice. The spectacle was magnificent—was immense. He had at his side a missionary. Suddenly a whale moved, and the missionary said, 'Look! Before this grand and extraordinary spectacle even the whale is moved and praises God!' Soon after a naturalist joined them, and the German said, 'You naturalists suppress the divine action in your science; but here this missionary has said to me that when this grand spectacle is offered to view by nature, even the whale moves and praises God!' The naturalist answered the German poet, "It is not so. It is because there are certain blue hairs which enter into the body of the whale, and on fixing themselves on certain points of the nervous system, trouble him and oblige him to move, for this animal so great, and which contains so many tuns of oil, has not one single atom of religious feeling!"—Very well, exactly the same can one say of the State! This animal so great has not one atom of religious feeling! And if not, in the name of whom did Senor Manterola, at the end of his speech; condemn the grand errors and excesses, cause at the same time of their perdition, which in the matter of religion the French Revolutionists committed? Senor Manterola must not believe that we are here to defend the errors of our friends; as we do not believe ourselves infallible; as we do not believe ourselves sinless, nor depositaries of the truth; as we do not believe we have the eternal rules of morality and of sight; when our friends make mistakes we condemn their mistakes, when those who have proceeded us in the defense of the republican idea err, we say they have erred, for we have not had the spirit of humanity mortgaged to us for nineteen centuries! Gentlemen, Barnave, who understood better than others of his cotemporaries of the French Revolution, said, 'I ask in the name of liberty, I ask in the name of conscience that the edict of the King's, which expelled the Jesuits, may be revoked.' The Chamber did not wish to accede to it, but it might have been, if not a more prudent measure, at any rate a wiser and more progressive one than the measure requiring from the clergy the civil oaths which brought such complications and so many misfortunes upon the French Revolution. In the name of the principle Senor Manterola has sustained this afternoon, that the State can and ought to impose a religion on its subjects, Henry VIII. of England could in one day

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change the Catholic religion for the Protestant! So also, Theodosius, by a species of *coup d'etat* similar to that of the eighteenth Brumaire, could change in the Roman Senate, the Pagan religion for the Catholic religion! So also, later, the French Convention had the weakness to accept for a moment the worship of the Goddess of Reason! So also, later still, Robespierre proclaimed the dogma of the Supreme Being, saying that all ought to believe in God to be French citizens—an error such that it soon led to the restoration of the Church and the Monarchy! Bonaparte believed in Theodorus, that Emperor who by a *coup d'etat* imposed Christianity on the Roman Senate as the exclusive religion, and hesitated whether he should restore in France the ancient Catholicism or impose the new Protestantism! He decided at last for Catholicism only, for it was essentially authoritative and obliged men to bend the knee in the dust and to have for gods the old Pope and the new Charlamagne! Nevertheless, when we study France we see that Catholicism was restored in the churches, but not in the consciences! Error! grave error! to ask in the name of a moral idea, of a religious idea, as Senor Manterola has this afternoon asked of the Chamber, its coercive force, its material aid from the State. It is a great retrocession in the world and in policy—it is a great retrocession in religion. We should believe or not believe in the religion of the State. If we believe it the support of the State is completely useless, for the voice of our own conscience is sufficient to secure our religious precepts and to form our moral life. If we do not believe it, the protection of the State is completely injurious, for it obliges us to be hypocritical, to lie with the lips the precepts of a worship which does not live in our hearts, and as religion is not only a social relation, but a relation of the man in all his being with God, he can deceive himself and his fellow-men with the religion imposed by the State—he can deceive society, but he never can deceive God—God, who penetrates even to the depth of the will and the conscience.

"Gentlemen, there are two ideas which have never been realized in history—the idea of one nation for all, and the idea of one religion for all. I have admired much the assurances with which Senor Manterola affirms that Catholicism progresses in England, in the United States, and in the East. The progress, not religious but social, which Catholicism has made, not in the conscien-

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ces but in the laws you owe to this Liberal Party, whom you persecute every day with your reprobation and your anathemas—those Protestants condemned by you, those Liberals cursed by you, proclaim as a right that the Irish rustic and the Catholic peasant should not have to pay from his pocket the English Church, in which his conscience does not believe. In the United States there are 37,000,000 of inhabitants, and only 4,000,000 of them are Catholics. And these are so, not by the propagandism of the Church, but by the political annexation of Louisiana, Texas, and California, whose inhabitants are of Catholic origin, to the great American Republic. In his illusions—respectable priestly illusions—Senor Manterola believes that Catholicism is extending itself over the East. Gentlemen, make me this sensible reflection—one nation for all has not been possible. Alexander tried it, Cæsar tried it, Charles V. tried it, Napoleon tried it, and it has not been possible. The idea of variety has conquered the conquerors. Very well, gentlemen, neither has the idea of one single religion been possible, though illustrious Pontiffs have tried it. The variety of consciences has defeated the Pontiffs as the variety of nations has defeated the conquerors. There are four fundamental races in Europe—the Latin, the German, the Greek, and the Sclavonian. The Latin race reflects its socialistic character, its love of unity, its tendency to discipline and organization, its universal subjection, in Catholicism. The German race reflects its individualism, its love of personal independence, in Protestantism. In the Greek race we note even what was notable in ancient times—those ancient times in which Christianity had not penetrated into the conscience. We note even to-day, even now in its Christian church, the predominance of the metaphysical idea over the moral. And the Sclavonian race, which I believe is destined to a great innovation in the Eastern world, adores, like the ancient Asiatic empires and the ancient Rome, a species of armed Messiahism, which we might in two words describe as an *autocratic religion*. Consequently we cannot force upon peoples, nor upon individuals, the false and utopian idea of religious unity! And in the East—I will bring to-morrow to Senor Manterola, who will permit me to recognize him as a brother in humanity, after combatting him as an enemy in politics—I will bring him documents to prove by the investigations of a learned Asiatic society what I am going to say. In the

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East there are, as yet, as in the ancient times, two fundamental races—the Indo-European and the Semitical. The Indo-European is the progressive race, the civil race, the race which has created the ancient Greece and the modern Germany. The Semitical is the religious race—the race which has given its truly moral conscience to humanity! Moses, Christ, Mohammed—all Semites, embraced the religious sphere of the modern world completely in their manifestations. There are Semitical and there are Indo-European Christians in the East. Very well—both have carried to their Christianity their physiology and their historical character. What is the character of the Indo-Europeans? The idea of particularism over the idea of unity! What is the Semitical character? The reverse—the idea of unity over the idea of particularism? For this the Semites, the Jews and Arabs, those children of the desert, adore only one God! And so the Christian Semites adore the first person of the Trinity, and scarcely notice the second and the third, while the Christian Indo-Europeans adore the Virgin and the Saints, and scarcely notice God! Your unity of religion is an impossibility, for no metaphysical principle can destroy the eternal variety of nature!

"Descending now from the general to the particular principles of the speech of Senor Manterola—he asked me in what time the Church had badly treated the Jews? He asked me this, invoking, too, the title which most honors my life, that of Professor of History in the Central University. Very well. I have here some of the records of history, and in them I find the writings of the foundation of the monastory of San Cosme and San Damian in 978. Do you know how they inventoried the goods of the monks? The inventory is in this order: 'Fifty yaguas (mares); thirty Moros (Moors, male); twenty Moras, (Moors, female).'—So that for those priests of liberty, equality and fraternity, their servants and slaves were reckoned with their beasts of burden! The same—exactly the same as the ancient Greeks and Romans! [Loud applause.] It is vulgarly said that our Spain is an intolerant country—a country that has ever preserved religious enmity! I deny it; absolutely deny it! Have there been, for example, in the world such illustrious times as those of Ferdinand III. the Holy, and of Alonzo X. the Wise? The one conquered Seville—the other Murcia! Let us glory in these great examples, and say that for Spain we must write with Mme. de Stael: 'The ancient here is liberty—the modern is despotism.' In the Neo-Catholic

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school, they have the boldness to make of religion what the ancient Romans said, '*Religio id est metus.*' And to these Neo-Catholics we might apply the words of the Bible: '*Cognovit bos possessorem suum et asinus praesepe domini sui, et Israel non cognovit et populus meus non intellexit.*' The ox knoweth its owner, and the ass its master's crib, but the Neo-Catholic party knoweth not its Lord! Religious intolerance commenced in the middle of the Fourteenth century and in all the Fifteenth. Then it was that San Vicente Ferrer preached that sermon which produced that terrible massacre of the Jews! Senor Manterola said he condemned all religious persecutions! Then His Reverence ought to condemn lively and energetically many pages in the history of the Church! 'We did not kill the persecuted ones,' said Senor Manterola, 'the civil power killed them!' Mirthful defense! As if the assassin should say it was not he who killed his victim—it was his dagger! The Inquisition, gentlemen, the Inquisition was the dagger of the Church! The truth of the persecutions may be known by opening any page of ecclesiastical history! Does Senor Manterola wish me to cite the Encyclica, in which Innocent III. condemned the Jews to eternal slavery?—Does he wish me to bring the letter in which the holy Pius V. charged Phillip II. to seek an assassin to kill Isabella of England? Senor Manterola said I had not been in Rome! But I have. I have visited its ruins! I have contemplated its 300 domes! I have witnessed the ceremonies of the Holy Week! I have admired the gigantic sibyls of Michael Angelo, which appear to launch eternal maledictions! I have seen the sun penetrate into the Basilica of St. Peter's! I have sought in those ashes an atom of religious faith. I have only found deceit and doubt! Yes, I have been in Rome, and I have seen the Royal Sala painted by Bossari, a fresco of the emisaries of the King of France sending to the Pope the head of Coligny! I have seen an apotheosis of the ecclesiastical executioners, the assassins of St. Bartholomew! Senor Manterola has asked what I have to say of the Church when she has created great universities? I am just. The Church was once the center of unity and the ideal of life, for it was the only intellectual element in the chaos of barbarism! Then were born the universities, under the favor of the Church. But compare the Universities of the sixteenth and seventeenth centuries with the most illustrious of ours—Salamanca for example. What il-

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lustrious foreign universities has Senor Manterola cited? We have retrograded not because we are inferior in intelligence and in talent to the Germans or the English, but because they acquired before us the great moral treasure of liberty of thought!—because they have not remained, as we did so long, without light in the conscience, buried in the depths of the Inquisition! After all, as there is something in the life we cannot hide, Senor Manterola, always eloquent, has been most eloquent when he spoke of the Republican institutions of the Basque Provinces, which are his country. He moved me as he moved the Chamber when he spoke of the tree of Guernica! We saluted it as Rousseau did from Geneva. He spoke of the inviolability and the sacredness of the home. We ask the same—the inviolability of the homes wherein our God dwells, the inviolability of the human conscience! For this we reprove the expulsion of the Moors and Jews in our history. But Senor Manterola consoled himself by saying that the Jews only knew how to make slippers, and asked me to cite what illustrious names this race presented after their expulsion. Copinosa, the first of modern philosophers! We may dissent from his ideas, but we cannot deny his genius!—Without our Inquisition he might have been born here. Illuslustrious men indeed of modern times belong to the race of the Jews and of Spanish extraction. Disraeli, my political enemy, the Tory, Conservative, Reactionary (if you wish,) but he is a great novelist, a great orator, a great *litterateur*, a great statesman, the chief of the aristocracy of Brittain. He is a glory which, but for our intolerance, might have belonged to us. Daniel Manin, too, of Italy, I might name. He was a descendant of of Jews, and of Spanish Jews, too.

His speech at this point was tremendously applauded, and he then commenced the peroration which has excited so much attention, and which, even when translated into English is very fine, but in the original Spanish, as delivered by Castelar, is matchless:

"Canon Manterola has said that he would renounce all his ideas and all his beliefs if the Jews returned again to rebuild the temple of Jerusalem. What! does Senor Manterola believe in the terrible dogma that the children are responsible for the sins of the fathers? Does Senor Manterola believe that the Jews of today are the Jews who crucified Christ? I do not believe it; I am more of a Christian than that! Great is God in Sinai; the thun-

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der precedes him, the lightning accompanies him; the light envelops him, the earth trembles, the mountains fall in pieces! But there is a God grander and greater than that. Not the majestic God of Sinai, but the humble God of Calvary, nailed to a cross, wounded, thirsty, crowned with thorns, gall on his lips, and yet saying—'Father, forgive them, forgive my executioners, forgive my persecutors; pardon them, for they know not what they do!' Great is the religion of Power, but greater is the religion of Love. Great is the religion of implacable Justice, but greater is the religion of pardoning Mercy. And I, in the name of that religion—I, in the name of the Gospel, come here to ask you to write in the front of your fundamental code—Liberty, Equality, and Fraternity among all mankind."

EXCITEMENT IN THE CORTES AFTER CASTELAR'S SPEECH.

Under date April 17, the Madrid correspondent of *The London Standard* writes: Castelar made a speech on the 12th, which has certainly raised him to a pinnacle of popularity seldom attained by any public man in so short a space of time. It was the more extraordinary as it was unpremeditated, being in the shape of a reply to a long speech delivered immediately before it by one of the dignitaries of the clerical party, Senor Manterola, the Canon of Vitoria. Castelar's masterly reply has taken the whole country by storm. In the streets, in the clubs, in the Committee-rooms of the Congress, in the railway trains, and in the press, scarcely anything else is talked about. Its peroration was certainly one of the finest and most effective oratorical efforts to which I have ever listened, and produced the most extraordinary effect upon the entire Cortes. When he sat down he was instantly surrounded by the members of the Republican Left, who shook his hands and embraced him in the usual Spanish manner, amid the most deafening applause from all sides of the House and from the galleries above. But this was not all. Several of the Ministers rose from the "banco azul," and, crossing the floor, went up to him, followed by almost the whole of the majority, and were equally demonstrative as the Republicans. They grasped and shook his hands till one would have thought the arms would drop out of their sockets—they embraced and hugged him, and many of them in their excitement kissed him! It was a never-to-be-forgotten scene. To crown all, the stoical Rivero, the President of the Assembly, rang his bell, hastily pronounced the

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session over, and instantly left his chair to join the rest in their demonstration! The next moment I saw him not only clasp the gifted orator in his arms, but actually kiss him on each cheek! Nor was the excitement confined to the deputies below. It extended itself to the galleries above, which, especially the diplomatic and press tribunes, were crammed. They, too, joined in the applause.

SEPTUAGINT USE OF PNEUMA.

PHILADELPHIA, Pa., May 1, 1869.

DEAR BRO. PENDLETON:—In my wanderings I reached this city; and remembering that I wished to examine the Septuagint, I went to a bookstore and found the Septuagint edited by Tischendorf, 1860, Third Edition. It contains copious varied readings, rendering it very valuable. I have looked through Cruden's Concordance on the word Wind, and I find πνευμα *(pneuma)* in the following places:

Gen. viii. 1. And God brought a wind, πνευμα, *(pneuma)*, over the earth.

Exod. xv. 10. Thou didst send thy wind: the sea covered them.

Num. xi. 31. And a wind went out from the Lord.

1 Kings, xviii. 45. The heaven was darkened with clouds and wind.

1 Kings xix. 11. A great, strong wind rent the mountains. The Lord was not in the wind. And after the wind. Πνευμα *(pneuma)* three times.

II Kings iii. 17. You shall not not see wind, and you shall not see rain.

Job i. 19. Suddenly a great wind came from the desert.

" vii. 7. My life is wind.

" xxx. 15. My hope departed as wind.

Psalms lxxviii. 39. A wind that goes and returns not.

" cxlvii. 18. He shall blow with his wind.

Eccl. i. 6. The wind goes in circuits, and the wind returns in its circuits.

Isaiah vii. 2. As the wood is shaken by the wind.

" xi. 15. He shall stretch his hand over the river with a strong wind.

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Ezek. v. 2. The fourth thou shalt scatter to the wind.

" xxxvii. In the fifth verse is πνευμα ζωης, *(pneuma zoes)* the breath of life. In the sixth, I will put, πνευμα μου, *(pneuma mou)*, my spirit within you. In the eight, There was no πνευμα, *(pneuma)*, breath within them. In the ninth, Prophesy for the wind, πνευμα, *(pneuma)*, and say to the wind, τω πνευματι, *(to pneumati)* come from the four winds, εκ των τεσσαρων πνευματων, *(ek ton tessaron pneumaton)*, and breathe on the dead, and let them live. In the tenth, And there came breath into them and they lived.

Here, then, is a clear instance of the use of πνευμα *(pneuma)* in three different senses, in the same connection. So, I think it is, in John iii. 8.

Daniel ii. 35. And, το πληθος του πνευματος, *(to plethos tou pneumatos)*, the greatness of the wind took them away.

Jonah i. 4. And the Lord brought a wind upon the sea.

Zach. v. 9. And wind was in their wings.

These are proofs of the use of πνευμα *(pneuma)* in the sense of wind. I shall restore the English version in John iii. 8.

If you find this of any use to you, you can make what use of it you please.

I have bought ten acres ground in old Va., twelve miles from Fredericksburg, near the railroad. Am looking for money to pay for it, and some to help me through life. Am no longer in employment as a preacher. My family is on the place I bought.—Shall go home when I can raise a little money. My post office is Guineys, Caroline county, East Va.

Very truly, H. T. ANDERSON.

DEAR BRO. ANDERSON:—I thank you for the very interesting and valuable results of your examination into the Septuagint use of Pneuma. I have long been thoroughly satisfied that the translation by "wind" is the true one for Jno. iii. 8, and am glad to hear that you have concluded to restore it. I am much pleased with the spirit you show in making your revision. We naturally love our convictions, and cling to them, especially when we have written and published them, but I see you love the *truth* above all pride of opinion or consistency, and can still look for it as hidden pearl, even after you think you have found it. This is the noblest trait of the translator of the Word of God, and I pray that you may be enabled to bring out before long, the ma-

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ture results of your protracted and laborious studies of the mind of the Spirit as revealed to us in the blessed Word of God.

I doubt not your many friends will think of you in your retired life, as a translator, and remember your needs, while working for the common good. I wrote to you about the time you moved from Washington, D. C., and I fear you have not received my letter. It was of no particular value, save as you may esteem it for some remarks on questions connected with your translation. If it has not come to you, you can find it doubtless in the office at Washington.

Present us very kindly to your family, and believe me,

Fraternally, yours &c., W. K. P.

WORK THE PROBLEM OUT---NO. 2.

I will here note a few other conclusions that are being pretty well settled among the brethren as to missionary work.

1st. That the time has come to cease spending so much of our missionary money in home districts, doing a work which the resident preachers and elders could be induced to do, without any extra expense. We need a treasury to meet the wants of needier places. Our boards want money to expend, not at home among the churches, but among those who "sit in the region and shadow of death." We need money with which to prompt the Western States and territories, to spend in the South and East, and in certain parts of the stronger States. Instead of this, Ohio, Indiana, Illinois, and Kentucky have been spending a very large percentum of all the funds reported in county and district co-operations in a way that can scarcely be called *missionary* work at all.—They have been doing what ought to be and can be, and will yet be, done by the regular resident preachers and elders in those districts, so that all the money heretofore expended in this way and much more may be sent to the treasurer for real missionary work—for making powerful *aggressive movements into new territory.*

2nd. That the proper sphere of the missionary societies is *not to do the preaching for the churches.* Let them attend to that themselves. Our business is not to take charge of the churches in districts or in towns, but to get every one of them to give liber-

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ally for those not so highly favored. Let us urge every church to secure for themselves the labors of good men as a matter of their own private arrangement, but as a matter outside of, and beyond this, let them give all the missionary money they can.—When a district raises a few thousand dollars for which each church expects a full return in preaching among themselves—is this missionary work? The money moreover is all exhausted in paying two or three evangelists to the disadvantage of others in the districts, who are thrown out of their former arrangements with the churches. This never can be a popular movement and ought not to be. Urge the churches to secure the time of every good man in their districts, but let us no longer burden the missionary work with arranging for home preaching. Let the churches themselves do that in the country as well as in the city.—These remarks do not apply to the more destitute portions of the States above named, for there we have often got them to co-operate for home work to much profit, but we have been applying the same rule in many places among the very best of our congregations.

In many sections the churches have been greatly injured by the co operations, attempting to do the preaching for all the churches included, by monopoizng the money of the district, leaving out some preachers who before had arrangements with the churches, and then failing, of course, with one, or, two evangelists, to get around fast enough to do all the work that was needed. The thing became deservedly unpopular and the co-operation went down.

3d. That we need a *single* financial system, and not a double, or triple one—one for the districts, one for the State and one for the general missions. Why not have one system of agency to raise all the missionary money that is to be raised? If we have our districts of ten or fifteen counties marked off and an efficient evangelist in each to co-operate with the church officers, (in a manner that need not here be detailed), they can raise all the money that is to be raised for missions at all. They can either send all missionary funds to the State treasury, there to be divided between the State and general societies as the churches may agree, or if collections are to be taken up for each separately, why not even then have the same men to attend to it without sustaining another set of agents? Are not the home and foreign missions parts of the same great work? And should not the secretaries and

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boards also co-operate that the success of the one, will be the success of the other. Let us simplify and unite, and we will succeed.

This will produce no derangement in Ohio, Kentucky, or any other State that is partly or wholly districted for home work.—Only let the churches and home preachers be urged to do the home work, with home means, raised by themselves in their own way, in city and county alike—and let the missionary men be burdened with nothing but proper missionary business.

These plain elements of the calculations being admitted the final solution of the missionary problem may be easily worked out, and if we are but patient, not expecting too much at first, hundreds of thousands will, after awhile, be realized in this grand enterprise.

In taking our primer lessons we have no doubt made some mistakes, but we have been over to "acorn" several times, and being well acquainted with the elements of success, we will soon be ready for a powerful movement in the right direction. How much money I will raise this year I know not, perhaps not much.

To initiate a better system of finance is of more consequence than any present success on our old hand-to-mouth way of getting along. *This shall be pressed if nothing else is done this year.*

If I fail as corresponding secretary, it shall be a failure while working in the right direction. But failure is not in the programme. We must succeed—succeed in a financial system first, or make no further pretenses as a missionary people.

THOMAS MUNNELL.

Genuine, neighborly love knows no distinction of person. It is like the sun, which does not ask on what it shall shine, or what it shall warm; but shines and warms by the very laws of own being. So there is nothing hidden from its light and heat.

Little faults become great, and even monstrous in our eyes, in proportion as the pure light of God increases in us; just as the sun, in rising, reveals the true dimensions of objects which were dimly and confusedly discerned during the night.

Labor is of noble birth, but prayer is the daughter of heaven; labor has a place near the throne, but prayer touches the golden scepter; labor, Martha-like, is busy with much serving, but prayer sits with Mary *at the feet of Jesus.*

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REVISION OF THE ENGLISH SCRIPTURES.

NO. 4.

AMERICAN BIBLE UNION, 32 GREAT JONES-ST., N. Y.

In her *Popular History of English Bible Translation*, Mrs. Conant, when inquiring into the principles to be observed by King James's translators, in the execution of their work, says:

"The first, third, and fourth of the King's rules for the translators, furnish the answer on this point. The ordinary Bible read in the Church, commonly called the Bishop's Bible, is to be followed, and as little altered as the original will permit. The principle adopted in that version in regard to ecclesiastical words, as *church*. for *congregation*, is to be still binding. Words of divers significations are to be translated according to the use of the Fathers, if agreeable to the propriety of the place and the analogy of the faith. In other words, the appearance of change, which might throw discredit on the authority of the Church, is to be cautiously avoided; the ecclesiastical terms which subserve the present constitutions of the Church are to be retained, and not translated; the translation of doubtful words is to be decided by the doctrines of the Church.

"If these rules have any other meaning, it must be shown on other testimony than that of the version itself. That they contained the pith and marrow of James's design, is seen also in that committee of the "most ancient and grave divines" appointed for the express object of securing conformity to the King's wishes in these particulars. It is noticeable, moreover, that the prizes held out to the translators as a stimulus to their industry and ambition, were high positions in the Church, and, of course not to be secured without subscription to its doctrines and discipline. Thus the acuracy of the version was to be made subordinate to considerations of expediency; and the scholarship expended on it was but to give new solidity and *eclat* to an ecclesiastical system, which the majority of the English nation at that very time deemed at variance with the word of God.

"The same object is manfest also in the succeeding measure.—The next step in the original plan, was to subject it to the examination of the bishops; and this seems to have been substantially followed, in the third revison consisting of a select committee of

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six translators and the same number of Church dignitaries not concerned in the translation. To this succeeded a fourth, by two high-churchmen; and finally it passed into the hands of Bancroft, then Archbishop of Canterbury—a man without scholarship, without scruples, and with no power above him but the king, whose objects in this undertaking precisely coincided with his own. But though he gave account to no man of his proceedings in this matter, yet the whole body of the translators stood before the public as indorsers of all he might do, and the Puritans were made to bear involuntary witness to the divine institutions or the State Church no less than the most zealous of her sons.

"What use was made of this power by Bancroft is unknown. He was publicly charged with having altered the version in fourteen places. Dr. Smith is said to have admitted, in answer to complaints from previous revisers, that he was so potent, there was no resisting him.

"The excellences and the defects of the version thus produced, are just what we should expect from its history. King James's third and fourth rules, while they decided its character in certain important respects, on principles as arbitrary and unsound as those adopted by the Rhemish translators, affected the expressions only in single points.

"Portions of the work reflect the highest credit on the scholarship of the time. Bedell and Reynolds, and some others of the revisers, were undoubtedly masters of all that was known of sacred criticism; and that they bestowed their utmost pains on the work, there can be no question. But all the translators were not scholars; and consequently, other portions fall decidedly behind some of the previous versions. Passages are mistranslated, which Tyndale and Coverdale and the Genevan—some or all of them—had translated right.

"As a whole, moreover, the work could not but exhibit the retrogressive tendency of that rigid conservatism which had made adherence to a defective version the fundamental rule of the revisions, and deviation from it the exception, only to be allowed in cases of necessity. Under this pressure, much would be left untouched which an unshackled translator, aiming only to present the most perfect reflection of the divine original, would have changed for the better, and the changes that were ventured on

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would often be made with a timid hand. Its imperfection is, however, to be ascribed in part to the King's haste, which would not allow sufficient time for the ripening of the work."

We have seen the circumstances under which the version was made. To erect this into a standard for missionary versions, appears almost sacrilegious. There can be no true standard for translations of Sacred Scripture, except the inspired originals.—None but Papists should be allowed the bad pre-eminence in wrong-doing, to set up the work of man as superior to the work of God, and to exalt the word of the creature above that of the Creator.

But if we make the sacred originals the standard for our missionary translations, the queston then is unavoidable, Shall we give the heathen a better translation of the Bible than we use ourselves? Or, to put it in another form: Shall we consent to use and hand down to our children a book as the word of God, which we know, from the circumstances under which it was made, contains numerous and acknowledged errors?

If the translators of King James had all been eminent for scholarship; if the rules which he imposed upon them had not restricted them in their work; if they had not had those over them who were determined to make it subserve the sectarian purposes of the Church of England; if the translators themselves had all been actuated by the purest motives; they could not possibly have done the work needed *in three years*, the time which they profess to have devoted to it.

And, if they had enjoyed every advantage in scholarship which the age could afford, and had taken sufficient time to do the work well, they could not, by a human possibility, have made in 1608, a version which would not need correction and improvement at the present time. No skill in scholarship could have supplied the wants of the necessary manuscripts. No profundity of learning could have anticipated the changes which have taken place in the meaning of words in two centuries and a half. No arts of composition could have availed to provide for such changes, had they been anticipated. WM. H. WYCKOFF, *Cor. Sec.*

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."

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A Sunday-School Story

VIRGINIA THORNTON; OR, WHAT IS IT WORTH?

CHAPTER VIII.

Did you ever play at fighting in this way? The boys drew a straight line, and the two mimic armies ranged themselves on opposite sides of it. Then they charged across this barrier line, yelling with all their might, and rushed back again as quickly as possible, and whoever chanced to be caught with his foot on the enemy's side, had to yield himself lawful prisoner, rescue or no rescue. How they ran, and shouted, and laughed! If Mrs. Collins had not been made up of patience, and fonder of seeing children happy than of almost anything else, she must have gone away from the house in very desperation at the noise they kept up. They played in the yard until it was almost quite dark, and then she called them in to supper. After the meal was over, the tables were turned down and set away against the wall, and the dining room was given up to them to romp in till bed time. There they played at "Forfeits" and "Laughing Jake," and "Blind man's Buff," till warned that it was time to say good night, and they were all ready to drop to sleep without undressing, they were so tired.

Virgie slept so soundly, Bella had to call her twice to get her up to breakfast. After breakfast Mrs. Collins sent the rest of the children off to gather cherries in the old orchard about half-a-mile from the house, but she kept Bella in-doors because she had a headache, and the sun was shining brightly and very warm.

"We are so sorry you can't go!" said all the other children in a breath, as they left her standing on the front porch, "but we'll bring you a basket full of the best cherries on the tree."

"Bella laughed, and said they must not do any such thing, for she was at home and had plenty of them every day, but they shouted back "O, yes we will," as far as she could hear their voices.

Bella was not suffering very much with her head, but the hot sun would have been quite sure to make it ache very badly. She was not a very robust child, and Mrs. Collins thought she had played a little too hard the night before; so she did not tell

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her she should not go to walk with the other children, but only that she would rather have her stay in the house, and Bella stayed quite cheerfully, though she couldn't help thinking the walk *might* do her good.

"Mother does always know best though,"—she said to herself, as she watched the figures of her guests disappear up the road.—As she stood looking after them for several minutes after all trace of them had been lost in the woods, a horseman came in sight along the same way, and she soon discovered it to be Mr. Thornton. She ran in to tell her mother, and then, for it was very cool and shady on the front porch at this time of day, she came back and sat down to wait for him and bid him welcome.—Mrs. Collins also came out as he dismounted at the gate, and all three were soon seated together. Mr. Thornton fanned himself with the broad brim of his white Panama hat, and asked Bella to bring him a gourd of water. He and Mrs. Collins talked for a minute or two about the heat, but she saw right away that he had something else on his mind, and asked him if he felt quite as well as usual.

"Quite well, Mrs. Collins, thank you; but in some trouble about my little girl. I was glad to meet her going out to walk, as I rode along, for I wished to consult you alone, before breaking a very strange piece of news to her."

Mrs. Collins glanced at Bella, and the child got up to go into the house, but Mr. Thornton stopped her.

"Sit still, my dear. Every body will know the facts before long, and I am not afraid that you will repeat anything you hear, without being sure that you have a right to do so."

Bella blushed with pleasure at this expression of confidence from the old gentleman, whose good opinion she valued most highly, and she sat down again, wondering very much what it could be concerning Virgie, that she was going to hear.

Then, without further preparation, Mr. Thornton told Mrs. Collins that Virgie's own father was alive, and all about the letter he had received from him. When he had told her all its contents as nearly as he could remember them, and expressed his feelings very strongly about the cold and worldly spirit which he thought it betrayed, he took the letter itself, from his pocket, and handed it to her.

"I will let you read and judge for yourself. I hope I do not do him injustice."

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Mrs. Collins' face showed evident distress as she laid down the letter and she said as she shook her head:

"I am sure that when he sees our little Virgie he will take pride in her, if he does not feel affection for her; and this makes me sure that he will be anxious to take her from you at once. But if what he says here is any index of his views of right, I am afraid he will not take much pains to bring her up a Christian woman. You know, Mr. Thornton, the child has both talent and beauty.—She will make what is called in "society," a brilliant and beautiful woman, and while she is now so sweet tempered and unselfish, she already likes to be praised and admired. There is, besides this, a certain *reckless* generosity and open-handedness about her, that will always make her feel a desire to possess wealth. It has always seemed to me that there were some characters so evenly balanced between good and evil, posessing so many elements of both, if you will pardon my speaking so frankly, that it depends almost wholly upon their education, whether they shall be saved or lost. Have you never thought of this, in watching the hasty and impetuous disposition of our little Virgie? I wish indeed that we could keep her with us, and try to rear her up among these hills, to a life of truth and simplicity, whose daily needs will call upon the better part of her nature, so much more strongly, than in the life for which, I judge, her father destines her."

Mr. Thornton could not but acknowledge the truth of what she said, though she little knew what pain the admission gave him.—He was silent for some time, during which she judged it best not to interrupt his thoughts. She had always observed how much more blind to Virgie's faults he was than Mrs. Thornton had ever been, and feeling quite sure that Virgie would elect to go with her father, she thought it might save Mr. Thornton some pangs of disappointment, if she could help him to anticipate what would be her natural preference.

When he spoke again, it was on this very point. "My only hope is that she will decide to stay with us," he said. "He has nothing of a father's feeling for her,—that is plain,—and she knows how long we have loved her."

Mrs. Collins sighed.

"She is very young, Mr. Thornton, almost too young to see or, to appreciate this difference, unless it were pointed out to her, and, do you think we have any right to use means of influencing

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her against her own father?—at least till we shall have seen him and made sure that he is bad. "By which you mean that you think she will go?" said Mr. Thornton, forcing a sad smile.

"I am afraid she will," Mrs. Collins felt obliged to answer.

"Well! Well!" said Mr. Thornton, after another silence, and exercising a determination to speak as cheerfully as possible of the matter, henceforth. "May be it will prove all for the best. Trials that looked almost as hard as this one, in the past, *have* proved all for the *best*, Mrs. Collins. I am too old a man now, to be letting my faith waver. What do you say to it all, Bella? You have been looking so sober, you have your opinion of it all, I'll be bound." Bella had been trying very hard for the last fifteen minutes, to keep her features in a state of composure, and had only partially succeeded by endeavoring to make them express nothing at all. Now, however, as Mr. Thornton spoke so cheerily, she tried to answer in thesame tone, but the beginning with an effort to smile only succeeded in a sudden burst of tears.—"Hut, tut!" said Mr. Thornton, going to her and laying his hand on her head. "You mustn't cry about it yet. She isn't gone, you know, by at least three months, and surely she will come back to see us sometimes, though we have to give her up for the most part."

"How soon are you going to tell her, sir?" said Bella, rubbing her eyes very hard, and trying to choke herself on a great big sob.

"How would you like to be the first one to tell her?" said Mr. Thornton.

"O, dear!" was all the answer it immediately occurred to Bella to make.

"I hadn't thought of you, being the first to tell her before," said he, "but now I do think of it, I wish you would. I think it would be a good idea, for she will say exactly what she feels to you, and she might not feel so free, you know, with an old man like me. I must go home now. I told Mr. Todd to be at my house at ten o'clock, on some business, but tell Virgie I left my love for her, and keep her till the rest of the little ones go away. Then tell her all you think she ought to know, Bella. You are a little woman, and I can trust this commission to you safely, I know. I am very glad I thought of it. Don't say anything to her about my being troubled at the thought of parting with her;—it might keep her from showing her real wishes, quite freely, and

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we can talk enough about how I shall miss her, after she has made up her mind to desert me. Goodbye, my child. Mrs. Collins suppose you and Bella walk up to Maplewood with Virgie, when she gets ready to come home. The sight of your faces there, certainly does a lonely old man a vast deal of good.

They promised to do so, and he bade them good morning and went away.

CHAPTER IX.

Near the centre of the old County of Louisa, in "old Virginia," were located the spacious buildings of the Moorefield Female Seminary, of which a noble Christian gentleman, Dr. James Landman, was the head.

He had selected a beautiful green hill, one of the few to be found in all that level region, and directly on its brow stood the large brick house, containing arrangements for all purposes connected with the school, save those of recitation. Behind it was a level stretch of forest trees, and at the foot of the hill, in front, lay another. Beyond was a clear, lovely view of slightly undulating land,—fields of stubble, with the grass and weeds springing up in their midst, were green and golden in the sunlight;—long stretches of dark green pines; and here and there a red or white country dwelling peeping out through the thick-leaved locusts so popular there, as a domestic shade tree, thirty and forty years ago. The season of the wild strawberries, so plentiful in that region, was long since over, that of the purple whortleberry was just past, and almost the last blackberry had withered on the wild bushes where they were clustered in such profusion two or three weeks ago. The nuts were beginning to turn brown and open their burrs on the chinquepin bushes all along the road-side, and the persimmon was turning a golden yellow, but the first breath of the fall frost had not yet touched tree or flower. The long leaves of the tobacco plant hung in oily richness from the tall stalk, and farmers already promised themselves that it would be in prime order for cutting before cold weather. There had been a fine yield thus far, this year, from all the fruits of the field, even in that exhausted and impoverished soil; and the crowning harvest of all, in the estimation of the young ladies, now rapidly assembling for the opening session, was the fine old peach orchard, just at its climax of tempting deliciousness!

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The long dining hall, with its one tremendous table, from the ends of which the Doctor and his wife could never think of addressing each other, was in the basement of the house. A broad hall ran from front to rear of the first floor; on one side of it were three large parlors, separated by folding doors, so that they could be thrown into one on the occasion of a concert or other public entertainment, and across the whole width of the building in front was a piazza, ten or twelve feet deep.

From eighty to one hundred girls could be accommodated here, and with such a Principal as Doctor Landman, such a kind friend to guide and counsel as his amiable wife, and a corps of accomplished and agreeable teachers, I should have pronounced it an establishment which must prove attractive and delightful to all its inmates, were it not that I have observed there is nearly always to be found inherent, in the minds of school girls, a theory to the effect that there *must* be a great many faults to be found with at a boarding school.

As a general rule, my dears, if you make but a fair effort to do your duty, you are thoroughly happy during this period of your lives. But, alas! since it is only by means of comparison that we have to name the nature of happiness, too few of us are willing to enjoy its presence, until too late to recognize the heavenly visitant, save as a Being who has come *and gone.*

It was just before the regular dinner hour, about two weeks after the opening of the session at Moorefield, and a group of some half-dozen girls, ranging from fourteen to seventeen years, were talking together on the broad front porch. A "new scholar," as they denominated a freshly arrived pupil, had come during the last recitation-hour of the forenoon, and such an arrival was something of an event, now, as there had been a dearth of new faces for several days past.

"I wonder who she is?" said Carrie Mansfield, a pretty girl of about fourteen, with fair curls and blue eyes, very white teeth, and a trim little figure.

"I know where she is from," said Lizzie Chiles, who was about a year older than Carrie, and quite different from her in appearance, with black eyes, and a tall overgrown look about her.

"Where is she from?" echoed all six in chorus. "She is from Albemarle," was the answer, her name is Collins, *I. Collins* I saw on her trunk. I suppose the I. stands for Isabel."

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A very handsome girl, apparently about seventeen, whose dress exhibited a style and indicated an expense different from that of the others, and in the latest fashion, and who had been standing apart to herself during the foregoing conversation leaning over the baluster and looking intensely down upon the grass, now came forward and joined the group.

"Bella Collins? Lizzie, did you say that Bella Collins had come?"

"I said that I. Collins had come, or, at least, her trunk has," answered Lizzie, laughing, "do you know anything about her?"

And at this all the girls closed in around the new comer, and the chorus repeated,—

"Do you know anything about her?"

The young lady thus interrogated cast a half-contemptuous glance over the group, all of whom stood beneath her in stature, then an impatient one up at the corner window over the second floor, but the young inquisitors only noticed the last expression and, crowding around her more closely, reiterated their questions in various forms. In the midst of an effort to break from them, she seemed suddenly to resign herself to be questioned, and a very hearty smile broke over her mouth as she said,

"I know all about her; she is to room with me. I have been keeping a place for her ever since school opened."

"O! Is *that* the one?" exclaimed two or three at once. "What does she look like?" asked Carrie Mansfield.

"Is she smart?" said Lizzie Chiles.

"How old is she?" queried two or three, and—

"Is she pretty?" broke forth in another chorus of the whole.

The tall girl laughed, a very merry, musical laugh. I can't answer twenty questions at once," said she. Let me see; somebody wants to know whether she is pretty."

"Yes! yes!" broke forth from all, in direst confusion, "And whether she is smart?"

"There you go again!" replied the other. "I can't answer even two questions at once, can I?"

"I know what you *can* do!" now exclaimed Carrie Mansfield, you can find a heap of fun in being cross-grained, and tantalizing people for nothing!" And Carrie turned off and leaned over the baluster by herself.

"And I know something else you can do, if you don't choose

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to be accommodating!" said Lizzie Chiles. "You can let it alone!" And she, too, turned away and joined Carrie.

The tall girl looked after them for a moment with a most undecided expression on her face, then glanced again at the corner window above, which opened from her own room, but there were still four young questioners surrounding her, and looking as curious as ever. She appeared to address her answer to them, but every word was sufficiently loud and distinct to be heard by the other two. "Yes," she said, "Bella Collins is very pretty, *I* call her perfectly beautiful! She has a splendid figure and is as graceful as a fawn. She has a lovely complexion, her hair is as black as the raven's wing and she has perfect crowds of it. Her teeth are splendid, and nobody could describe her eyes. She is smart too; she'll beat us all, I reckon, but I don't suppose she will go in the same classes with *me*. We are about the same age, but she lost last year, on account of her health, and wont be allowed to confine herself closely now. I think she told me she didn't expect to graduate for two more years. We have been the most intimate friends ever since we were together at the White Sulphur last Summer, (I mean a year ago) and before, too, for that matter. There, now; I must go and see her. I had no idea she was near here till I heard her name called just now.—Her last letter said she wouldn't come till next week." As she finished the last sentence, she disappeared along the hall, and ran fleetly up stairs.

"Well!" said Lizzie Chiles, as soon as she was out of hearing, drawing a deep breath and turning to Carrie Mansfield. "I never heard Julia Weldon praise anybody that way before. I can't account for it, unless upon the principle of her general contrariness, and then I must expect to find Miss Collins a paragon of ugliness and a perfect goose besides."

"Well, I predict you must expect no such thing in this case," answered Carrie. I dare say the new scholar is very pretty, pretty enough for Miss Julia to be a little jealous, most likely, and since of course we shall not find her a perfect Venus, her friend gives us expectations enough to excuse our being a little disappointed. But come! there is dinner, and we shall see her and settle the question for ourselves."

Her last words were almost lost in the sound of the great gong, which had set up its notes of dire confusion in the basement hall.

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Mrs. Landman's housekeeper was a model of her kind, and a plentiful table was spread, the year round, at Moorefield; but whoever knew an assembly of school girls to feel themselves in anything less than a starving condition—at least one third of the time? So many had been impatiently listening for the summons to the dining room, that the first note of the gong was scarcely audible before they had already swarmed down the broad stairway on to the lower hall, and as Lizzie and Carrie entered from the front porch, only a few strgglers appeared on the landing above, while, half-way down, both of them smiling and talking at once, appeared Julia Weldon with the new scholar. They were walking after the favorite manner of young girls who like each other, the arm of the taller girl being thrown affectionately over the neck of her shorter companion, and Bella Collins' pretty white arm encircling Julia's waist. Just at the foot of the stairway they encountered Carrie and Lizzie. Julia stopped to introduce them to her companion, then hurried on with her, for it was out of order to reach the table after the blessing had been asked upon the meal. Carrie and Lizzie dropped behind, suffering the few last comers to get between them and the stranger, and looked expressively into each others eyes.

"She *is* pretty," exclaimed Carrie, with warm-hearted cordiality, "but she is not perfectly beautiful. She is not one third as handsome as Julia, but I like her face a great deal better, she looks so sweet tempered and kind."

"Yes that she does," was the earnest reply. "I wonder she can be so intimate with Julia, if she knows her."

"I dare say she doesn't know her," said Carrie. "I remember hearing Julia say, last session, that she was only at the White Sulphur for two weeks, so they must be intimate through letters only. Every body likes Julia for a little while. But, did you ever hear her call five any less than twenty?"

"I wonder where Miss Collins will sit?" said Lizzie Chiles.

"So do I," said Carrie Mansfield. There is an empty seat beside me, I hope Miss Truman will put her there. I know I am going to like her."

Julia Weldon was from the City of Richmond. Her father, a very wealthy and very worldly man, had married his first wife when quite young and very poor. They were not very happy together. She being an earnest Christian woman, and unable to

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win him even to the semblance of respect for her faith, there was between them no "suitability of mind or purpose." She died early, while Julia was an infant. Having succeeded in amassing wealth sufficient to gratify his sole ambition, he married a second time, and his choice fell upon a lady whom he judged the most fitting of his acquaintance, to grace a handsome house, appear most "stylish" in the fine clothes and jewels which the contents of his pocket so well represented, and be a help to him in all his worldly aims. She proved in every way worthy of the grounds upon which he had selected her. Finding that at an early age his daughter gave promise of both wit and beauty, he anxiously desired his fashionable wife, to spare no pains in bringing her up to be the brightest ornament of the ball-room. It seems a little inconsistent with all this, that she should be just now spending her "finishing year" so far in the country, at an institution of such plain arrangements and such sterling worth, as that of Doctor Landman; but the truth was that Mr. Weldon liked to see her come home for the vacation looking plump and rosy, and although his pride in her was of a most selfish kind, still he had a great deal of it, and cheated himself with the idea that he really loved her most devotedly, while in reality he never gave one thought to the wellfare of her immortal soul, or ever paused to ask himself what of the last great day of judgement, if *then* his daughter should confront him with the terrible truth, that she *was lost and through his means.*

Julia Weldon inherited alike the handsome features and worldly ambitions of her father, together with certain *impulses* belonging to the steady, upright character of her mother. The immediate results of the latter usually made those who had known the first Mrs. Weldon, ever ready to exclaim how much her daughter resembled her!

But the stream of her good actions, so far as it might have been hoped that it would return and bless herself, was nearly always polluted by its source. She had a natural love of popularity, and desire for the admiration of all. To this end she would give away anything she had, to anybody who seemed to need or even to wish it, and people said she was the soul of generosity; not observing that she always took care to replace it, at whatever expense to her father, and how rarely, in these gifts, she *denied herself* anything to bestow them.

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She liked to see a crowd about her, amused by her talk, and to gratify her love for this, she did not scruple to hold the most sacred things up to ridicule. If her dearest friend had any weakness that could be made laughable, she had no innate delicacy that would keep her from describing it in most exaggerated terms, for the amusement of strangers. She never hesitated to throw a doubt upon the integrity of any one, if to do so came in the course of shining as a person of wit, in the eyes of those immedately present.

And at all this the thoughtless only laughed and said "how entertaining!" until maybe some tattler would whisper that the witty and agreeable girl had lately been saying something funny about themselves in particular, when the *entertainment* would cease at once, and something far worse than stupidity take its place.

She affected to abhor that anything like flattery should be addressed to herself, and probably she thought she really did dislike it, but, in reality, it was as the very air she breathed. Indeed if a new acquaintance did not speedily approach her with expressions of regard and admiration, she was apt to take this silence for positive dislike, though of course it most frequently sprang from indifference, as any one with less vanity must have supposed, and then, woe to the unlucky individual who thus came within the range of her resentment! This innate pleasure which she perhaps unconsciously took in receiving compliments, led her, naturally, to value them as a means of making her way into the gratitude and confidence of others. It follows, necessarily, that such a mind as this can have no conception of the sublimity or the loveliness of Truth!

You will probably think that I have just been describing some monster of a girl, horrible indeed, to think of, or to meet with on a printed page, but something you need, of course, never look for in the actual world. Indeed, my dear girls, you have no idea how many such there are about you all the time, or how watchful you need always to be to avoid this evil influence, to keep from admiring them so much as to wish to resemble them, and, above all things, not to envy their transient popularity so much as, even unconsciously, to seek to emulate their manners. To prove to you how near you such an one may be, and how well disguised, I need only tell you that among eighty or ninety girls, certainly possesing an average share of intelligence and discrimination who were this year assembled at Dr. Landman's school, Julia

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Weldon was almost universally a favorite. There were, in fact but two among the number, Lizzie Chiles and Carrie Mansfield, who openly avoided, and positively distrusted and disliked her.

Such as this, at seventeen years old, was she who had once been called Virgie Thornton!

Oh, how well the Master knew what it is worth to some of us, to walk always in the quiet ways of life, and rest in the shadow of holy influences, when He bade us say, *Lead us not into temptation!*

(TO BE CONTINUED.)

THE BOTTOM OF THE OCEAN.

In 1853, Lieutenant Brooke obtained mud from the bottom of the North Atlantic, between Newfoundland and the Azores, at a depth of more than ten thousand feet, or two miles, by the help of his sounding apparatus. The specimens were sent for examination to Ehrenberg, of Berlin, and to Bailey, of West Point, and those able microscopists found that this deep-sea mud was entirely composed of the skeletons of living organisms, the greater proportions of those being just like the Globigerine, already known to occur in the chalk.

Thus far the work had been carried on simply in the interest of science, but Lieutenant Brooke's method of sounding acquired a high commercial value when the enterprise of laying down the telegraphic cable between Great Britain and the United States was undertaken; for it became a matter of great importance to know not only the depth of the sea, over the whole line along which the cable was to be laid, but the exact nature of the bottom, so as to guard against chances of cutting or fraying the strands of that costly rope. The Admiralty consequently ordered Captain Dayman, an old friend and shipmate of mine, to ascertain the depth of the whole line of the cable, and to bring back specimens of the bottom. In former days such a command as this might have sounded very much like one of the impossible things which the young prince in the fairy tales is ordered to do before he can obtain the hand of the princess. However, in the months of June and July, 1867, my friend performed the task assigned him with great precision, without, so far as I know,

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having met with any reward of that kind. The specimens of Atlantic mud which he secured were sent to me to be examined and reported upon.

The result of these operations is that we know the contour and nature of the surface-soil covered by the North Atlantic for a distance of 1700 miles from east to west, as well as we all know any part of the dry land.

It is a prodigious plain—one of the widest and most even plains in the world. If the sea were drained off, you might drive a wagon all the way from Valentia, on the west coast of Ireland, to Trinity Bay, in Newfoundland. And, except upon one sharp incline, about two hundred miles from Valentia, I am not quite sure that it would be even necessary to put the skid on, so gentle are the ascents and descents on that long route. From Valentia the road would lie down-hill for about 800 miles to the point at which the bottom is now covered by 1700 fathoms of the sea water. Then would come the central plain, more than 1000 miles wide, the inequalities of the surface of which would be hardly perceptible, though the depth of the water on it varies from 10,000 to 15,000 feet; and there are places in which Mount Blanc might be sunk without showing its peak above water. Beyond this, the ascent on the American side commences, and gradually leads for about 300 miles to the Newfoundland shore.

Almost the whole bottom of this central plain (which extends for many hundred miles in a north and south direction) is covered by a fine mud, which, when brought to the surface, dries into a greyish white friable substance. You can write with this on a black board, if you are so inclined; and to the eye it is quite like very soft greyish chalk. Examined chemically, it proved to be composed almost wholly of carbonate of lime; and if you make a section of it in the same way as that of a peice of chalk was made, and view it with a microscope, it presents innumerable Globberiginae imbedded in the granular matrix. Thus the deep-sea mud is substantially chalk.—*Prof. Huxley.*

Two things, well considered, would prevent many quarrels; first, to ascertain whether we are not disputing about terms rather than things; and secondly, to examine whether that on which we differ, is worth contending about.

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MEMORIAL OF DR. C. J. WHITE.

"The righteous shall be in everlasting remembrance."—PSALMS cxii.

Another veteran of the cross has been summoned from earth's battlefield to wear the crown of victory. A righteous man has passed away, and a brief memorial may preserve his memory.—The strong and faithful men of God, who nobly fought the battle of truth against fearful odds, and won signal victories for Christ and his glorious Gospel, should ever live in the recollections and the affections of us who survive and "enter into their labors."

Dr. Charles Jones White was born in Waterford, Saratoga co., N. Y.,—lived during the years of his active life in Hebron, Washington co., N. Y., where he died, after a severe illness of four weeks, April 24, 1869, aged 65 years and 6 months. He graduated at the Medical College in Castleton, Vt., at the age of 22, and immediately entered upon the practice of medicine. He loved his profession, and by application to study and careful attention to the details of his business, he rose to a high position in the medical ranks.

Nature bestowed upon him some rare and splendid gifts. His vigorous intellect seized a subject firmly, passed rapidly through the ordinary processes of thought, and reached a conclusion with almost unerring certainty. When a subject passed through the machinery of his mind and received his finishing touch, it came forth clear as crystal, logical in arrangement and distinct in expression. A vivid imagination pictured his thoughts in varied forms, and enabled him to express them in appropriate language and, sometimes, with highly poetical imagery.

The springs of his emotional nature were easily touched, and often, when listening to the grand themes of gospel, the tear-suffused eye would indicate that a chord had been struck in his soul, while others were apparently unmoved. Though a man of strong will, he was always loyal to his honest convictions. He yielded promptly to the proper authority, and constantly acknowledged the supremacy of Christian principle.

With a mind capable of appreciating greatness and a heart to admire it, he became familiar with the lives of the illustrious men of history, who led the march of events and dazzled the world with their brilliant achievements. But the ability to control

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mind with the power of ideas and thus lift men up to higher and purer lives, was in his estimation, the highest of all human endowments.

Those who knew him best will hold him "in everlasting remembrance" for his sterling integrity and untiring devotion to the cause of primitive Christianity. He was educated in the doctrines of the Presbyterian church of which he was formerly a prominent member. Just after he had been called to an official position in that ecclesiastical body, the current of his religious life was jostled out of its wonted channel.

In July, 1836, he heard Alexander Campbell preach three discourses in Pawlet, Vt. He was deeply impressed with the speaker's remarkable familiarity with the Bible. His mind was forcibly struck by the clear and satisfactory teaching of the Scriptures on the work of the Holy Spirit—a subject which he had learned to regard as a "glorious mystery." He heard men and women called upon to yield themselves to Christ in prompt obedience to his appointments. The simplicity and sublimity of the Gospel thoroughly aroused him.

Among the waste paper in his office he found Bro. Campbell's Extra on Regeneration. With this in hand and the blessed volume of God's truth before him, he "commenced a thorough and searching investigation, determined never to yield an inch, but at the point of the sword of the Spirit."

He perceived that he was sensibly gliding away from his old moorings, and began to fear lest he might drift into an unknown sea, and find no place to anchor in safety. He resolved to hold on to the Bible, confident that the divine word could not lead him wrong. He read that "faith comes by hearing and hearing by the Word of God." Then it is not wrought in us by an *immediate* "operation of the Holy Ghost." He soon learned that infant baptism is without precept or precedent in the book of God. Still searching for truth he discovered that sprinkling or pouring for baptism is likewise unauthorized. He then realized that he was not baptized.

But is not baptism a non-essential? The design of baptism claimed his attention. He read: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." The language is plain and unequivocal. It might be *misconstrued* as it often has been; but to *construe* it, according to any

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established principles of language, to mean anything else, than that repentance and baptism are both conditions of pardon, is simply impossible.

What now shall be done? Here is a conflict between all worldly interests and honest convictions. He must yield to the one or the other. The result could not long be doubtful with such a mind and such a conscience. The Rubicon is crossed. He made the good confession and was immersed "for the remission of sins" in the autumn of 1836.

Soon after this he wrote to Bro. Campbell, giving an account of his change of religious views and ecclesiastical relations. His letter was published in the Harbinger for 1837. page 333. It is worthy of the careful perusal of all who have access to it. Within a few months he had completely canvassed the issues between the gospel of Christ and scholastic theology, fully comprehended the principles of this reformation and embraced them with a martyr spirit.

Concerning his feelings, at this time, he said near the close of life. I was, at times, amazed at my position, so different was it from all my previous views and training. But I felt very much as Lazarus may be supposed to have felt, when brought again from the dead, his beloved master said to his attendants, 'loose him and let him go.' My tongue had indeed been unloosed, and launched as I had been on the broad ocean of divine love and mercy, I could not but intone the new song which had been put into my mouth."

Attacked and calumniated, he was "set for the defense of the gospel." The necessities of his new position brought him before the public as a speaker. Here his fine abilities were called into activity. With arduous professional duties, he found time to study the Bible and hold communion with other minds through their writings and so become an able minister of Christ.

He and his wife, who soon followed him in embracing the ancient gospel, were among the original members of the Church of Christ in W. Rupert Vt. which was organized in 1837. He was appointed one of the elders and during his labors in public teaching the church increased in numbers and was permanently established upon the apostolic foundation. As a preacher he was clear in method, convincing in argument, and pleasing and impressive in address. He knew when to speak, what to say, how to say it, and when to stop.

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For five years he was President of the New York Christian Missionary Society, and his resignation at the last anniversary was accepted with deep regret and "grateful acknowledgements for his fidelty in the office filled by him with such distinguised ability." His annual addresses to the Conventions were highly appreciated by the brotherhood. They involved the cream of life thought, and contained some of the results of his observations and experience during the thirty years of his public labors in the Lord's vineyard. These addresses are well worthy of a place in the literature of the brotherhood, and they should be received and valued by the younger preachers as a legacy bequeathed to them by a venerable servant of God, who was rich in faith and in the treasure of his expeaience.

During the last few months of his life, an unusual religiousness pervaded him. He seemed to be impressed with the idea that he was nearing the eternal shore. The last time, but one, that he was in the public assembly of the saints, he presided at the Lord's table. His remarks were very impressive and could not have been more appropriate if he had known it was the last time he would talk to his brethren. He pointed them to the vacant seats of the departed, reminded them that other seats would soon be vacant, and affectionately exhorted them to greater zeal and diligence in the Master's service. Said he: "The nearer I come to the close of life the more I appreciate the gospel." To the unconverted he said; "God has deposited in the gospel his power to save and he whose heart cannot be captivated by the soul stirring scenes of Calvary is beyond the reach of salvation." He loved the word of God, was enraptured with the Christian's hope and delighted in the comtemplation of the "new heavens and the new earth."

He wished no costly stone to mark his resting place, but erected a more enduring monument by placing $500 dollars at the disposal of Prof. C. L. Loos for the education of a preacher in Bethany College.

He walked with God, died in the Lord and now rests from his labors among the blessed dead. I cannot think of him, lying in the lonely grave, where we buried his noble form in the beautiful Evergreen cemetery near Salem N. Y. without being overwhelmed with sorrow. Though we shall see him on earth no more, we hope to meet him beyond death's cold river, and walk together the gold-

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paved streets of the New Jerusalem and rejoice together in eternity's fadeless day. W. L. HAYDEN.

A few years ago I became personally acquainted with Dr. White during the New York State meeting at Syracuse, and there learned, by much direct intercourse, to esteem him for his many eminent qualities as a man and a Christian. Some correspondence with him afterwards only served to heighten this esteem. The brethren in the State of New York, who loved him and knew and appreciated his usefulness, will deeply feel their loss in his death.

The N. Y. State Missionary Society owes much to him; and his devotion to the great work of preaching the gospel is shown by the provision he has made in his will for the education of some one for the ministry. Such examples should be more abundantly imitated. So far as in us lies the will of our beloved brother shall be carried out, in a manner which he himself would have approved. C. L. L.

AMONG THE BRETHREN IN ENGLAND.

LIVERPOOL.

The traveler on the sandy desert, parched and weary, rejoices to see in the distance an oasis; for there he knows the silver waters flow from whose lips he may drink and quench his burning thirst.

With such feelings, methinks, the Christian traveler is stirred when, after a long absence, he beholds "the place where prayer is wont to be made." How beautifully does the divine plan meet the wants and exegencies of our nature! The "communion of saints," the hallowed fellowship of the brethren of the Lord, what Christian can afford to despise? Without these how feeble and faltering would become his footsteps. Remove a disciple from the tide of Christian sympathy—shut him out from the glow and warmth of love which burns in kindred spirits—deny him the blessed encouragement which springs from the experience of those who walk with his Master,—and he trails the cross, wearily and slowly, through the wilderness of this world! How many sorrowful eyes have been lit with the light of glad-

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ness, how many hearts cold, frozen, have been broken up like the fountains of the mighty deep, and how many have lashed themselves more securely to the Rock of Ages around the table of the Lord, in the gathering of the great congregation!

Drearily dragged the two weeks at sea before we reached Liverpool. Two "first days" had been born and died away without the privilege of a religious meeting. The loaf and the wine, ever fragrant flowers which Jesus left as "forget-me-nots," were denied to us. Not that He was altogether unremembered. The voice of prayer ascended, and the hymn of praise mingled and swelled with the grand choral of the winds and the waves. Christ everywhere is precious to his people—continually to be found of those who diligently seek him!

A letter of introduction from Bro. Loos opened to me both the house and the heart of Elder Tickle, of Bootle, of whom and his excellent lady, and indeed of the whole family, I cannot speak too highly. We met not as strangers but as brethren—children of the same affectionate Father, loving the same glorious Savior.

Anxiously I counted the five days which must elapse from the date of our landing till the 4th of April. That day was to be my first experience among the disciples in England. "I was glad when they said unto me, let us go to the house of the Lord."—My heart's desire was to "break bread" with the brethren, and share in their feast of love. The day was cold and cloudy. Bootle being some distance out of Liverpool, we had to walk about four miles to the meeting-house.

We found the disciples gathered together not in an "upper room," but in the basement of a large hall in Hope street. To gain an entrance we had to descend a flight of steps. The roof was low and slanting, giving the room the appearance of being somewhat small, although we suppose it might seat 350 persons. The main building above they occupy when the weather is mild.

Here were assembled about 300 of the brethren. A marked spirit of devotion pervaded the whole congregation. No outward formalism had brought them together. No gilded crucifix, nor smoky incense, nor apparalled priest. Here was neither stained window nor loud sounding organ to please the eye or amuse the ear. There was an entire absence of show. Those who had met

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were come to worship God, who is a Spirit, in spirit and in truth. Upon a table at the further end of the room were placed the emblems of the broken body and shed blood of Jesus. Behind this were seated five of the elders. Bro. Collin, the President, opened with a hymn of praise which was tolerably well sung, after which he engaged in prayer—all of the brethren kneeling. He then called upon a brother in the congregation to read a portion of Scripture from the Old Testament, another brother afterwards reading a chapter in the New. A third offered prayer, at the conclusion of which a hymn was sung. Bro. Collin, when all were seated, in a few excellent remarks called attention to the solemn occasion when the feast of remembrance was first instituted—"the night in which He was betrayed." The cruel death to which it looked forward—the ignominy, the scorn, the cross. He dwelt upon the overwhelming love of God in thus sending an all-sufficient Savior to bear our transgressions and make full atonement for our sins. He thought there was nothing more helpful to the longing, yearning heart of the loving disciple than always to keep in mind the sacrifice of Him who "died the just for the unjust," "who for the joy that was set before Him bore the cross, despising the shame."

Then he offered thanks for the loaf, brake it, and gave to the rest of the disciples. After which, in a similar manner, he poured out the wine and passed the cup to the brethren. We felt it was good to be there.

Sweet the moments rich in blessing,
Which before the cross we spend.

A hymn of praise followed, and after a brief earnest exhortation from Bro. Tickle, touching all that was involved in the proper observance of the Supper of the Lord, a collection, called "the fellowship," was taken up—each one giving as the Lord had prospered him.

A cordial invitation was given to me to occupy a few moments, which I did. Other addresses and prayers from various brethren succeeded, the meeting being left entirely in their hands. Warm with life were the prayers at the throne of grace, and practical and edifying were the remarks made and the subjects dwelt upon.

In the evening by appointment, I preached to a good congregation. Excellent attention was paid, and at the close many were

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the Christian greetings exchanged. Never shall I forget the kindness shown me at Liverpool.

Upon some matters of opinion the English do not hold the same views as the American brethren, but the things in which they agree are more than the things in which they differ. No doubt there is much on both sides of the Atlantic which might be improved. Still there ought to be no alienation of heart between the true followers of the Lord.

Incidentally it cropped out that many of the brethren in Liverpool hold prayer-meetings at their own houses, to which they invite their friends and neighbors, and instruct them concerning the things of the kingdom. Thus they are sowing the good seed in their several districts, which may fall into some honest hearts and bring forth much fruit unto everlasting life. Will not this exhibition of humble labor in the Master's vineyard stir up our American brethren to make special efforts in extending the triumphs of the Redeemer's kingdom in the immediate localities in which they live? H. A. PALLISTER.

LEEDS, ENGLAND, May 24, 1869.

Needed—Two Tracts for the Negro.

TABLE ROCK, RALEIGH CO., W. V., MAY 27th, 1869.

BRO. PENDLETON:—There are some most remarkable features in the Christian benevolence of our day. In most instances it is as nervous, sensitive and idiosyncratic as a hysteric patient. It has a helping hand for beauty in tears, royalty in ruins—indeed is always prompt where romance or tragedy invokes its aid. But you would as readily raise the dead, as a breath of pity for four millions of unpoetic negroes, notwithstanding, the finger of Providence has been pointing to them for two hundred years, with the steadiness of the needle to the pole. Probably "distance might lend enchantment to the view" and if they could be hunted in the jungle and over the burning sands of their ancestors in the teeth of lions and serpents, the religious pulse might be stirred. As it is, there are no dangers in field or flood, or hair-breadth escapes to induce a pity for the hero as well as the rescued. As it is, instead of having to hunt down our converts, this people are more anxious for the bread of life than our own race.

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You have well and truly said, the living preacher is the great want of this people. Still I again aver the incalculable benefits of two tracts for this people. One simple as the nursery tale exhibiting the plan of salvation. And one showing the present, and former, uses of the Old Testament. Our freedmen have a wonderful hungering and thirsting for learning at this time. And such tracts would be conned over in the Sunday Schools, beneath the spreading oak, by candle, lamp, or pine torch. And Eternity could only reveal their triumphs. We want the living preacher. Can we have the smaller benefit—the tract? Will the press help my prayer or is it too sensitive about what would make a readable interesting paragraph. Sometimes I suspect the press for the same dyspeptic philanthropy so common to Christianity. These thoughts crowded into my mind this morning before starting to preaching.

Affectionately your brother, C. BULLARD.

P. S. At this appointment (Table Rock, Raleigh co., West Va.) we have thus far nine additions. The meeting closes to day. At the Court house we had four, twelve in transit to this county. C. B.

DRESS FOR CHURCH.

I am gratified to see that there is a lively feeling among the sisters on the subject of dress. It is as I expected. This folly and sin is deeply deplored by thousands. Yet, such is the native tendency of woman to conform to custom, such her tender regard for public sentiment respecting her appearance and behavior, that it is almost impossible for the most enlightened conscience to resist successfully the mighty influence of fashion. Thus, one of the best elements of her nature, the angelic sweetness, which makes her almost a martyr to please, is laid hold of to pervert her Christian simplicity, and lead her into the vanity of the world. I have no harsh words for my sisters. I can apologize, I trust, with a philosophic and a Christian charity for their follies in this direction,—but I would help them to a nobler view of themselves, and beg the strong among them,—those whom God has gifted with higher independence and more commanding positions in social life, to help the rest, by a becoming example of Christian simplicity and humility in dress. Our former article

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has called forth several communications, of which we present the following:

DEAR BRO. PENDLETON:—In the last number of the M. H., at the close of your comment on the article on dress, you ask some of the sisters to come to the rescue.

I presume you would rather some of the older sisters would come up, but I hope my feeble voice will be considered none the less because I am young. And though I am young, I am old enough to have seen the conduct, in the matter of dress, of so many of my dear sisters in the Lord, unbecoming that of the humble and meek Christian, to my mind, that I have almost despaired sometimes of hoping to see again any such a Mary or Martha as we read of in the Bible. Why is it so? How very often do we see those whom we delight to love, whose conversation is sweet and in whose company we can spend many pleasant hours of true pleasure, come to church dressed as though they had come but for *one* thing which was, that everybody might see how *they were dressed.* But the evil does not stop here. It matters not how well dressed a sister may be, how well satisfied she may be with her own dress, yet it seems that she is *not* satisfied with the dress of some of the other sisters who may be sitting close by her; and from the time she gets well seated,—and you know some of them have to sit down and get up two or three times before they are fixed in their seats,—she will begin to look around her to see what such an one has got on, how it looks, how it is made, how it fits, whether it is made in the latest fashion, or whether the trimmings of her bonnet are selected with good taste and put on with niceness. Now it would do very well if we would only look at our sisters' dressing and then pay attention to the service, but instead of that I have seen some who were so disposed to *criticize* the dress of others, that they would commence talking about it right in church, and if they are not situated so that they could talk without attracting too much attention, they will pick up the hymn book and on some of the leaves, where the the hymns are printed, they will write long criticisms on their sister's dress; and this criticism is *always*, not in a commendable way, but on the contrary, for we see the critics laughing about it, even in the church.

This is very bad, and it grieves my heart to have to speak of it, but we have seen it done with our own eyes, and that too by

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young sisters, (for we must say, the young sisters are by far the most numerous critics,) whose fathers were preachers, and whose mothers, *we know*, have brought them 'in the way of the Lord more perfectly'; so all the blame will have to lie on the young sisters' own shoulders alone. I think that this is the greater sin of the two. 'Tis true the sister who goes dressed to church so gay and fashionable is the cause of all the criticisms. But we have seen some of our young sisters when there were none present, dressed in the fashions, or trying to dress in them, look around till they would see some poor sister, who, though perhaps in the best she had, might be dressed rather common; and they would closely scrutinize her dressing, and, as a matter of course, offer their scathing criticisms.

It seems that this bad habit of criticizing dress, by the younger sisters especially—but we have seen older ones do it too—has become so strongly rooted in their minds, that it is impossible to eradicate it by anything that can be said either in the pulpit or through the press.

But it is a good thing for us to know that *all* our dear sisters are not guilty of this great and dangerous sin; it is exceedingly pleasant to remember that there are yet a few good Marys who *always* are willing and ready to speak a word of encouragement to and *about* a *poor* sister, even though she may be dressed as gay as the fashions will allow.

In conclusion, I think it would be a most excellent plan for our sisters all, but more especially those who are disposed to criticise, to read over very carefully the 13th chapter of First Corinthians every Lord's day just before going to the church; for I am disposed to believe that it is not with the *true* Christian charity that we criticise our sister's dressing, since we, it seems, always make it appear as ridiculous as we can.

In the hope of eternal life, EUNICE.

This is a sharp picture of what is too often witnessed in our churches. If it is just the least bit caustic, it must be remembered, that the folly which it rebukes is a sore public annoyance. To criticize criticism, we must become *critics*, and thus seem to violate the principle we would enforce,—but we must distinguish between just judgment and uncharitable censure. Vain and frivolous ridicule is among the silliest and most pitiable follies that ever shook the plume of fantastic fashion. I can admire it no

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where. Only in the lunatic asylums can it be excused. I remember once to have seen a pretty girl—but of reason bereft—at chapel in one of our noble public homes for the insane, in whom this folly was irrepressible. She practiced it with infinite glee, upon an old gray-haired unfortunate, whose soul and body were in sackcloth before her. In such a place and from such a creature I could say, *Forgive her, she knows not what she does!* But in the house of God—on the fly leaves of the hymn books—from the pure, sweet lips of loving disciples, and against their humble and sometimes unfortunate sisters—who can speak of it without the acumen—almost the acrimony,—that must point indignation, even when holy!

This question has many sides to it, and we shall be profited by hearing the reflections of minds differently gifted. We present another letter—evidently penned by a most gentle heart, and, as it states, from beside the most angelic spot, next to the closet of secret prayer, which God has given to woman to occupy—the cradle of her sleeping babe! She says:

"I have just read your quotation from Harper's periodical in regard to church dress. My gratitude is inexpressible to the Father of all light,—that he has by some of his noble creatures, agitated this matter, and I do' sincerely hope it will be agitated until we have a reform in that direction. How sad and yet how true it is that there are scores of persons who will not enter the house of worship, because they have nothing better than a calico dress, and cannot compete in this respect with those who adorn themselves, notwithstanding our beloved Paul's admonition, with costly apparel. What, oh what, will this costly array profit, when we shall stand before the judge of "the quick and the dead!"

Those of us who shall be so fortunate as to be admitted into the upper sanctuary, will be divested of all this splendid array, as we term it; and those who hear the sentence "depart," will not care for these vanities then. This feature of the sinfulness of the wicked one has occupied my attention much. I have often argued its impropriety and uselessness with a number of my lady friends, and have long been willing to be one of the number, who would stand out in bold defiance to Dame Fashion and advocate in theory and practice the true garb of a devoted Christian. Perhaps the question is asked, why I have not succeeded in this channel? I can only answer by saying I think and feel I am too

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unworthy to have an influence. I have often thought and said, the Quaker garb is, in my opinion, nearer right for Christians than any other. Then my friends would say to me, "why, they are the vainest people of their dress in the world!"

Well this is no reason why we should not lay aside the vain side of the question, and adopt a somewhat similar dress, I mean in simplicity and want of so much gaudy tinsel. I heard for the first time last winter of a move, which I have tried to hope was in this direction. I refer to the "social parties" styled "Calico Parties" where the guests should all appear in calico costume. But after all, I fear, was only an expedient on the part of the young folk to appear peculiar and thus to create a sensation. Yet may not we, the lovers of true Christianity, improve upon the suggestion at least, and adopt such a costume for church wear? Then there would or could be no excuse left, on this score, for not coming out to hear the word of the Lord, since this style would come within the reach of all. Is it not sad to think how many of these poor mortals, who cannot read the word for themselves, are hindered by the vanity of those, who profess to be the children of the kingdom! I fear it will be more tolerable for them in that day, than for us.

My dear brother, perhaps it may seem strange to you, that I should attempt to say a word in reference to your goodly article, for I have never written anything for publication in my life, and I do not pen these words in the hope that you will deem them worthy of your pages, but as I am seated by my little charge, with my foot on the cradle, I indulge myself, as is my custom, by writing down the earnest feelings which trouble me in this regard, and which, were I to *speak* them, would not be listened to with the respect, which I am sure they deserve, but perhaps laughed at as merely a morbid or weak eccentricity.

I feel however constrained, this morning, to let you know there is one who rejoices to see another effort in the right direction, iand who, although she feels too unworthy and too humble either to encourage or influence others, by any words of hers, yet would not willingly repress her gratitude and sympathy for the stronger words of others—who feel with her. My conscience chided me; and, although I have been influenced, in a measure by near home friends, who are oppositely inclined in this particular, and tell me, my convictions are a matter of education and not of conscience, till I have been induced to think—Perhaps I'm an ex-

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tremist in this particular,—yet I cannot be fully persuaded it is always a matter of education; else why should there be such a diversity of disposition in one family. Oh, when I think of the vast amount of money expended to please and enrich the votaries of fashion, and how many poor souls are starving, for both mental and physical bread of life, my heart trembles at the consequences, in the great day, the day of the Lord, when he shall recompense unto us all our reward! Although my expenditures in this respect are meagre, very meagre, yet even this is a matter of regret.

Bro. Pendleton will you not still agitate the question of dress? I feel confident your influence will be felt and appreciated.

Please suggest some appropriate or fitting garb for Christians, and do not let the votaries of fashion have the credit of this reform.

You will please pardon my familiarity and attribute it only to gratitude to you for publishing so good an article in the columns of your most excellent periodical.

With much love in the Lord who will reward you for every good word and work,—I will subscribe myself,

A Sister in the Lord.

We shall leave these appeals to do their own work. They will speak to the head and the conscience of many a true woman. I could not prescribe a church-costume if I would; and with my convictions on this, and all kindred subjects would not if I could. The power that should regulate us in these matters must come from *within*, and not from *without*—from a law in the heart, not a *rule* over the practice. The fruit of an *outward rule* has been seen in the Quaker and Methodist costumes. "The ornament of a meek and quiet spirit springs from something deeper than a *Society-fashion*, and extends to more than the outward apparel. Establish it, and we correct, not only follies in dress, but in words and deeds, far more significant often of the inner life, than the flutter of ribbons, or the rustling of silks—Let us strike at the root of the matter, and labor to create a more earnest and devoted piety in the heart of our sisters, young and old, and then we shall have true and saving reform—both in public and private life. W. K. P.

A friend loveth at all times, and a brother is born for adversity.

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Semi-Annual Meeting of the Christian Missionary Society.

This convocation of the Disciples was held at St. Louis, May 18th, 1869. It was very largely attended, especially by brethren from Missouri, and was characterized throughout its three days of sessions, by the most lively interest in the great work of the Society. Its proceedings were conducted with the greatest harmony,—and I have seldom seen a more dignified and courteous body of men met in deliberation for any purpose, than I found in this convention. It was presided over by the accomplished chairman, President R. M. Bishop, of Cincinnati, O., whose fine parliamentary experience and bearing give dignity and order to every assembly over which he presides,—and among its most conspicuous members, were such venerated fathers in the church as T. M. Allen, Palmer, Steele, and Jones. It was inspiring inspiring to see the silvery heads of these honored veterans adorning our counsels. They took a lively interest in the preceedings, and gave a hearty endorsement to the efforts of the Society in securing a more efficient system of missionary work.

Regular addresses were delivered by brethren Longan, of Mo., and A. I. Hobbs, of Iowa. Bro. Longan's address was written, and we are happy to promise our readers the perusal of it in the next number of the Harbinger. It is one of great comprehension and wisdom,—and we commend it to the careful consideration of our readers. We regret that Bro. Hobbs did not also reduce his able effort to writing. Such discourses ought to be preserved, as they are a fine exponent of our ripest religious thought,—and if put into the hands of our public teachers, would tend to greater unity in our pulpit instruction.

Besides these regular addresses, the business committee called forth several discourses from other brethren, which were characterized by great earnestness in the cause, and much richness of thought and eloquence of utterance. Bro. A. B. Jones, of Mo., was particularly happy in an off-hand effort of remarkable practical force and comprehension. He has a keen sense of the living issues of the age, and a just appreciation of the work which Providence has given us to do, and, withal, a gift of utterance which indicates him as one of our chief workmen in its accomplishment. Let him remember his calling. Bro. W. T. Moore, everywhere active, and always earnest, gave us an able and im-

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pressive discourse on Wednesday evening,—and on on Thursday afternoon, Bro. J. S. Sweeney of Chicago, addressed the convention. It was the first time we ever heard brother Sweeney. He is renowned as a *debater*. I do not pretend to know how many debates he has held,—especially with the Universalists—but I have a very distinct impression that he is always reputed as victorious,—and I can fully believe it. He is a man after his own style—and a very powerful style it is. I imagine he does not *read* very much,—but that he *thinks* a good deal,—and always to some practical point connected with his duties as a minister,—and more likely also, as a *debater*. This gives him originality—and in this there is always interest. His discourse was excellent and evidently his own,—made up out of reflections upon human life, as he sees it, under the light of the Gospel, and delivered with an impressiveness quite magnetic.

We had ten-minute speeches almost by the score from brethren Proctor, Parsons, Pettigrew, Bartholomew, Risk, Haley, Rennolds, Butler, Rice, Long, Mountjoy, Tyler, Sloan, Caskey, and I cannot pretend to say whom else. They had, as brother Franklin would say, "the ring of the true metal,"—and "gave no uncertain sound." They called us to battle, there was no mistake about it, and I felt, especially when listening the eloquent appeals of Proctor and Caskey, that every man of us would go away from the convention with higher inspiration in the good cause, than we had when we came together. I shall not soon forget one beautiful feature in the management of these short speeches, by the business committee. At the last session, some twelve or fifteen young preachers, whose reverence for older heads had kept them in commendable silence, were specially called out by name, and without a failure or apology promptly responded. As was said of Aaron, when nominated for Moses' mouth-piece, they *spoke well*. I felt almost like it was a personal compliment, when I heard the venerable Allen and Steele praising these speeches, for I could not forget that nearly all the speakers were graduates of Bethany College. Noble *fellows* in this noblest *fellowship*—the fellowship of the Christian ministry! I felt almost like I was in the class room—the class room of years gone by, when the "old man eloquent" was in the chair of the morning lecture, as I heard the roll of such names as Christopher, Lindsay, Proctor, Butler, Rennolds, Munnell, Moore, Baxter, Haley, Holton, Long,

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Rice, Dawson, and Darsey, not a man of them of whom Alexander Campbell would not be proud,—who will not somehow, shine in the circlet of his reward. Brethren, help us to fill up the ranks with many more such as these, and the good cause will be delivered over to faithful and competent hands!

The chief business item of the convention was introduced in a vigorous appeal by Bro. Munnell, the Cor. Sec'y of the Society, for a more efficient financial policy. He was earnestly seconded by the general voice of the speakers, and as a final result, the convention unanimously adopted a resolution offered as an amendment to Bro. Munnell's suggestion, by Bro. W. T. Moore, of Cincinnati, O., referring the whole subject to a committee of *twenty*, to report to the next annual meeting, at Louisville, Ky., in October next. The President appointed, as said Committee, W. T. Moore, W. K. Pendleton, Alexander Proctor, Enos Campbell, B. Franklin, Isaac Errett, M. E. Lard, Joseph King, Dr. Belding, G. W. Longan, R. Graham, R. R. Sloan, O. A. Burgess, A. J. Hobbs, C. L. Loos, Jno. S. Sweeney, T. W. Caskey, J. S. Lamar, —— Karnes, J. C. Reynolds.

It will be the duty of this committee to report a practical scriptural plan of co-operation, which shall unite our whole brotherhood in uniform measures for raising money and spreading the gospel. Let us pray that they may be wisely guided, and that the fruit of their efforts may be blessed by the great Head of the church, to the edification of the body.

I cannot speak, as I feel, of the kindness and fraternal sympathy of our brethren in St. Louis. I was the guest of my old friend and co-laborer in Bethany College, Dr. H. Christopher, and renewed again with him and his excellent lady, many happy recollections of "auld lang syne." I was happy to find that years had only confirmed them in their work of faith and labor of love. We met too at their own hospitable homes, Bros. Jno. G. Allen and W. J. Pettigrew—and shared, with other congenial friends, their cordial entertainment. On Friday after the convention adjourned, I remained, at the invitation of Bro. Carson, to take under his escort, a survey of the city. Brethren Proctor and Hobbs were added to our party, and we had a fine drive around the city out to Franklin Park and thence to Shaw's Garden. The Park is a lovely improvement of thirty-six acres, with walks and drives, and inviting bowers for rest, cool fountains, fresh lakes—flowers

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of rich hues and refreshing odors—with sunny banks and shady lawns, through which, with stately steps, beautiful birds of Juno move about dreamily, spreading their iris-tinted tails, as if still watching, with sleepless orbs, the envied Io. But the chief attraction of the Franklin Park is Miss Hosmer's bronze statue of Thos. H. Benton. The face struck me as wanting in the stern qualities of the hard-money statesman—such as I had fancied Benton to have—and the head and neck to be too much stooped for the authority of eloquence. But I did not know him well enough to say what he was. I can only say, that the statue disappointed my *conception* of the man, in these respects. The face is that of a philanthropist—the founder of hospitals or asylums for the unfortunate, rather than that of an American Senator, in the sterner days of the republic. The face is turned to the West. The right hand holds a scroll inscribed with a map of North America—and on the pedestal are cut those almost prophetic words, when pointing towards the West he exclaimed, "There is the east!" Did he foresee that, in so few years, the way to the gates of the Orient would be by rail across the Rocky Mountains?

From the Park, we drove to Shaw's Gardens. These are as yet private property, but we learn that the princely owner has given them to the city after his death, to be kept for the free public enjoyment of the people. We had the pleasure of meeting Mr. Shaw on the ground. He is near seventy, but fresh and energetic as a boy. Everything is in perfect order. Some forty men are constantly at work, dressing and keeping this earthly paradise, yet there is almost the quiet of solitude amid its bowers. The people, visitors, come and go with perfect freedom, with nothing to pay—and apparently nobody to watch them. Through the green houses filled with rarest plants of the tropics—out among the shrubbery, in the bowers—up into the richly furnished parlors, where the register lies open for signatures,—everywhere, everybody is permitted to roam without hindrance, and without a guard; but nothing is injured. A sacred reverence for beauty, and gratitude to the noble hearted man, who does all this for the public pleasure, are the sufficient guardians of the place.

We could have lingered many hours in these enchanting grounds, but other engagements called us away. We drove to Bro. Carson's home, where his beloved family were waiting to welcome us with kind greetings and a sumptuous dinner. In a

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little while we were taking leave for the train—and soon on the way for Cincinnati, where, in company with brethren Bishop and Dickinson, we arrived safe Saturday morning.

On Sunday morning we had a delightful interview with the Sunday school of Walnut St. Church, after which we preached for the congregation. It is always a pleasure to meet with this congregation and to do honor to the many noble pillars of the truth that belong to its fellowship. Their house is not large enough for the work that has grown upon their hands, and they are already preparing for a new one. Bro. Moore has zeal enough for several men of his constitution, and we hope that the brethren of the Walnut street church, and especially his model minister's wife, will see to it that he does not prematurely exhaust himself.

From Cincinnati, we went to the Ohio State Missionary meeting, held at Alliance,—and here again, we met masses of brethren, all alive to the great work of spreading the Gospel. There were present leading brethren from Indiana, Pennsylvania, New York and West Virginia. We were glad also to welcome to our fellowship in these loyal labors for the good cause, our beloved Bro. Coop and his pious and gifted wife, of Southport, England. Brother Coop is an intelligent and earnest disciple—an Elder in the church of his town in England,—and were particularly gratified that he could have it in his power to see how his brethren work for the Lord in this new world. Whatever he may *think*, we know he *felt* well, in the midst of so many tokens of fraternal love.

Bro. Sloan always greets us with fine reports. He is one of the best missionary workers we have, and, therefore, has something good to tell us, of course. The Society reports Number of days of actual missionary work performed, 2198; number of baptisms, 654; other additions, 224; Money raised for missionary work, $6,800; for building house of worship, $3,500; for superannuated preachers, $1,100. Number of churches in the State, 340; statistics received from 208; accessions during the last year, 1,625; Male communicants, 6,027; Female, 10,553—Total, 16,580. Estimating the number in the other churches in the State, on the basis of these statistics, we have in the whole State about 28,000 members.

We are sorry that our limits do not allow us to state many in-

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teresting details developed in the able report of the Secretary.—We can only say that the cause is in able hands, and is prospering.

During one of the sessions, the death of brother Saurin K. Lanphear was announced. He was the oldest son of our widely known Bro. Wesley Lanphear, and the announcement was received with bowed heads and hearts of tender sympathy. The convention was composed largely of old and tried friends of Bro. Lanphear. And when it was remembered that he had spent his time in devoted service to the church and was now an invalid, unable in great measure to work, and poor, a motion was made to raise $2,000 to purchase him a home. Brother Errett undertook the grateful service, and in a few minutes it was made up. Bro. Lanphear will excuse me for making this free use of his name, because I wish to record the example for the imitation of others. Let us treat all our true men in this way, when, under providence, they shall need it, and so romove the reproach of neglecting our worn out ministers. This is better than the method, so often urged, of providing a fixed fund. Let it be a spontaneous outburst of hearts moved by the merits of the faithful servant, who has come to want in the line of his duty. Then only the truly deserving will be rewarded and there will be no temptation to idle and worthless beggars.

We had fine addresses from brethren Moffet, Garfield, Shepard, Burgess and others. The evening sessions were held in the spacious and beautiful Hall of Alliance College, and though the weather was unpropitious, the audiences were large. We would be glad to recall the many names dear to us, whom we met at this convention, but we must forego the pleasure till another day.—The sands of my time and the pages of my paper have alike run out.

W. K. P.

BOOK NOTICES.

"Views of Life."—This is the title of a beautiful little volume from the press of R. W. Carroll & Co. Cin. by W. T. Moore. It is a collection of "Addresses on Social and Religious Questions of the Age" and is replete with wise and beautiful thoughts, that cannot fail to profit and delight the reader. These addresses are eminently practical, and discuss their themes with a freshness and force of rare interest. The subjects discussed are XII, and all of living interest—I. Woman's Sphere & responsibilities. II. Our Utilitarianism and the remedy. III.

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The present age, a new era. IV. Success, what it is, and how to secure it. V. Radicalism and Conservatism. VI. Woman—what she is and how she should be educated. VII. The present age and its greatest need. VIII. Our strength and our weakness. IX. Our Creed—Is it evangelical? X. Our practice—Is it evangelical? XI. The Gospel and the Poor. XII. Christ disturbing and Harmonizing Human Society.

"The Plymouth Pulpit." J. B. Ford & Co. continue to send us their weekly treat of a sermon from H. W. Beecher—Mr. Beecher is ununquestionably the most attractive preacher of the age. With marvellous freshness and originality, he throws off, apparantly without an effort, discourses, that charm and edify us beyond anything else of the kind, that even this fertile age produces. The power of these sermons is not doctrinal, but ethical—They are a living spiritual power, of the loftiest kind, and are acceptable to all genuine Christians—even where they seem lacking or erroneous in some points of doctrine. We feel no disposition to measure them by a rigid logical standard, but prefer to take them for their broad human and religious spirit, their deep intuition of ethical truth, and the earnest benevolence and manly remonstrance against evil in all its social and religious forms, which breathe in every sentence.

Lippincott's Magazine for July sustains its usual high literary tone. The number introduces a new Story by Anthony Trollope. This will be a special attraction to the readers of this kind of literature;—while those who value this monthly for its more solid articles will find a rich feast in its sustained excellence in this field.

The Galaxy for July. We count this among the worthiest of our literary and Scientific monthlies. It is edited with fine taste and furnishes, altogether one of the most wholesome visitors to the family circle that we have to welcome. Its spirit is conservative and sound,—and we feel no fear, in putting it into the hands of our young folk, lest it should poison their minds with the seductive sophistries of an infidel philosophy, which so cunningly infuses itself into many of our periodicals. The Galaxy deserves especial praise for the purity of its moral and social influence.

Tributes of Respect.

At a meeting of the Students of Bethany College, held in the Chapel, on Sat. May 29th, 1869, Mr. T. B. Bird was called to the Chair and the following resolutions adopted.

Whereas, Our Heavenly Father in his wise providence, has seen fit to call to himself from among us, our much esteemed friend and fellow-student Saurin K. Lanphear, of Salem, Ohio, therefore be it

Resolved, That in the death of Mr. Lanphear, the College has sustained the loss of a good student, we the loss of a genial companion and kind-hearted friend, whose mild and loving disposition, courteous and gentle bearing have gained for his memory an abiding place in our heart's affections.

Resolved, That with his spotless character, his firm and consistent Christian life, his enlightened mind and cultivated heart, we recognized in him the promise of a noble instrumentality in the cause of humanity and Christianity.

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RESOLVED, That we tender our sympathy to the relatives of our lamented friend, and that whilst we turn aside to weep with them, we commend them with ourselves for consolation to a kind Creator, within the mysteries of whose providence we can discern and trust his love.

RESOLVED, That a copy of these resolutions be sent to the family of the deceased, and that the "Millennial Harbinger," "Christian Standard" and "American Christian Review" be requested to publish the same. F. W. ALLEN, W. S. ATKINSON, E. D. BARCLAY, W. S. BULLARD, J. B. CRENSHAW, } Committee.

At a regular meeting of the Adelphian Society of Bethany College, held on Saturday evening, May 29th, 1869, the following resolutions were adopted.

Whereas, It has pleased God, in his infinite wisdom, his loving kindness, and tender mercy, to call from the toils of life to a rest beyond, our much beloved brother, Saurin K. Lanphear, of Salem, Ohio, therefore,

Resolved, That in the death of our dear brother, the Adelphian Society has lost one of her most earnest and worthy members, and each one of us, a companion of calm and silent nature, but of inestimable worth.

The good he did not tell us, we saw in his life.

Resolved, that in our young brother, we recognized the qualities of a successful expounder of the religion of Jesus Christ, and the promise of becoming one of those superior shepherds of our Master's flock, who teach more by their actions, than by words, and who unite precept and example.

Resolved, That we unite in proffering our heartfelt sympathies to the relatives and friends of the deceased, and commend them for comfort, to Him, who doeth all things well.

Resolved, That a copy of these resolutions be sent to the family of our deceased brother, and to the Editors of the Millennial Harbinger, Christian Standard and American Christian Review, for publication.

W. S. ERRETT, T. B. BIRD, A. M. MERRIMAN, S. MANCHESTER, H. T. MORRISON, } Committee.

BETHANY, MAY 28, 1869.

At a called meeting of the American Literary Institute, the sad intelligence of the death of S. K. Lanphear having been received, the society unanimously adopted the following resolutions.

WHEREAS, it has pleased Providence to remove from our midst S. K. Lanphear, our esteemed friend and faithful associate in the A. L. Institute,—

Resolved, that while we deeply lament his departure, our sorrow is softened by the hope that he, so pure in life, so faithful in duty, is removed to a happier existence.

Resolved, that we offer our heartfelt sympathies to his bereaved relatives and friends, and endeavor to console them with the assurance, that while with us, he was ever prompt in his duties as a student and a Christian.

Resolved, that our hall be draped, and that the members of the society wear mourning, the remainder of the session.

Resolved, that a copy of these resolutions be sent to the family of the deceased, and to the Harbinger, Standard, and Review.

WM. P. AYLSWORTH, B. H. HAYDEN, C. A. SNOW, R. H. WYNNE, E. B. WAKEFIELD, } Committee.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 40.] BETHANY, W. V., *JULY*, 1869. [No. VII.

THE STATUS AND WORK OF THE DISCIPLES OF CHRIST.

AN ADDRESS, DELIVERED BEFORE THE SEMI-ANNUAL MEETING OF THE A. C. M. SOCIETY AT ST. LOUIS, MO., MAY 18TH,

BY G. W. LONGAN.

"My Father worketh hitherto, and I work."—JNO. v. 17.
"I must work the works of him that sent me while it is day. Night is coming when none can work."—JNO. IX. 4.

I read these words of the great Teacher not so much for a text, as for a motto, an introduction. My subject is our distinctive position as a religious people; and the work that God has committed to us. I realize the magnitude of the task I am about to undertake, and enter upon it with a conscious diffidence of my ability to worthily execute it. Let me hope that what I may say shall at least be suggestive of a profitable and interesting direction of thought, and that others better skilled in the development of grand themes, may follow in the train, until the subject, if not exhausted, shall at least be opened up before us in a style suited to its vast and unspeakable importance.

I may safely venture the assertion, that it was no part of the wish or plan of those who inaugurated the movement with which we are now connected, to add another distinct religious organization to the numerous sects and parties already existing. I do not say simply it was no part of their plan to originate a new sect.—This is too well understood to need a statement here. What I say is, that I do not think they contemplated the formation of a new community at all. They hoped to effect the work of reforma-

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tion and reconstruction inside the communities already existing. They were separated from others not because they wished it, but because the spirit of sectaries is always intolerant, proscriptive, exclusive of every thing that transcends the limits of narrow, selfish, partisan dogmatism. If therefore we are a distinct people today—and this is an open and unquestioned fact—then the position is not one of our own seeking, but has been forced upon us by the narrow-mindedness and intolerance of others. Still we accept our status cheerfully, and recognize in it now, however much it may have been feared at first, the hand of that wise and beneficent Providence which is slowly but surely, as the present speaker devoutly believes, leading the people of God to a higher spiritual plane, and to a nobler spiritual life, than has ever yet been reached in the centuries that are past.

Contrary to our original wish, but with our present most hearty consent and acquiescence, we are therefore at the present hour a distinct and peculiar people among the parties around us; perhaps not less distinct or peculiar, than was ancient Israel among the nations with which they were surrounded. "Among them but not of them," was true of them, and is equally true of us.

In what does this distinctness, this peculiarity, consist? What are our essential characteristics? And how do we stand related to the religious parties of the day? Are we a sect among sects? Do we stand upon a common plane with them? Have we no mission other than what they have? What is our status, and what our work? Upon our ability to answer these questions satisfactorily, and to vindicate our existence in the light of principles suggested by them, will depend our standing, as concerns the movement in which we are engaged, with the Judge of all the earth, in the great Retribution Day. The magnitude of these inquiries, therefore, it were clearly impossible to exaggerate.—Let us proceed with humility and caution in the task that lies before us.

Pardon me, my brethren, I do not think our scribes and public speakers are always wise. We are not only not without fault in our bearing toward denominations, but sometimes, unless I greatly err, we are sadly wanting in courtesy to each other. Now there are a thousand matters lying outside the range of special statutory enactment, and yet inside the range of the great gener-

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ic expressions of Christian duty, in regard to which I do not expect every disciple to see precisely as I see. "We all have knowledge"—who among us ever owned himself ignorant?—but "knowledge puffs up," while "love builds up." What we want is more love;—not less knowledge, perhaps, but certainly less conceit of it; unquestionably more forbearance, more brotherly love. If a brother do not see precisely as I see touching some matters that affect not his standing before the Judge, the remedy is not angry denunciation, not misrepresentation; certainly not. It were not well—at least, it seems to me that it were not—to advertise him all over the continent, to the British Isles, and to the far-off regions of Australia, as unsound in the faith. Such a course, in such a case, is palpably unjust, nay positively cruel and unchristian. If a good man gets moody or discouraged in view of the manifest evils among us, and declares his conviction that "the reformation is a failure," I say unhesitatingly, I have no sympathy with him; I know he is wrong; there is no truth in it; this grandest movement, in an age of grand movements, is not a failure, and with the blessing of God, our honest and earnest efforts in a good cause shall never be a failure. I say, my dear sir, you are talking indiscreetly, rashly, foolishly as it seems to me; yet I would not "count such an one as an enemy," or denounce him to the world as "*unsound*," but "admonish him as a brother."

But if on the other hand, one should say that we have already reached the goal of our desires, the acme of our aspirations—that the reformation is in all things a success, and in nothing short, then I am ready to say he is over sanguine; he is only a fond enthusiast; he either does not comprehend this great movement, or he does not see the evils that beset it on the right hand and on the left; he is no nearer right—not a whit nearer, than the other. No, this reformation, as we are wont to designate it for the want of a more acceptable term, is neither a failure, nor as yet, a perfect success. It is a movement in the right direction, clearly, and as certainly as the Bible is true, a movement in the right direction; but it is not now, all that its most intelligent and steadfast friends hope that it yet shall be. It is not a perfect success, but it is on the way to perfect success. It is, even now, all and much more than all, that the most sanguine could have hoped in the beginning. Let us stand by it in steadfast faith and

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courage until, with the divine blessing, it shall become all that it ought to be. That day will certainly come. To doubt it, is to encourage despair in the best cause that was ever plead;—the cause of Truth, of Humanity, of God.

But once more: should any brother who may think that he has been ungenerously and unjustly treated, fall into a complaining mood, and intimate that we have degenerated, or are very likely to degenerate, into "an intolerant and proscriptive party," I must be permitted to say that such an one does great injustice to this great brotherhood. He misconceives them. He misrepresents them. They are not a party;—much less are they an intolerant and proscriptive party. There may be intolerance among us—indeed, I have no doubt that there is. There are narrow-minded, bigoted, partisan spirits among us. There may be many such. Who can doubt that there are many such? But what of that.—This mighty brotherhood as such, is not proscriptive or intolerant. There is in it a truer and more genuine Bible culture, a higher and nobler aim, broader and richer charities than can be found elsewhere on the globe. I would not make invidious comparisons, nor indulge in idle boasting. We have men among us as I suppose, though if called upon, I might not be able to name them, that neither comprehend nor appreciate the grandeur of our movement; men of narrow minds and envious hearts; men who would make their own groveling conceptions the rule, the rigid, inflexible rule, by which other and better men should be compelled to think on pain of being denounced as apostates from the faith. This reformation is no longer a child to be held in leading strings by any one. The true men in the movement, while asserting and exercising their indefeasible right of private judgment, their independence of all human authority and lordship in the church of Christ, as readily and as cheerfully concede this right to their brethren, as they claim and exercise it themselves. Again, therefore, I ask, What is our real status as a distinct and peculiar people? Are we a sect? Or are we, as regards our religious position, simply Christians? and are our churches true churches of Christ? I frankly confess that, in my own judgment, upon the answer that must be truthfully given to these questions, every thing finally depends. We may be right or wrong in this or that particular item of our general teaching, but it matters little whether

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right or wrong, if the charge of being a "sect" justly lies against us now, and shall be found so to lie, in the great judgment day. If we are a sect and no more than a sect, then, as I humbly conceive, we have no right to an existence at all. There are sects enough already. Our presence is an intrusion. The sooner we get out of the way the better.

Before my present auditors, I shall simply state, and assume as true, some things which, elsewhere, I should feel called upon to prove. I remark, then, that in the common version of the New Testament, the words heresy and sect are two renderings of the same original word; that God in the Bible as positively inhibits the existence of heresies or sects as he does that of drunkenness or theft. From this there is no escape. If therefore a community be demonstrably a sect, in the Scripture sense of the term, it is not a church of Christ; not, as an *organization*, even a *branch* of Christ's church; and can take rank only as a self-constituted human institution, destined to give way quietly and consentingly before the march of truth, or to be swept out of existence by the wrath of the Almighty, in the great battle that must inevitably come, before the day of Millennial glory breaks upon the earth.

The word heresy is of Greek origin and imports choice. A heresy therefore in the New Testament sense, is a choice of the human instead of the divine; a community affiliated upon a human basis, instead of that ordained by Jehovah. The word sect is of Latin origin, and implies separation. A sect is a community separated from another, and associated upon a different basis. The two words heresy and sect, therefore, although diverse in their ground meaning, express practically the same thing; so that by the very ablest modern translators the latter is regarded as the best English translation of the Greek word from which the former is immediately derived. But let us go from the word to the thing.

To obtain as exact and definite a conception as possible of the distinction between a church of Christ and a "Christian sect," let us get back in our imagination to the very days of the apostles—to the days when there were no sects—no organizations separated from those founded by the apostles themselves. This will take us to a very early period in the history of the church; for even while the apostles yet lived, there were sectaries that had to be admonished and rejected; false teachers who brought in

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stealthily destructive sects, denying the Master that bought them. Still in the very nature of things, there must have been a time, however short, when there was no schism, no sect; a time when the church of God was one; when "the multitude of them that believed were of one heart and one soul"; when all "were perfectly joined together in one mind, and spake the same thing." To this happy period let us hie away. It will do us good to mingle in such scenes, to commune with such people.

In imagination, we take our position in Jerusalem, the city of the great King. The gospel has now been preached in Judea, in Samaria, and is making its way rapidly to the very ends of the earth. Stephen has fallen a Martyr, and Paul, the Persecutor, has become an Apostle, and is now laboring valiantly to establish the faith he once tried to destroy. Scores and hundreds of brave hearts of less notoriety are out in the Lord's field, doing the Lord's work, and God stands by them and sustains them in their arduous, self-sacrificing, and, in an earthly sense, unrequited toil. The whole civilized globe is rapidly becoming dotted with churches of the Living God. The leaven of God's truth is permeating the great mass of humanity, and under its blessed influence, men are everywhere awaking to a new and nobler life. Let us see what we can learn from the vision now before us. God help us to open our eyes reverently to behold the wonders that have been wrought.

1. We note the fact, that the many thousands now engaged in this grand work, have all been enlisted in precisely the same way. They have entered this kingdom, this church, this fellowship of toils and sacrifices, of honors and dignities, through the same door. They have made, every one, precisely the same steps. In all the mighty host, there is not a single exception. They have been born of water and Spirit—every one. They all believe in Jesus; they all obey Jesus; his will is law everywhere. *This common way of entrance is their bond of union, their basis of affiliation. They positively tolerate no other.*

2. We observe that they are all taught to regard themselves as belonging to one body. This union in one body is maintained through union with a common head. That head is Christ. That body is the church. The members of that body thus united to each other and to their glorious head, are the individual men and women engaged in this mighty work. It does not matter in what

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particular local field they may be employed, nor who may be their immediate associates, the one body, the one brotherhood is everywhere confessed and everywhere understood to embrace all co-workers in the wonderful enterprise to which they have been called. To this there is no exception anywhere.

3. Each local community or church is a complete body in itself. It has, if fully set in order, all the organs or officers necessary to build itself up in the new life, and to enlist others in the good work for which mainly it exists. There are no lordly prelates, no diocesans, no suffragans. The jurisdiction of those who rule and those who minister, is alike limited to the local community by whose suffrages, under the direction of the Holy Spirit, they have been called to the positions they severally occupy. Of such a local body, it may be as truthfully affirmed, that Jesus is its head, as the same can be affirmed of the entire body, of which it confesses itself only a part. Such is the understanding every where, in every church. There is no exception.

4. The conditions of general and local affiliation are precisely the same. One received into the fellowship in Jerusalem or Samaria, would be promptly and cheerfully recognized in Corinth, in Rome, anywhere, everywhere. This gives catholicity. The community of interests, of labors, of sacrifices, of sufferings, the affiliation in a common cause, upon a common basis, is universally felt, universally confessed. This constitutes them one body.

This train of thought need not now be pursued further. I stop just here to call attention to an important statement. That statement is the following:

There never was a body of men associated in a common cause, a common work, for a common object, without some recognized basis of association. Let any one attempt to form a conception of the thing, and he will, at once, see how utterly impossible it would be for such an association to exist. Every association of men that ever has existed, is an illustration of my meaning.

Now we have here in the primitive church, and in the primitive churches, association, fraternization, in one work, and for one object, standing out before us so palpably, that we can not be mistaken. This is true of each local community, and not less true of the whole body. What is the basis of this association? What its bond of union? What its tie of affiliation and confraternity?—What makes the aggregate individual membership of each local

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community one local body? What makes the aggregate membership of these local bodies one general or catholic body? The answer to the question which we have now reached, will bring us near the heart of our subject. That answer indeed has been suggested, as I may say, already: but it is now proposed to be more explicit. The importance of something here, that is clear, tangible, scriptural—something that will pass the ordeal of the judgment day—can not be exaggerated. Humbly and reverently then, but in the full assurance of understanding and faith, I proceed to say, that the basis of affiliation among the primitive Christians—the constitution, if you please so to call it, of the primitive church, consisted of just two short articles. Here they are: Art. 1st, Unfeigned faith in Christ. Art. 2nd, Hearty and implicit obedience to all his commandments. Every thing is here. The man who believes in Christ, has power to become a son of God. The man who under the influence of this faith, does the will of Christ, obeys the commands of Christ, is, in fact, a son of God. *Agreement in this faith, and in this obedience, was the basis of affiliation in the primitive church.* This is the only basis that heaven recognizes now. Nothing else, my hearers, will stand the test when Jesus comes. Let no man deceive himself. Listen not to the prophets, that prophesy smooth things. It is a fearful thing to set at nought the arrangement of the Living God, to ignore and set aside the very foundation upon which every church in apostolic times was built.

Let me be at the pains to develop this divine constitution, this heaven-ordained basis of affiliation, still more fully. First then, I speak concerning the faith. This is article No. 1. And here, let it be distinctly understood, that this faith is not the belief of certain theological formulas. It is not the theology embodied in the Nicene, the Athanasian, or any other creed. The doctrine of the Nicene Council may be true, but then it is only doctrine; and the belief of doctrine saves no one. One may be as sound in doctrine as an angel, and yet, with all his orthodoxy, be cast into hell, when the great day of final reckoning comes. Christ, himself, is the object of the Christian's faith. To the question, "Who do you say that I am?" the Christian answers,—"Thou art the Christ the son of God." His faith is in Jesus as a person; as an all-wise and all-sufficient Savior; in Jesus, as "prophet," as "priest," and as "king." The only proper, nay, the only possible expres-

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sion of this faith is,—"I believe that he is the Christ, the son of the Living God." This brings the soul to him, as a living person, a person to be loved; to be trusted; to be obeyed unreservedly and with the whole heart. This living Faith in the living Christ, was the blessed bond that united the hearts of the saints in the primitive age. This was before the day of councils and doctrines. This was before the great apostasy; before the man of sin had become a fact in history. Happy, thrice happy period! Golden age of the church! How our poor hearts, weary with the strifes and discords of the present, yearn after the blessed joys of the halcyon past!! The Faith-basis of the primitive churches was simply and only, faith in Christ. It is impossible to exaggerate the importance of this fact. Shall we ever be able to write the lesson contained in it upon the hearts of the generation for whose salvation we are called to labor and to pray? Shall we ever get our contemporaries to see the difference between the dead issues of effete theologies and the living issue of the age in which we live?—God nerve the hearts and hands of those who understand and appreciate this truth, for the mighty work which lies before them.

Art. 2. *A hearty obedience to what Christ commands.* This is not an accidental, but an essential property of the true Christian. With him, Jesus is really Lord. The will of Jesus is the rule of his life. When his leader commands, he stops not to question the propriety of what is commanded. He knows no distinction as to the things that are to be done. He has no essentials and non-essentials. As some truths are greater than other truths, so he can conceive it possible that some divine precepts lie nearer the heart of the great scheme of infinite mercy, than others do. But, that he can safely trifle with even the least of all the commandments, which came from the lips of the adorable Son of God, he does not even so much as dream. His is a true faith; and it seeks expression through a true and unquestioning obedience. It trusts the wisdom of the Great Teacher in every thing, and falters in nothing. Next to the man of Nazareth, Abraham of old is the model of his life. If God says, Get up, leave your country and kindred, and journey to the land I shall show thee, he arises and goes. If Jehovah bids him sacrifice the hitherto most cherished purposes and aspirations of his life—the children of his heart, dear to him as was Isaac to the Father of the Faithful, the sacrifice must be made. God must be honored

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in everything. He keeps nothing back. His surrender is complete. This faith leads him through the baptismal waters; it brings him into the congregation, and to the Lord's table on the Lord's day; it bends his knees in humble, adoring prayer; it fills his soul with desires that take hold of eternity, and link his heart to the very throne of God. His obedience is the outgrowth of his faith, and by his obedience is his faith perfected. Well does he understand that none can claim to be Christ's but those who obey him. Those who, from the heart, do obey him, firmly does he believe that all the powers of earth and hell shall never pluck away from him. To believe in Christ with the heart, to obey Christ from the heart, is to be a Christian. If a man is content to belong to Christ, to be a Christian, I say this is the way. You need give yourself no trouble about the theolgoies. *Christ is the substance of all true theology. To obey Christ is better than orthodoxy: to hearken to his voice is better than all the creed faith in the universe.* May the Lord help the world to comprehend this truth, and to see its bearing upon the great problems of the age!!

We now return to Jerusalem. We see these local communities called churches, dotting over the Roman empire, and planting the standard of the Cross even in barbarous regions, where the legions of Rome have never been. The basis of affiliation and bond of union everywhere is, as we now see clearly, simply an honest faith in Christ, and an open expression of it before men, in a hearty obedience to his commandments. I now ask, what must take place before the existence of a sect, or community distinct from these churches, is possible? Remember that "sect" implies separation. Remember that the first sect must have been a separation from the church of Christ. I boldly challenge all the "evangelical sects" on earth to call in question this statement. I therefore, again urge the question, in the light of the premises now established, and looking out from Jerusalem as the standpoint of our observations, with the churches planted by the apostles before us, and not yet a sect on the earth, what must take place before the existence of a sect is possible? The question admits but one answer.

There must be a departure from the existing basis of union and fraternity, or unity and catholicity will continue for ever!!! The first sect will therefore be a departure from that basis.—This conclusion is as inevitable, as any other result of "inexorable logic" can be. I envy not the man who can not see this,—

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Such an one is not to be reasoned with. He does not know what reason means. But the man who can see and will not, what shall be said of him? Or the man who can see—who does see, and who yet lives as though he did not see, and still claims to be a friend of God and follower of Christ—What of him?—What is his status? In the presence of Him who said, "Judge not"—by whom all shall be judged—it becomes us to be silent. And yet I confess myself sometimes impatient. I cannot see, for the life of me I cannot, what an honest, God-fearing man, that has looked this matter, as it now stands before us, full in the face, can mean when he stands up before heaven and earth, to apologize for sects and to claim for them the approbation of Jehovah.

The distinction between a church of Christ and a "Christian sect," may we not say, is now obvious. The tie of affiliation, the test of fellowship, the basis of membership is not the same. The members of the sect may indeed all claim to believe in Christ and to obey him;—that does not alter the case. This is not their bond of union. This is not their basis of fellowship. They have added dogmata of their own. To believe in Christ and obey him is no longer enough. You must also believe the creed. This is what makes the sect. A religious community, therefore, having any other basis of ecclesiastical fellowship than faith in Jesus Christ and obedience to him, is a sect. The community that stands by Christ, that believes in him, that obeys him, and makes this the basis of its organization, is a church of Christ. I feel as confident that this conclusion will receive the stamp of genuineness in the great day, as that the Bible is the book of God.—There are some things of which a man may be perfectly sure.—This, to me, is one of those things.

Our status, as a people distinct from others, in the light of what has now been said, seems to me to be very clear. As a whole, we are part of the great catholic body that embraces all the saved. Our churches are churches of Christ. If to believe in Christ and to obey him, is to be a Christian, then the community that stands on this foundation, that makes this faith and obedience, practically, the test of fellowship, the bond of brotherhood, is a church of Christ, or Christ has no church on the wide earth. We are not a sect. Our churches are not factions. The Disciples of Jesus Christ, that worship in Christian Chapel, on Gay street, in the town of Warrensburg, State of

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Missouri, are not an unauthorized human organization. They are not a sect added to other sects in the town. They are not in affiliation with a sect. As an organized assembly, they claim identity with the churches founded by the apostles of Jesus Christ. Their bond of brotherhood is precisely the same. They claim kindred with every child of God, and with every community of God's people organized upon God's plan, as that plan has now been developed, on all the face of the earth. With Christians everywhere, they claim kindred, and seek affiliation; but with organizations, only when they are demonstrably able to stand the test embodied in the preceding argument. In our claim to be churches of Christ we do not spend time in a vain attempt to make out an historical identity through the long dark night of the captivity in Spiritual Babylon; nor have we a particle of confidence in sacramental grace coming down the ages, through mitred heads, and communicated by touch of holy hands. The figment of apostolic succession is too transparent to be palmed off any longer as apostolic truth. Those only are the true successors of the apostles, who hold and propagate the faith which the apostles preached, and who conscientiously follow in the footprints which they have left to guide the generations after them, in the way of truth. Suppose a regular succesion of Bishops, in some sense of the word, could be demonstrated, what would follow? The succession of a church of Christ? By no means. A church, like a man may apostatize. That a man is a Christian to-day, does not mean that he will always be a Christian. He may turn away from the holy commandment of the Living God, and become like Cain, an outcast from his presence. So there may have been, in the days of the apostles, at Rome, or at any other point you may choose to designate, a church of Christ; and there may have been ever since a community claiming to be their successors, having continuous existence and "official grace" descended from them; and yet, far back in the centuries, that community may have lost all claim to be considered a church of Christ, and may stand on the historian's page an utter wreck, and a shameful apostasy from the faith and worship of the primitive community which it claims to represent.—Continuous existence is, therefore, no proof of a church status.—Suppose we concede to Rome a succession in "clergy." Rome is still an apostasy, an awful apostasy, lingering only till her cup

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of iniquity shall be full to the brim, and then destined to be swept by the breath of Jehovah from the face of the whole earth. The only test, therefore, of a true church of Christ that is possible, is the one which has been given.

Faith in Christ, is the only faith-basis, that such a church recognizes. Obedience to Christ is the only rule of life that she tolerates. Upon this foundation we take our stand living and dying, now and in the judgment day!! Christian communion, even among the denominations, is confessedly based on faith in Christ. The distinction between this faith and theological beliefs is also fully conceded. The Christian life is acknowledged by them to be obedience to Christ. The distinction between this obedience and the observance of mere denominational usage and rites of human appointment, can not be denied. The difference is, that we make Christian fellowship and ecclessiastical fellowship depend upon precisely the same conditions, while they, admitting the catholic basis of Christian fellowship, add to it the dogmata of their creeds to constitute the basis of denominational fellowship. The former position is Christian; the latter is sectarian. It is not plainer that the sun shines at noonday when the sky is clear.

And now, our status as churches of Christ being fully settled, what about our work? What is our special mission in the age in which we live? For one, I believe that we have a special call, and a special work assigned us. God works oftentimes through agencies whose existence he permits, but whose general character he does not approve. Divine Providence is a broad and deep theme. The nation of Israel was taken under special charge, and put under special tuition, with reference to a special end. The call and the work were alike divine. God wrought also through the nations that forgot him. They were under his providence, but without special commission from him. He wisely overruled all their vain counsels so as to work out his own glory and the ultimate good of the race. So in more modern times many potencies that have been working in the life of nations and communities, though evil in themselves, have in certain directions been overruled for good. Who will undertake to say that the world is not now the wiser for the blasphemies of French atheism, in the days of the French Revolution? Who, that comprehends even the least of the workings of God's wise

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providence, can doubt that the Rationalism of our own times is helping on the car of true progress, and hastening the solution of the weightiest problems that now claim the attention of the world's greatest and most earnest thinkers?* That such is the fact, I do not for a moment doubt. If this principle holds good in regard to instrumentalities that have so very little, and sometimes, perhaps, even nothing at all, to commend them to the divine approval, how much more shall it be true, in cases in which there is much, very much to approve, and alas! only too much to condemn!! Upon this principle, we can heartily thank God for all the good there is in the world, and cherish a hearty sympathy with all earnest workers, who confess to the name of the Christ, and toil for his approval in the great day. But between any denomination as such, however venerable with years, and however distinguished the names that adorn its annals, and ourselves as a distinct people, we hold that there is this difference. The denomination exists, as an organized community, only by the divine permission. It is working under general providence; and the good accomplished by it, will be owing to that general supervision, which an ever-present and all-wise Jehovah ceaselessly exercises over the affairs of men. We, on the other hand, claim that the churches to which we severally belong, and also those with which we are in communion and co operation, have a divine constitution, and therefore a divine warrant both for their existence and their work. These churches are therefore working under a *special* providence, and a special commission from their great Head. They are in no sense a *clandestine* organization. They have a charter, and authority to work, from above.

The nature of our work in its special relations to the living generation, grows out of our absolute status as churches of Christ, and our connections with the moral and religious potencies of the

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* In looking carefully over this address, I notice some peculiar turns of thought, as well as some forms of expression, for which I think it is proper that I should here acknowledge myself indebted to that most excellent brother and profound Christian thinker, Alexander Proctor, of Independence, Mo. That this co-incidence of thought and expression was unintentional, does not lessen the necessity for this credit. The writer of this address proposes never knowingly to appropriate to himself an honor that belongs to another. G. W. L.

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age. The first great feature of this work, as it presents itself to my mind, is to hold up before the men of our times, the divine constitution of the church of God; to keep the distinction between a church and a sect, as prominently forward as possible. God desired that his people might ever be one; Christ prayed that they might be one. The church was divinely constitued with reference to this end. The divine will has been defeated only by a departure from the divine constitution. The prayer of Jesus can never be realized without a return to original ground. Unless all our reasonings in this discourse are a cheat and a lie, we occupy that ground. The conscientious people in the denominations, and outside of them, must be made to see that this is so. This is in part our mission. There is work here that must be performed by us, or it will not be performed at all. No other people are even trying to perform it. None are proposing to work in that direction. Church union, and Evangelical union are sometimes talked about, but Christian union, on the basis of Christ's divine constitution, is not even thought of by any one not in immediate fellowship with us. There is a grandeur about this work, that may well demand our highest powers. There is a conscious majesty in our very position in this matter, that should stir our hearts to the most profound depths, and stimulate us to the noblest and most heroic efforts of which we are capable. Let us not grow weary, because religious people do not at once acknowledge the justice of our plea, and give in their adhesion to what is, to us, so clearly, the cause of Truth. Great moral revolutions are never accomplished suddenly. They are the result of tireless forces of truth working upon human understandings, and in human hearts, sometimes, for generations and centuries. We can afford to wait for the "recognition" which is sure to come. When we look at the difficulties which were to be met and overcome, the results already acheived are enough to fill our hearts with wonder, and with profound thankfulness to Almighty God.—Let us toil on. "In due time, we shall reap, if we faint not." Pardon me, my brethren, if I express the opinion that thousands who are co-operating with us, need to be educated to a higher conception of the superlative majesty and power of our distinguishing plea in that feature of it, which we are now considering.—In a great movement, multitudes may be expected to fall into line, and become part of the moving mass, who have no very distinct

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conception as to whither the movement is tending. It is very certain that such has been the case with our movement. Still, however, in the good providence of God, the work goes on. And though the presence among us of many whose views of our work are crude and imperfect may somewhat retard our progress, yet as time rolls on, the evil grows less and less, the brotherhood are becoming wiser by constant study of the divine word, by our experiences, and our conflicts with opposing powers, so that the momentum of the truth which we plead is becoming greater and greater, with the ceaseless march of the revolving years.

The next feature of our work, (and the only one to which I shall now call your attention,) is the duty laid upon us, to hold up before the eyes and hearts of dying sinners, the pure gospel of Jesus Christ. I do not mean that others do not believe in Christ, that they do not love Christ, trust in the blood of Christ, and earnestly persuade and exhort sinners to come to Christ.—What I do mean is, that others cannot definitely and satisfactorily tell sinners how to come to him. If a poor sinner does succeed in finding Christ under the tuition of our clerical guides, he must feel his way to him in the dark. The message of God to the world is a simple one. Grand indeed it certainly is, yet grand in its very simplicity.

To believe in Christ and obey him, is the way to heaven. A poor sinner need not trouble himself with doctrines. He is not bound to decide, on pain of eternal damnation, what theology is true or nearest the truth, or what sect is soundest in the admitted dogmata of general orthodoxy. Theology may be well enough in its way. It may do to sharpen the *wits* of *controversial* doctors, and afford pleasant pastime for the ambitious knights of the quill. What the sinner needs is not theology. His case demands a Savior. He needs a living Christ. He must have this Christ or he is lost forever. He needs only to know that Jesus is that Christ, and that by believing in him, and obeying him, he can be saved. This is all. There is more saving truth in this one sentence than in all the metaphysics of all the creeds on earth. I am not decrying metaphysics. They are well enough in their place. I only say there is no salvation in them. They are no medicine for a sin-sick soul. This simple gospel, this blessed Evangel of infinite Love to a ruined world, free from vain philosophies and unmingled with human tradition, and worldly-wise expediencies, it is made,

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in the good Providence of Almighty God, our mission and our duty to give to the generation in which we live, and to those which are to come after us. We are not to oppose doctrine to doctrine, dogma to dogma, one theory to another. This is no part of our work. Or if a part at all, only incidental to the main part. I fear there are those who make this mistake. I think I have met with preachers who were laboring under this delusion. I am certain that I know many poor guilty sinners on their way to ruin, yet, sound enough, in their systematic view of the relation of faith, repentance and baptism, to the remission of sins. Faith, repentance and baptism as a theory have no more power than any other theory. The faith that saves, is not the belief in Faith, repentance and baptism as conditions of forgiveness, but belief in Christ. Let this be treasured up as for the judgment day. To sum up the whole matter in few words;—I say that Faith in in Christ, publicly expressed in obedience to his holy commandments, is the divine basis of Fellowship and fraternity in the church of God; that this faith, thus expressed, is likewise the condition of salvation to a guilty world. For the defense and propagation of the truth herein embodied, we have as a people, been Providentially called and commissioned. Let us go forth, then, in the spirit, and power of the primitive saints. With the zeal of apostles, and the sincerity of martyrs, let us gird ourselves for the task that lies before us. And may the Lord stand by us, and sustain us to the end!

WOMAN'S WORK IN THE CHURCH.

In these days when so much is written and spoken, about the social, intellectual and various other rights and privileges of woman, and when so much is being attempted by a certain order of the gifted females of the larger cities of the Union, it may be well for the *Christian* women of the country to discover what is their status, and what are their rights and privileges as determined by the organic law of the kingdom of Christ.

Most assuredly every Christian woman has a position of dignified labor.

Every woman, within the law of Christ, has distinguished duties, the performance of which, brings her distinguished honors.

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Her work may differ from the service demanded from a *son* of the Almighty, but because she is a *daughter* of the same divine Parent, she certainly is none the less honorable in the order of heaven's nobility.

To regard woman, as too many millions regard themselves, mainly for exhibition purposes, as an object on which to hang a stylish bonnet, extravagantly rich silks, satins, laces, embroideries, et cetera ad infinitum, is utterly unworthy of her nature, her mission and destiny.

Still the popular notion, the fashionable estimation of a woman, is confined to the child's idea of her doll, to the outward appearance, the facial and symmetrical points of animal beauty.

The fact, that a woman has a heart full of sympathy for every kind of suffering, misfortune, and distress, an all-grasping affection for the true and good everywhere in life, a devotion to interests, objects and enterprises that are noble, lovely and of good report, which survives everything but life, and an unflagging energy in the production and promotion of happiness and blessedness to the whole race of man, is virtually ignored in the world's computation of a woman.

To imagine that a woman has a soul, would be an insult to the charming piece of animal machinery, bedecked in all the trappings and tinsels of the art of mercery and millinery.

But how numberless are the instances in which woman herself, throws all the weight of her influence to justify such a grovelling conception of her true status.

The artful adornments, superadded to the natural graces, which attract, fascinate and inspire the admiration of vain mortals are unmistakably wretched characteristics; and thank God, they are but counterfeits of the genuine features of man's first, last and best friend.

Custom, established by the supercilious and arbitrary encroachments of man, and unresisted by the modesty and timidity of woman, has made her effeminate and inane in some of the nobler duties and exegencies of life.

But when we consider the work which woman has done in the fields of intellectuality, morals, Religion and social life, her labors in evolving pure, beautiful and holy thoughts, her achievements of the higher types of heroism and virtue, her devotion to the principles of divine truth, the comforts, blessings and the count-

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less civilizing minutiæ she has wrought by her genius, skill, purity and goodness, in the empire of human life and interests, not only attest the grand endowments of her nature, but guarantee her adaptedness and capabilities for a work higher and far more manifold than, except in rare instances, she has hitherto set herself to accomplish.

Her ancient vocation everywhere, and in some regions her present employment, as "a hewer of wood and drawer of water," a beast of burden and a creature of drudgery, a thoughtless, dependent attachment of man's social being—a reproach to the society of men in public life and stamped from the cradle to the grave, in every relation of existence, as an inferior order of human creation, shows the moral barbarity and social heathenism of those ages.

The potency of her natural, innate qualities and talents, has however been silently asserting itself in the gradual transformation and civilization of the world; and so marked and conspicuous has been her agency in the moral, social and religious rejuvenation of the family of man, that to day she not only demands the political and legislative rights, so far exclusively exercised by man, and the right to do every thing to which her judgment and her tastes incline her, but the educated, the liberal-minded, the reformers among men are readily sanctioning and diligently supporting her endeavors.

What are the Christian women doing? Are they satisfied with the obscure and limited part they play in the religious work of the age? or are they restlessly striving for access to larger fields and more prominent participation in Gospel labors? Have they earnestly applied themselves to the task of discovering, what are their rights, and the extent of liberty to which they are entitled in their legitimate exercise?

Truly there are heavenly rights and a world of liberty and territory entrusted to them; and the woman of God who will faithfully exercise her rights, and occupy efficiently the range of her work, will acquire fame and glory enough for the most ambitious of Christian hearts.

To day, the Church is very dangerously diseased by the selfishness and exclusiveness of professed Christians. It is sore from neck to foot with aches and groanings which cannot be fully uttered. A wild cry of spiritual orphanage and widowhood runs

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through the household of God; because there are very little love and social life in the family. There is desolation, where the finer sympathies and tenderest concerns should be felt and cherished. There is a bitter void, where there should be fulness of confidence and the beauty of Christian society. Fathers and mothers live as aliens and strangers in their father's house, and the children of the King, nurse the bitterness of foreigners, until under the increased pressure of the growth of these evils, the women accept the tempting overtures of worldly life, and the men seek in Free Masonry and Odd Fellowship those legitimate experiences denied them in the church of Christ.

Caste, in its numerous phases, social standing, and the money basis, are the all-potent criteria in the church as in the world.—Money is the God, and Fashion the Goddess, before whom so many of the followers of "the meek and lowly one," divide their homage and devotions, whilst the Christians who are poor and humble in the possession of this world's goods, are pushed beyond the circle of the intimacies and associations of the church. To be rich; to own houses and lands, stocks and funds, will make even an average Christian very popular in the church; will draw up to him the admiration and deference of the Christian fraternity; will invest him with a current value unknown to the divine law and will hide a multitude of imperfections which poverty only renders more visible.

To be poor, to own not the house which shelters you, to have no bank account, but to depend on the toil and sweat of to-day, for to-morrow's bread, is a sorry disadvantage in the church as in the world.

O ye poor ones, 'tis well if, amidst the despisings and contumely of the church on earth, you are poor in spirit toward your Master in heaven, for "you will not always labor, you will not always cry," but by-and-by there will be new heavens and a new earth, wherein dwelleth righteousness, and the King will fulfill all his precious promises to you.

The unanimous voice of the church declares, that these are some of the blemishes which detract from the loveliness of the Christ's bride —these, some of the weaknesses which unfit her for the brilliant array of conquests which would otherwise crown her warfare against the world, the flesh and the Devil; and these some of the causes why peace, good will and joy, do not flow like a river through all her borders.

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That these tremendous hindrances to the prosperity of the church, can be cleared away, as all the rank undergrowth of Christian society should be as speedily and completely as possible, and as woman is preeminently adapted to inaugurate and consummate the work, surely her rights may be exercised here without any restraint, and honorable ambition will find, not only unlimited incentive and support, but honor and glory here and hereafter.

That woman, to a great extent, has originated and perpetuated these evils, is as true, as that she possesses the particular powers and talents to cure and dispel them.

Man will wrap himself in the cares and anxieties of business pursuits, and shut himself out from many of the beneficent amenities and tenderest offices of social life, which temper his spirit to more congenial habits and gentler dispositions; thus making his intercourse less rigid, exacting and selfish, and his life more grateful and beautiful.

But to woman is especially entrusted the art of divesting him of the rags of exclusiveness and the unsightly airs of the anchorite, and drawing his heart out in deep solicitation and yearning after the society and welfare of his fellows.

The Christian women of the land should aspire to bind the hearts of the human family together, and particularly those of the Christian family, urging every member to cherish brotherly and sisterly regards for one another. Now is the opportunity within their reach, and the work presses upon them to assert their superior fitness for the task of developing the true social life and the precious significance of spiritual ties and relationships in the Church.

If the women will love one another as sisters, and establish among themselves the habit of mutual intercourse,—if they will visit together, work together and devote themselves to those employments which will cement their own hearts, they will become a power for the perfecting of the Church and the salvation of the world, hitherto unrealized, and I will venture that man will readily fall into the ranks and devote his mighty sustaining force to every enterprise which will promote the welfare of the Church and urge the sinner to the Cross.

Here there is a grand undertaking for the Christian women, one worthy, as it will demand their highest aims, their purest pat-

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riotism and the employment of their choicest gifts. The church calls upon them to inaugurate this work without delay.

The Great Head of the body expects them to initiate it to-day; to break off their associations with fashionable worldlings, and to give their affections, sympathies and labors to their brethren and sisters; and their own hearts are clamorous for the peace and contentment which will result from the performance of these lofty duties.

If woman is true to herself—to her spiritual kindred and to her God, she will at once enter upon her work. This is her legitimate office. Man's highest vocation is labor, to work for himself for the benefit of others and for the glory of God.

Woman's vocation is the same, and her work as material, honorable and indispensible. The fields for both are as numerous and varied and every where are white for the harvest.

There are aches, pains, strifes and estrangements, which a woman's tender sympathy can arrest, soothe and disperse.—There are a thousand gentle offices for her heart and her hand; for her condolence and cheer. There are wayward ones, which she alone may reclaim. There are needy ones which she can best assist. There are suffering ones which she can relieve with peculiar power, and to the minds, hearts and bodies, having all the ills of mortal life, she comes with matchless endowments and officiates with an unction and blessing which never, or rarely gather about the presence, nor spring from the services of man.

Sisters love one another with pure hearts and fervently, attire yourselves in beautiful consistency with Christian art, taste and propriety. Add thereto the armor and accoutrements of the army of Christ.

Rise to the magnitude and solemnity of the work—the perils, the discomfitures, the final triumph and reward before you.—Spend yourselves in blessing the living and the dying. Bend your energies to more perfectly humanise and Christianise the children of God.

Rescue the Church from its dangers and deformities and let your voices be heard far and near pleading for everything that will ennoble and save the soul. This is your work, and man can do nothing higher, nobler and more Christ-like.

THOMAS D. BUTLER.

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A Sunday-School Story

VIRGINIA THORNTON; OR, WHAT IS IT WORTH?

CHAPTER X.

The next day after Bella's arrival chanced to be Friday. After four o'clock on this day, there never was anything to be done but to rest and amuse one'self; no piano practicing before tea, and no study hour after.

A party of the young girls, including those already named, had been all week promising themselves a pleasant walk through the fields, and a visit to some very hospitable old maids, who lived together in an old house about a mile from Morefield. One of them pretended to tell fortunes, and her predictions were implicitly accredited by the black people in the neighborhood. Dr. Landman's pupils had no faith in her power to see the future, but she sometimes afforded them plenty of amusement. Near this place was an old log house, in which a day-school for boys was taught by a Mr. Hartwell. If this school had been like some we have seen, its vicinity would not have been very comfortable quarters for three queer old maids, but I think Mr. Hartwell's pupils would have risen in a body to put down any member who could have made the simplest jest of any of the three, in any way to hurt her feelings. A reverence for the sex of mother and sister, seemed to have been a part of the very air that was earliest breathed by the boys of this old neighborhood. But, noble and true as nearly all of them were, everybody gave a love and a welcome to Charlie Filmore, something different from that felt for any of the rest. He was just eighteen, was looking forward already to being a preacher, as soon as he should have completed his education and become old enough to assume the responsibilities of the sacred calling. He always appeared to be the happiest of the happy.—In him the fruit of the spirit was, truth, love, joy, long-suffering, gentleness. It was plain that to him Religion had early taught the beautiful lesson how we should, above all things, avoid the hypocrisy of a "long face," and the sin of selfishness.—How we should bear our own burdens, for we all have them at times, with the most cheerful spirit that we can, and wear a hopeful face for the encouragement of such as may be even weaker than we.

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Mr. Hartwell had just dismissed the "spelling class," which closed the day's exercises, as the party of laughing girls came in sight on the brow of the hill, and the boys came pouring out the cabin door. Each one gave a glad shout of freedom, as he cleared thethreshold and found himself in the open air. Every boy swung a small tin bucket from one hand, in which he had brought his savory dinner of "corn bread and bacon," and most of them carried, beside, a black bottle which might have looked suspicious enough to the uninitiated, but which any inhabitant of that region would at once know to have been filled with fresh, sweet milk in the morning.

Two of them turned up the hill as they, respectively, recognized acquaintances among the girls. Young Filmore, who was foremost, shook hands with Carrie Mansfield, who seemed very glad to see him and called him Charlie. They were neighbors, when both chanced to be at home. He seemed equally at home with Lizzie Chiles, though he called her "Miss Lizzie," as they shook hands, but he only touched his hat, and that a little distantly, to Julia Weldon.

The rest were strangers to him. Julia managed to give Bella's sleeve a little petulant pull, as Carrie introduced Charlie to her, bnt she either did not heed or did not observe it, for his frank, handsome face naturally attracted her as it did every one else.—She held out her hand, and they met quite like a pair of old friends. It was with real pleasure that Carrie saw in his open, blue eyes, how pretty he thought Bella's sweet face.

They all went in together to the house of the sisters, and spent about an hour amusing each other, or listening to the lively talk of the two younger ones. The eldest was away over in the valley gathering dry sticks for fire-wood, for they were very poor, so the visit as regarded the fortune-telling proved a disappointment, but it was most pleasant to saunter through the pine forests and over the green fields on this mild September afternoon, with no cares on the mind, for were there not two whole days yet to intervene, before lessons would again become a burden? It was delightful to gather the "crown" of the "long-eared" bonnet full of the wild chinquepins and carry it swinging from one hand, while the breeze lifted the soft curls on the bare head, and the declining sun kissed the young, dimpled cheeks. And at the end what could promise a brighter evening, than there to meet a host of merry boys, free like themselves, and be escorted home by

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them, chatting together in the happiest strain, awaking the echoes with peals of laughter, and making the forests ring with a chorus of song!

The then popular notion of a boarding school, with its system of espionage, its incredulous mind as to the propriety of treating young girls like responsible beings who are worthy of the faintest degree of blind confidence, would have been greatly shocked, no doubt, by the discipline at Dr. Landman's school; but the fact was that the good Doctor had begun five years before, with the intention of simply receiving a few young girls into his family to study with his own daughters, the numbers had increased upon him, at first almost unawares, and now, many as they were, there were scarcely a dozen among them whose parents or family he did not know under their own roofs, and he still kept up the practice of letting his pupils live in as little restraint, as though growing up in their own homes. In a city somewhat more watchfulness would have been necessary; but here in this quiet neighborhood, rarely could the girls be tempted into any association which their Principal did not know all about. This will explain, that about sundown this evening, our group of young folks walked boldly into the seminary grounds, and finally upon the seminary porch, with no fears that any one would frown upon the male addition to their party. Indeed, Doctor Landman himself, who happened just to be crossing the hall, came out with a cordial smile, shook hands with the young fellows, Charlie Filmore and Alick Faril, and invited them to stay to supper. They accepted the invitation and spent the evening. This would not have been done on every evening in the week, of course, but only because the studies were too important to be neglected for social pleasures. None of the little disorders, so productive of mischief in seminaries, were here forced upon the attention of the girls and made attractive simply because forbidden. Only by coming to Morefield with preconceived ideas that it must be delightful to have "beaux," without letting the fact be known by any one who is wise enough to judge of their character, and very smart to deceive the teachers who were doing everything in their power for her welfare, could any young lady here feel herself inspired by a desire for clandestine adventure. Unfortunately, however, for Julia Weldon, from the time of her withdrawal from Mr. Thornton's care to that of her coming to Morefield, almost every association thrown around her had been such as tends to increase natural

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love for excitement, and dull the finer instincts of feminine propriety.

Among Mr. Hartwell's pupils was a young man by the name of Henry Fox. Dr. Landman had always been polite to him; he would have been so this evening, had Henry presented himself with the rest at his door, but it was quite evident to the dullest that he did not feel any liking for him. Young Fox was what some thought very good looking, but he was insufferably vain of his looks as well as of his conversational powers, which were showy compared with those of the rest;—for a boy of no more than eighteen, and who has been raised in the country, is usually diffident in the company of his elders.

In the eyes of young girls, conceit in a boy near their own age, is as broad as the mantle of charity, and will hide a multitude of virtues.

They made fun of Henry Fox when he came where they were, tittered behind his back at little jokes which they had previously taken pains to speak distinctly enough for him to guess their meaning, mimicked his rather stilted manners, and altogether made him so little welcome, in comparison with their treatment of Charlie and Alick, that he was almost fain to keep away from the Seminary entirely.

But Henry Fox had plenty of brains and a quick wit, and a spiteful way of criticising every body's actions that Julia Weldon pronounced very spicy and agreeable, and she was by no means indifferent to his admiration of herself.

He did not join the girls at the same time the others did this evening, but Julia probably understood the reason, for when they all started home, she proposed leaving the field and going back by the road, which made the walk about a quarter of a mile farther. The path to it led directly by the school-room door, and Henry Fox was discovered seated on the grass just in front of it. He took in the rest of the group with one general bow, then shook hands with Julia. The latter dropped behind with him, still keeping hold of Bella in such a way that she was also obliged to slacken her pace in the same manner, or else pull roughly away. So she and Henry were introduced to each other and the three walked on very slowly, while those in front quickened their steps, until soon only the sound of their merry laughter and snatches of song reached Bella's ears. She would have preferred

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to go on with them, but as she could not do so without seeming wilfulness, she fell into conversation where she was, as naturally as she could. Both Henry and Julia exerted themselves to be agreeable to her. As they neared the big gate leading into the grounds, he asked Julia if she intended attending an infair, to be given the week following at a neighboring house, in honor of a very pretty young bride.

"Perhaps I may," Julia answered, "as I have a special permit from father to enjoy myself a little. Miss Collins is not so fortunate, and you know the Dr. does not approve of missing a day's lessons for such thnigs. If it would only come on Friday! Mrs. Smith asked me particularly to bring any friend whom I thought would help to make the party "go off well, and I do so want to take Bella! Is'nt it a shame; I havn't *asked* him yet, but then I know before hand that he will say no."

"That it is a shame!" ejaculated the boy, looking admiringly at Bella's now blushing face. But the Doctor always was a stupid old fogy! I'm sure I pity you when I think of your having to be under his thumb for a whole session more!"

Bella now gazed, in undisguised amazement, at the speaker.—She had thought Doctor Landman such a very kind, lovable man, and she knew that her mother esteemed him as one of the best.—Julia gave Henry a look that told him it would not do to talk this way before Bella yet. "Indeed I don't care about going to the infair," presently said Belia, very earnestly. "And if my going would be against the rules, I would much rather you wouldn't ask Doctor Landman at all. Besides, I am not used to going into grown folk's company, and should only feel awkward and out of place if he were to give me permission."

Julia stretched herself on tip-toe to her utmost height, and arched her pretty neck, looking down on Bella with a very comical expression of deprecation.

"And pray, my dear little child," said she, "am I an old maid?"

Henry Fox clapped his hand and laughed boisterously, and Bella tried to smile, but it all made her feel quite uncomfortable. When Julia saw the expression on her face, she threw one arm around her neck, and began in quite a different tone:

"I do think you would enjoy yourself, Bella, but if you don't want to go, it is all the same for you not to; and I dare say the

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Doctor is right, I am sure he always is, but I can't help feeling how I shall miss you all evening.

They had reached the gate by this time, and Henry curled his scornful lip a little, as he said,

"I am glad you think the Doctor is always right, Miss Julia, particularly as I must *here* bid you good evening."

"Nonsense!" said she, appearing to make light of his bitter tone, but as he looked very serious, she held out her hand and said kindly,

"You know very well how sorry I am!"

He shook hands with Bella also, then held open the gate for them to pass through, and, shutting it after them, turned and walked away.

The two girls wound themselves together in a close embrace, and began to walk faster toward the house.

"*Why* did Mr. Fox have to turn back from the gate, Julia?" asked Bella, directly she felt sure he was out of hearing.

"O, nobody likes him here!"

"Why?"

"Well, I hardly know. I don't think they understand him.—He is smart, and he knows it, but I don't think it is fair to dislike a body for that, and I don't think it is very polite to show dislike the way some do. The girls don't mean it, Bella, of course, but he is a friend of mine, and I feel sorry for him.—That's all!"

"What do the girls do?"

"O, they make fun of him in a thousand different ways before his face, and he is too smart not to see it. Besides, he is so sensitive, you see, and high spirited. I shouldn't be surprised if he never darkens these doors again."

"But the Doctor never treats him badly, does he?"

"The Doctor is a mighty kind, good man," said Julia evasively, "he is one of the best men I ever saw, and everybody knows I love him devotedly, but he takes up queer notions, as every body else does, now and then. I think him very unreasonable sometimes, though I love him so much. You'll find that out, Bella; but, of course, we have no right to expect perfection anywhere in this world!"

After this they kept on in silence for a minute or two, till a

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turn in the walk brought them in sight of the side entrance to the Seminary building, and there stood a horse and buggy. The horse was being held by a black boy, to whom a tall, fine looking gentleman seemed in the act of giving some money, while at the same moment the door opened, and Doctor Landman came out to welcome him. As Julia saw the tall gentleman, her face flushed suddenly, and exclaiming, "If there is not my father!" she snatched her arm from her companion, and darted toward the house.

Of course Bella expected to see her fly round the corner to embrace him, but instead of that she ran up the front steps and up to her own room, and by the time Bella got there, she had changed her dress and was hurriedly brushing out her curls.

"O, Bella," said she, "I am so glad you have come. Please look in the tray of my trunk and hand me a collar and a clean handkerchief, and do hang up my things, like a dear girl. I musn't have a mark for a disordered room read out before father at breakfast, must I? And I am afraid I have kept him waiting so long to see me."

She had put on a dress of white swiss, very stylishly made, and was now tying a rose-colored ribbon about her curls. Her cheek was flushed with the hurry of her movements, and her dark eyes were more than usually bright. Bella could only think,—

"How very, very lovely!"

"Thank you! thank you!" said Julia, as Bella handed her the things she had requested. "There is the bottle of "Lubin" in the corner, please put some on the handkerchief, only a little; father likes it to be so delicate. Now, how do I look? As if everything had been thrown at me, instead of put on?"

"No indeed!" answered Bella, "You look as nice as if you had been dressing for an hour. Now hurry down, I will be sure to put everything away."

"What a treasure you are for a room-mate, Bella!" and Julia gave her a hearty kiss, then ran away toward the front parlor.

Bella heaved a deep sigh as she closed the door, and, sitting down for a moment, looked over the disordered room. On a chair beside her lay the dress that Julia had taken off, and the trim little walking boots, hastily kicked from her feet, lay on opposite sides of the floor. A number of dresses, together with whatever other articles of apparel happened to be on top, had

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been thrown at random from her trunk, in her haste get at the right one. Combs and brushes were scattered over the dressing table, the pomatum jar stood open, and the wash-stand was in dire confusion.

"How strange!" thought Bella, to wait to dress up so, before going down to see her father! And she didn't look glad either, but only excited. But perhaps he would not have been pleased if she had gone down looking any other than her best."

As this occurred to her, Bella recalled the time when they were all together at the White Sulphur Springs in Virginia, the year before, and how Mrs. Collins had said then, that she thought things had come to pass as she feared, and that Mr. Weldon did not feel like a father toward his beautiful child, but was only proud of her beauty and brilliance.

"And I think, sometimes, that it is just the same with her," Bella went on reflecting. "Mr. Weldon is so rich, and he certainly is very handsome, and can say such startling things in conversation. Certainly every one shows him great attention wherever he goes. Then he knows that Julia looks just like him, and Julia knows so too, and how everybody says, "What a handsome man!" directly they see Mr. Weldon. Perhaps they are only proud of each other! Then she hasn't said a word about dear old Mr. Thornton, since I came! It *can't* be that she hasn't thought of him, and I can't imagine *what* it is, but *something* certainly makes me stop whenever I start to speak of him to her.

Bella sighed again, more deeply than before, and as she got up and went about putting the room in order, and as she afterwards sat by the open window, waiting for the tea-bell, she felt so unaccountably low spirited, that she thought she must be taking a fit of home-sickness.

CHAPTER XI.

There was a good deal to enliven country life in and around Dr. Landman's school, and as Julia Weldon was, by her father's desire, free to receive what visitors and make what visits she liked, she considered it a very pleasant place indeed. During the past session, and more particularly toward its close, Doctor Landman had watched her conduct with a good deal of uneasiness. Not that she did anything so decidedly against propriety, that he could make it the subject of a definite reprimand, or that she neglected her studies, for she tried to please him as well as others, and being

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ambitious, stood well in all her classes. But he saw that she was gradually introducing a very unfavorable change in the tastes and feelings of many of the girls, and endangering that pure simplicity that had hitherto characterized their pastime. It would have surprised her not a little to have known that for this session he had had serious thoughts of declining to receive her, and her father was quite persuaded that Doctor Landman must look upon her as the brightest ornament of his Seminary.

The Doctor wavered in his decision, knowing what manner of man her father was, and fearing that to shut his doors against her now, might be to commit the fearful sin of throwing her into much greater temptations, while there existed a hope for him to save her. During the time that he was still painfully debating with himself as to what was the strict line of duty, he chanced to spend a few days at the house of Mrs. Collins in Albemarle.—She was one of his oldest friends, and he communicated to her his trouble concerning Julia. He was surprised to find that Mrs. Collins knew her quite well, and listened with much interest, while that lady related to him her singular history.

"You cannot wonder," she said in conclusion, "that I take a deep interest in her welfare. And if I felt less than I do for her I would grieve to see her going astray, for the sake of the dear friends who were so devoted to her in her childhood. She corresponded with Mr. Thornton until recently, but her father has requested a discontinuance of the correspondence, on the ground that it may interfere with her studies. I cannot think his real reason is any other than a desire to wean her entirely from her old ties. Mr. Thornton lays none of the blame on Virgie, as he still calls her. He is becoming quite infirm, and he thinks of her most constantly, and longs to see her once more at Maplewood before he dies. He spoke of her graduating within another year, the last time I saw him, and said that if he were spared in sufficient health and strength, he should certainly go down to Louisa, to see her take her diploma.

"I do entreat you, my dear friend, keep her with you if you can; and speak to her sometimes of her beautiful, simple childhood, and of her dear adopted father. I think she must love him and feel grateul to him still. Her farewell letter was full of the most grateful and affectionate tenderness. It must move her to aspirations after a purer life, to be reminded of Mrs. Thornton, and of that old man's childlike faith in her, and hopes for her.

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She clasped her hands in the fervency of her utterance, and tears filled her eyes.

"Enough!" said the Doctor, beginning to pace the floor, and looking very much troubled. "I will do my best! I will do my best!"

It was arranged before they parted, that as Bella was to go to Morefield this session, she and Julia should be placed as room-mates.

"Have you no fear of the influence of such a companion?" asked the Doctor.

'I am so fortunate," said Mrs. Collins, "as to possess in Bella, a daughter who gives her mother her entire confidence. As I know she will do nothing of importance without first asking my approval, I can rest easy concerning her actions. But while Bella will not intentionally *do* wrong, her gentle and tender disposition make her much too ready to *suffer wrong from others.* She is too self-sacrificing for her own good, and while I cannot but admire her unselfishness, I regret it sometimes for her sake. On this account, I would certainly prefer a different roommate for her, had I not so much better reasons for desiring it to be as we have arranged it. I hope I am willing for my child to suffer wrong, if need be, if she may thereby do good. But I am not afraid of any injustice being done my dear Bella, while she is in your care and that of Mrs. Landman." The last sentence was spoken in a lighter tone, and they parted with much more cheerful hopes on the Doctors part, than he had felt upon coming, a few days before.

There is a great deal that I would like to tell you of the every day life this great family of girls led at Morefield. I would like to show you, how in a thousand little ways from day to day, the *careless* and *selfish* life of one girl, who was generous, and beautiful and gifted in mind, spread evil about her. A very wise writer has said, "I don't think a bad man is as dangerous as a weak one," and I wish I had a thousand pages, and could make every one pleasing to your attention, on which to show you in how many ways one can make others suffer, just being by *thoughtless* and *careless* and *selfish.* If Julia Weldon had *meant* to deceive and misrepresent, and speak falsehoods, I doubt if she would ever have accomplished half the suffering and trouble for others, that she did, not by *meaning to do wrong* but by *never steadily meaning to do right.*

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Sometimes such an one lives on through a long life, never having any idea, because she never tries to have, of what others think of her, or of what friends she separates from each other, or what true, worthy friends fall off from her because of her thoughtless ways and words. But sometimes God is so merciful that he sends some heavy consequence to one thoughtless act, and so stirs and awakens the careless one, by showing her the results of her carelessness, that she cries to Him for mercy, and resolves by His help, to live an earnest, thoughtful life henceforth.

Just before the Christmas holidays, there was a public concert at Morefield, at which the three large parlors were thrown into one, and a large company filled them. Julia and Bella sang together in a beautiful duet, and pleased all present by their fine voices as well as pretty looks. The boys from Mr. Hartwell's school were all there, and after the music was over, Charlie and Alick came up to speak to their acquaintances among the girls; and congratulate the musicians, some of whom had done very well indeed. Charlie and Bella had become good friends by this time, and a coolness between himself and Julia, growing out of the repetition of something she had said about him to Henry Fox, had been warmed into pleasant intercourse again, by Bella's happy peace-making influence.

Henry Fox came to the concert, but sat back in a corner, and when it was over, went away without coming near the Doctor.—As the gathering was entirely a social one, and all the rest stayed to pay their respects to the host and hostess, Bella thought it would have looked more manly in him to have come forward too, or else have stayed away altogether. She said as much to Julia, when they had gone to their room, and though she spoke very gently she spoke very earnestly too.

"Indeed I can't see why you like him so much," said Bella.—"I like him because he understands me so much better than any one else does," answered Julia.

"O, Virgie," exclaimed Bella (she nearly always called her Virgie, in memory of old times, when she was very much moved about anything) "O, Virgie!" and she threw her arms around her," he doesn't understand the best part of you, and never speaks to the best part of you, I am very, very sure. I cannot, cannot like him, I"—"you must admit that he is good looking," said Julia, interrupting her, in a gay tone that showed how little

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seriousness she felt to be attached to the subject in any way.—She was excited and animated after her success, for she knew she had sung well, and had overheard more than one eager comment on her great beauty. She knew that Bella, standing beside her had not looked half so handsome, and although she loved her room-mate very warmly, I am afraid to say she was not in all the better humor with her, and more ready to bear with any criticism from her, on this account.

"He has regular features," Bella answered, "and fine eyes, but his countenance is not pleasant, in spite of this. You know I have tried to like him, because you want me to, and you think so much of him, but I never can feel that he means a word he says."

"Nonsense!" exclaimed Julia, with a toss of her head. "If you think he has no feeling, Bella, read that," and she tossed a piece of paper into her lap. It was a little note from Henry that Alick had handed to her just after the concert. It was just such a composition as the artful boy knew would appeal to a vain girl's vanity, and to a false feeling that she would take to be sympathy and kindness of heart. It said that the writer had been ashamed to come to the concert, but that he was there because he could not stay away, when he thought of *her*, and of how every one else would hear her sing so grandly, and see her look so beautiful. Following this were some slighting remarks about the Doctor, that made Bella's blood boil, and then he begged Julia to have mercy on his loneliness and *exile*, and, if she could tear herself for five minutes from the happy crowd that were *privileged* to be near her, to steal out to the foot of the steps and speak just one kind word to him, before he went away.

"And, O Julia" cried Bella, in such a bitter tone, that her friend started, "was this where you were when I missed you just after Alick spoke to me?"

"Of course it was," said Julia, "do you think I could resist such an appeal as that?"

"You have resisted a far more earnest one from me," said Bella, in a tearful voice. Julia began taking down her hair, and only answered lightly, "you won't tell on me, *will* you Bella?"

"I feel as if I ought to tell some one," was the earnest answer.

"But I know you won't," said Julia, encouragingly. "No, I don't exactly feel as if I had a right. I wish I hadn't read the note."

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Winter and Spring passed away, and sunlit and flower-clad the youth of Summer grew apace. Beautiful June! On the last day of school, there was to be a grand flower festival, and a sovereign to be chosen and crowned, whom all the girls fell at once and most naturally into calling a May Queen, though May was so long past.

All was excitement and enthusiasm. The queen was to be elected, and among so many of course there were rival parties and rival favorites.

"It will be our second May Party," said Julia to Bella.

(TO BE CONTINUED.)

POPULATION OF THE GLOBE.

There are on the globe about 1,288,000,000 of souls, of which

360,000,000 are of the Caucasian race,

552,000,000 are of the Mongol race,

190,000,000 are of the Ethiopian race,

176,000,000 are of the Malay race,

1,000,000,000 are of the Indo-American race.

There are 3,642 languages spoken, and 1,000 different religions.

The yearly mortality of the globe is 333,333,333 persons. This is at the rate of 61,554 per day, 3,730 per hour, 60 per minute. So each pulsation of our heart marks the decease of some human creature.

The average of human life is 33 years.

One-fourth of the population dies at or before the age of 7 years.

One-half at or before 17 years.

Among 10,000 persons one arrives at the age of 100 years; one in 500 attains the age of 90, and one in 100 lives to the age of 60.

Married men live longer than single ones. In 1,000 persons 65 marry, and more marriages occur in June and December than in any other month of the year.

One-eighth of the whole population is military.

Professions exercise a great influence on longevity. In 1,000 individuals who arrive at the age of 70 years, 42 are priests, orators or public speakers; 40 are agriculturists; 33 are workmen; 32 are soldiers or military employees; 29 are advocates or engin-

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eers; 27 professors, and 24 doctors. Those who devote their lives to the prolongation of others, die the soonest.

Tnere are 335,000,000 Christians,
There are 5,000,000 Israelites,
There are 50,000,000 of Asiatic religion,
There are 160,000,000 Mohammedans,
There are 200,000,000 Pagans.
170,000,000 profess the Roman Catholic,
75,000,000 profess the Greek faith.
60,000,000 profess the Protestant.

PIETY MORE THAN ORTHODOXY.

In our notice of the "Apostolic Times" published in a recent number of the Harbinger, we said: "Piety is more than orthodoxy, and in many places the churches are more defective in right doing than in right thinking. The broad mission of the Apostolic Times, we are happy to see, is felt to be commensurate with both wants. These brethren have the power, and we believe the will to shake the dry bones of a dead formality and quicken them into blessed life." On this passage Bro. Wilkes, one of the able Editors, remarks,

"Let me call the attention of Bro. Pendleton to an item in the foregoing extract. He says, 'Piety is more than orthodoxy.'— How is it more? Is it more important? Of two infinities, it can not be said that one is greater than the other. Of two essentials it ought not to be said that one is more than the other. A short and imperfect view might lead us to the conclusion that the fruit is more important than the tree. But the view that both are essential to the enjoyment, and therefore that neither is to be preferred, is I think, the better one. So, piety and orthodoxy are both demanded, and are hence necessary to the enjoyment of God. Besides, the piety that is pleasing to God is immediately dependent upon orthodoxy, and cannot, so far as we know, or can know, exist without it. So true is this, that piety of a godly sort, never goes beyond one's orthodoxy. Nay, more, it always falls short of it. No man's piety is ever equal to his orthodoxy. The idea that it makes no difference what a man believes, so his

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heart is right, in the hands of a bad thinker, is a very mischievous one. Yet, in fact, the statement is true, if to it you will add, in the sight of God. For a man's heart cannot be right in the sight of God without his faith being right. At least, it cannot be known to be right, and hence ought not to be so declared. It makes much difference, then, what a person's faith is; so much, indeed, as to include all that is dependent upon the most exalted piety.

"'In many places the churches are more defective in right doing than in right thinking.' This is doubtless true not only in many, but in all cases. This fact has, however, no force or bearing upon the question of the relative value of thinking and doing. It is consistent with this fact that either or neither should be more important. Supposing the state of the case to be as represented, it might, and probably does justify the conclusion that our efforts should be to induce more doing than better thinking. The tendency to spirit away all sharp thinking and to sneer at the apostolic phrase, "sound in the faith," is at present alarmingly great. The tendency is, or seems to me to be, to waive every consideration of faith or truth, and accept as the one thing needful, a right heart. And when this right heart comes to be defined, it means simply a heart right in our own eyes. This, and the like of this, is licentiousness, not piety. Thinking and doing, faith and work, are essentials, and no effort to exalt the one above the other is wise."

In this criticism, my very discriminating brother Wilkes has trammeled his fine logical powers by a too narrow definition.—He asks, "how is piety more than orthodoxy?" and without pausing to see if there were but one answer to his very proper question—immediately proceeds upon the assumption, that it is *more*, in the sense of "importance"—and exercises his logic upon this. Now suppose I say to him here, that dialectic is *more* than logic,—will he require me to mean that in general it is more important? or simply that it is a something *besides*, in *addition* to logic. This he will concede is *a* meaning of the language, and one which in the connection ought to be assumed as *the* meaning intended. So when I say "piety is more than orthodoxy"—in the passage criticised, is it not a fair meaning to attach to the expression, that *piety is something besides, in addition to it?* But if this will not be denied, as in fact it cannot, then the logic fails for the want of the dialectic.

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But let us look a little deeper into this subject. What is orthodoxy? We say flippantly it is "right thinking," and give Greek derivation for it. But what is "right thinking?" Is it not what the church symbols declare it to be? I am not asking nor answering an ideal question, but a practical one. Orthodoxy is not what *is* right thinking, but what the recognized representatives of right thinking in any department, especially in religion, *decide to be* right thinking. This decision may be absolutely wrong, yet it is orthodoxy, and the denial of it is heterodoxy.—With the Roman Catholics, Orthodoxy, is immutable. It finds an unalterable expression in the symbols or confessions of the Church. She is infallible. *Semper eadem.* But Protestantism does not take this high ground. She admits that Christianity is something more than—different from the Church. With Protestantism Orthodoxy is, therefore, a variable something—it is what the church, that which is recognized as the church, proclaims to be right thinking at any one stage of her historical development.

Protestantism recognizes two factors in Orthodoxy. One, the Scriptures, furnishing the elements of thought or doctrine;—the other, the Church, interpreting the Scriptures—scientifically eliminating error and generalizing the truth into formulas or confessions. These symbols, thus produced are the expression of orthodoxy for the time. Any denial of them is at once pronounced heterodoxy,—yet this very heterodoxy may become, in another stage of development orthodoxy. With Protestantism, therefore, orthodoxy has a historical and spiritual development. The element of fluctuation is in the *testimonium spiritus sancti*; the growth of Christian knowledge in the hearts of Christians, giving completeness to the testimony of the word, by its own developed power of comprehending it. What *is our heterodoxy* to-day but this higher expression of Christian knowledge, which is as surely destined to become the orthodoxy of the future, as we are true to the light of our seeing and make it to shine into the heart of the age, which we are called to enlighten.

The purity of orthodoxy—the completeness of our comprehension of divine truth, depends, therefore, in great measure upon the developed life of the spirit in the heart. "To the pure all things are pure"—the "inner light" of regeneration, "the light of the knowledge of the glory of God, in the face of Jesus Christ"

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(II Cor. 4. 6.) is essential to a clear vision of that revelation which is the basis and regulative criterion of all right thinking.—Hence an unregenerated man cannot be a constructor of sound Christian doctrine. He may criticise, with logical and philosophical discrimination the symbols of Christian doctrine,—but after all they can only be "spiritually discerned." They are the fruit of faith,—faith which "confesses that human knowledge is that of a creature, that it must rest on experience, that it must begin with an immediate perception of, and contact with, its object, that it must receive the light of truth as a gift which comes down from above, and that it must stand in a relation of humility and trust to the giver."

Credo ut intelligam, "I believe that I may understand," is the motto of a reverent search after orthodoxy; but this, not in the sense of scholasticism nor of mysticism. The scholastics took the creeds as they found them—and made the *Credo* a mere blind acceptance of the *intelligo* of the church. This was a mechanical, not a spiritual application of the rule. It was bringing the heart to the standard of other men's hearts, not to the quickening power of the word and spirit of God. The mystics, on the other hand, made religious feeling,—"not the eye of the heart and the ear of the soul,"—the power to see and hear "wondrous things in the law," whereby they could better know and understand God and his revelation; but with them religious feeling, was erected into the "guide and pioneer of religious knowledge." Man's religious needs, as revealed in his feelings, were made the standard of religious truth. It was not what the scriptures said and required, it was what the soul in its experience testified and demanded.—Hence the eternal foundation of the word was set aside for the shifting mirage of religious experience, and the divine order inverted or distorted to suit the fitful heats of superstition or fanaticism. This is a wide spread error of the day,—lying deep in a system of philosophy which is but too little studied.

But in a true sense, "we must believe that we may understand." We must make *faith* the basis of our thinking. We must find the data of orthodoxy in faith—not in the axioms,—the postulates, or the intuitions of the soul. It is this, that distinguishes theology from philosophy. Orthodoxy, therefore, presupposes for its completeness a basis of religious feeling—a factor in the

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hearts of Christians, which we call piety, what Theophilus calls "the eye of the heart and the ear of the soul," a power, which does not indeed furnish the light nor the sound, but which seizes hold of these and through them understands more fully the will of God. And it is this power of seeing and hearing which grows in the Christian life and revolutionizes the orthodoxies of the past by the developments of a higher science. Will brother Wilkes object to my saying in this sense, that piety is more than orthodoxy,—or find fault with the kind words of a true friend, when he expresses the belief and most assured hope, that we are yet to see more fully an *orthodoxy of Christianity*, beside which the *orthodoxy of ecclesiasticism* will be as narrow and legal, as was ancient Judaism to the free Christian life of Apostolic times.

W. K. P.

THE BAPTISTS OF GERMANY.

The Baptist Mission in Germany, beginning with the labors of J. G. Oncken, is one of the most extraordinary facts in the religious history of our century,—one of the most noteworthy indeed in the entire history of the Protestant age. The smallness of the beginning of this movement; the religious position of these people; the contrast of their position to everything around them; the civil disabilities under which they long labored; the severe persecutions which they in consequence had, for many years, to endure from church and state; the patient endurance and burning zeal which these hero-missionaries displayed during the many years of fiery trials; and finally, the extension of this mission and its wonderful success,—all challenge the attention of the Christian world. It is a history, above all, not to be passed over by those who claim to have any interest and concern in their hearts for the purification of the Christian world from the idolatries, the destructive errors and corruptions, ages of apostasy have entailed on the Christian Church, of all those who labor and pray for the restoration of primitive, apostolic Christianity.

A solitary youth, J. G. Oncken, but little over twenty years of age, was converted from the religious darkness and death around him and in his own heart, to Christ and his truth. He had to seek for some time for a man to baptize him,—to immerse him after the ancient apostolic manner. This was a little over forty years

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ago. Like Paul of old his heart burned within him, as soon as he was himself converted, to bring the light of heaven,—to make known the Gospel of the grace of God, to his "own nation."—"My heart's desire and prayer to God for Israel is, that they might be saved," said Paul; and so thought Oncken for his German fatherland;—for they too, he knew, as Israel of old, had "a zeal of God, but not according to knowledge," and "being ignorant of God's righteousness, and going about to establish their own righteousness, had not submitted themselves to the righteousness of God." Rationalism, the pride of human reason, its self-righteousness, and the consequent terrible moral decay, had spread over the land like a flood. This skeleton-monarch sat then on his throne in the zenith of his glory, and together with Romanism, ruled with universal dominion over all the German land. Evangelical men there were, but they were like solitary stars amid the surrounding night. Tholuck of Halle, compared the religious condition of German Protestantism to a '*corpse*,' dead, stiff and cold, with no life manifested in it but that of corruption. Romanism, of course, was no better, and never will be. This was the religious world in which this young man, with his eye on the apostolic church, began his labors.

The ancient laws against Anabaptists were still, in many states, in existence; and these laws were very severe. The odium against the Anabaptists had not yet died out; it still lived in statute-books, in history, and in the memories of men. How strong this odium had been, can be read in history; Melanchthon recorded his judgment that these people should be punished with the sword. This odium was revived in vigor against the Baptists, in the minds of the people, especially by the clergy. Everywhere there were, as there yet are, dominant state-churches. Of these, the most intolerant was, and still is, the Lutheran; and this is the strongest in power in Germany. These churches, *because* they are state-churches, in unholy union with the government and all its corruptions, the clergy being appointees of the civil powers, and civil orders, and because they were based on pedobaptism, this most corrupting power, but a power essential really to their existence, could not tolerate this "new doctrine," this "sect," whose whole teaching and life was diametrically opposed to them. That baptism should be only by immersion; that it belongs only to penitent believers; that none should enter the church but con-

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verted men, immersed on their faith; that flesh and blood in new-born infants gave no right to baptism and church-membership; that the church should be kept clean, by discipline, from immorality and ungodliness; that there was a difference between the world and the church; that the union of church and state was unholy;—all these were things that these state establishments could not endure. They were based on flesh and blood,—on infant baptism. Not one in five hundred, perhaps,—none, indeed, it may be said, but converted Jews and Romanists, was a member of these churches by conviction,—by his own act at all; they were all *carried into it*, in unconscious infancy. A man that kept his new-born child a week 'unbaptized,' was under general suspicion, and was a rare case. Conversion was not preached to bring anybody into the church; everybody *was* in it, by birth-right and law. Conversion was preached *in* the church where it was preached at all—which was a rare case—to bring to faith and repentance such church-members as chose to believe and repent; and few took advantage of the call. Most preachers were unbelievers themselves. The picture is not in the least exaggerated; it is but feebly drawn. Another important fact must be added: in the old world of continental Europe, the extremest odium attaches to a person that changes his religion. In the English-speaking world, especially in America, people have no idea of the intensity of this odium.

The preaching of Oncken and his brethren was in direct opposition to all this. At the instigation of the clergy, chiefly the Lutheran, these new 'sectaries,' as the Baptists were called, were warned, fined and imprisoned. This continued for many years, especially in the German lands where strict old Lutheranism reigns. Even after the king of Prussia, Frederick William IV, brother and immediate predecessor of the present king, stood forth in their defense in his own dominions, persecution still continued in provinces where he could not interfere with the established laws. They were subjected to intolerance also in other countries outside of Germany, whither they pushed their missionary labors, as in Sweden and other parts of Scandinavia.

In the midst of all this, beginning with republican Hamburg, the immediate home of Oncken, these devoted men persevered, and secured one triumph after another, in the winning of souls to Christ, and in sowing the seeds of apostolical Christianity in the great German Fatherland, and among neighboring kindred

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peoples. Only after years of intolerance and sufferings, the influence of Great Britain and America came to their aid, in influencing German sovereigns in their favor. The strongest support in this way was the noble chevalier Bunsen, for many years Prussian minister to England, who on his final return to Prussia, entered the lists bravely and with success in their defense, by pleading for perfect religious freedom, referring especially to the Baptists, and holding up as examples of such freedom, the British Islands, and particularly America. A better day has now come.

But what is the result of these forty years of praying, preaching and suffering on the part of Oncken and his brethren? They have spread over the greater part of Germany; they have a number of churches also in Denmark and Sweden, and have established themselves also in Holland, Switzerland, Poland, Russia, and German France. In a letter written by Oncken not long since, he says:

"Oh, what has God wrought throughout my fatherland since first I scattered the seeds of God's truth, as a youth of twenty-two, on my native soil! Millions have heard of the precious name of Jesus; full 50,000 sinners have been converted, among these about twenty-five per cent. Roman Catholics. Ninety-one churches, with nearly one thousand one hundred preaching stations, compose at present our union of baptized believers; and what still calls for our loudest thanksgiving to our exalted Lord, is the fact, that he has given us rest from the hands of all our oppressors and persecutors. The change is overwhelming. For upward of twenty years I made all my missionary tours under cover of the night, and in our little republic at Hamburg, I had to preach during this time behind locked doors, for fear, not of the Jews, but of Protestant Lutherans. Now we can move freely in every direction. The tables have been turned,—those who attempted to bind the Lord's people, as the King of Hanover, the Prince of Hesse Cassel, &c., we have bound, as it is written, 'To bind their kings in chains, and their nobles with fetters of iron, to execute upon them the judgments written. This honor have all saints. Praise ye the Lord.'" *

Oncken is now an old man, nearly seventy, but he has lived to see the triumph of truth and freedom. He is still actively en-

* This refers to the conquest of these dominions by Prussia, under whose protection Hamburg is. C. L. L.

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gaged, though worn out with his extraordinary labors, in travelling about and looking to the welfare of the churches. Every country where this 'Union of baptized believers' extends has been visited by him. Personally, in company with some of his brethren, he presented the case of his people before Frederick William IV, who pledged his royal word for their protection in his dominions and to use his influence with other sovereigns.

These German 'baptized believers' or 'baptized Christians,' earnestly aim, as the chief object of their labors, to reproduce apostolic Christianity. This they declare. They do not desire to make any compromises with or concessions to convenience, policy, or mistaken charity, or in any wise yield to the existing state of things that would deviate from the ancient order of the Church. And they have made great progress in this. They do not receive very cordial eulogies from the 'evangelical' pedobaptists of Great Britain or America; the more do they deserve the cordial sympathy of all who love primitive Christianity, and to whom the immersion of penitent believers, as alone Christian baptism, is no offense. In the church of our brethren in Glasgow, we saw a contribution box permanently fixed by the door, and on it the words: *For the German Mission.* We thanked God for this.

These German Christians do not, as others do here in America, or in Great Britain, take distinctively the denominational name of *Baptists.* While they are sometimes so called, and do not take it as an offense, and freely fraternize with the English and American Baptists, they prefer to be known as 'baptized believers' or 'baptized Christians,'—evidently seeking to avoid the name Baptists, as a denominational designation. We have not seen them use for themselves either the anglicised *Baptist*, nor the German equivalent of it, *Taeufer*,—though both are known in Germany, —the latter for a long time. These Germans are evidently ahead of the *Baptists* in this respect.

According to their last report, during the year 1868, this 'German Union of baptized Christians' has contributed 36,823 thalers for benevolent purposes,—about 26,000 dollars. Considering the number and circumstances of these people, the greater part of them being of the poor of this world —many of the poorest, this is clear proof of one true element of apostolic Christianity. God bless this German Mission!

At some other time we shall have something more to say about Germany in connection with primitive Christianity.

C. L. L.

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Annual Meeting of the Board of Trustees of Bethany College.

At the Annual Meeting of the Board of Trustees of Bethany College, held in the College on Wednesday, June 16th, the degree of A. B. was conferred on the following gentlemen, graduates of the 28th session: F. W. Allen, of W. Va.; W. P. Aylsworth, of Ill.; L. Bacon, of Mo.; T. B. Bird, of O.; W. S. Bullard, of Va.; J. B. Crenshaw, of Va.; B. S. Dean, of Wis.; G. T. Douglas, of W. V.; O. Goodrich, of O.; A. T. Gunnell, of Mo.; J. A. Harding, of Ky.; C. L. Loos Jr., of W. V.; W. K. McAlister, of Tenn.; J. I. Nelson, of Mo.; C. E. Shriver, of Pa.; J. A. Williams, of Ohio, and R. C. Wilson, of W. V. (17).

The regular degreee of A. M. was conferred on Robt. L. Parrish, of Va.

Dr. R. Richardson, of Bethany, W. V., Dr. Jas. Hopple, of Moscow, O., and Eld. Robt. Moffett, of Mt. Vernon, Ohio, were elected members of the Board of Trustees.

Prof. A. E. Dolbear, A. M., M. E., was confirmed as Professor of Natural Science, and Prof. B. T. Jones as Adjunct Professor of Ancient Languages.

A "Scientific Course," with the degree of B. S. to be conferred on graduates of that School, was established.

The Executive Committee was instructed to procure an Amendment to the Charter, so as to authorize the establishing of the "Biblical Institute" as a regular department in the College instruction, and Isaac Errett, late President of Alliance College, O., was elected to a professorship in the same.

The following resolution was passed:

"Whereas, it is of high importance to the fufure prosperity of the College that the facilities for boarding students should be enlarged, and especially that increased provision should be made for "Club-boarding," therefore

Resolved, That the Executive Committee be requested to give this subject immediate and earnest attention, and to devise such means as their wisdom may dictate, to meet this pressing want."

It was ordered that the charge for matriculation and incidental-expense fee, should henceforth be uniformly $5.00 for each student annually in attendance.

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In response to a communication from Alex. and W. P. Campbell, proposing to convey in trust the burial ground of the late Pres't. A. Campbell, dec'd., to the Board of Trustees for the use of the College and the family of A. Campbell dec'd., a resolution was passed acknowledging the generous and grateful character of the trust, and authorizing the President of the Board to receive the same in the name of the Board.

The Baord acknowledged with appropriate resolution the aid and interest shown by certain donors to the Institution, and urged the continuance of effort on the part of the Financial Agent in his work, and especially for the permanent endowment of the "Biblical Institute."

Reports from the President and the several members of the Faculty, and also from the Treasurer and the Financial Agent, were read and approved by the Board, as showing a most satisfactory condition of affairs in the entire management of the Institution. ALBERT ALLEN, Sec. of Board.

For the following additional notice of the meeting of the Board and other matters pertaining to the late Commencement of Bethony College, we are indebted to the pen of our brother J. F. Rowe, of the *A. C. Review*. He says:

"On Wednesday, the 16th inst., we were permitted by special courtesy, to look upon the proceedings of the Trustees of the world-renowned Bethany College. To us the proceedings were intensely interesting, for we saw with pleasure some of the wisest men of the brotherhood devising and discussing measures intended to bless mankind and glorify God. And culminating far above all other acts was the resolution, unanimously passed, to proceed at once to endow with a sum of $40,000 a Chair in the department of Biblical Literature. It was shown by documentary evidence on hand that to endow a Chair in the department of Sacred Literature, and to consummate a plan by which to thoroughly educate young men for the ministry of the word, was the cherished and life long purpose of the distinguished founder of the Institution. It was proved that the great purpose of Alexander Campbell in founding Bethany College had never been carried out. His design from the very beginning was the erection of a Biblical or Theological College, to which all other departments of learning were to be made entirely subsidiary. Provision was

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also made at once to place a suitable man in that department the coming session of the College. As the Trustees by a harmonious and enthusistic vote resolved to endow this Chair forthwith, the public may prepare for the full realization of this fact; for when such men among the Trustees as R. M. Bishop, J. P. Robison, and Bateman Goe, pledge $5,000 each, and such men as Constant Lake, S. P. Shriver, and George H. Anderson put down other sums as they are severally able, the brotherhood may rest assured that the above announcement is no mere figment of the fancy, but the announcement of a stupendous and glorious reality.

"In view now of these facts, we trust that the entire brotherhood of Disciples will rouse themselves up to instant action, and assist in accomplishing that noble project, toward which our lamented President bent all the consecrated energies of his life. Not only endow this Chair, which the present age of skepticism and sectarianism imperiously demands, but call out and encourage your sons and send them forward. Remember that Bethany College has produced some of the greatest preachers and writers of the age. Remember that her life-blood courses throughout the world, and that her contact is felt by every religious despotism on earth.

"She educates *men*, not boys and girls, and prepares them for a peculiar work in society, for a class of work which others, educated elsewhere, can only imitate and follow. In carrying out the great plea of this reformation, Bethany College is a positive necessity. Necessity is laid upon us that we make that a hallowed spot—a shrine where gather and cluster memories too sacred and sublime ever to be forgotten.

"Bethany College has gathered new life and taken a sudden start forward. This fact was fully evinced on Commencement day, the closing of the twenty-eighth session. Early in the day multitudes of people from the rural districts, and from Wheeling and Wellsburg and Middleton, and from other places, poured in and flowed over the hills of Bethany, presenting a most beautiful and attractive spectacle. There were many visitors from other States. We never saw so many people in Bethany before. Not less than 1,200 people were present. Only about two-thirds could be accommodated with seats. But next year this difficulty will be obviated, for it is expected that the audience hall will be completed by that time—a room with capacity enough to seat 1,200 people.

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"Never was Bethany College in a more flourishing condition than now. The number of students in attendance during the lasts session was 118, being an increase of 25 per cent. over last year. The next session promises a still larger increase. Sixteen States were represented, viz: Ohio, West Virginia, Kentucky, Michigan, Illinois, Missouri, Maryland, Mississippi, Tennesee, Wisconsin, Texas, New York, Connecticut, Georgia, Virginia and Pennsylvania; also England, Canada, and Prince Edward's Island. The largest representation was from Ohio, West Virginia, Pennsylvania, Virginia, and Kentucky. The number of graduates was seventeen—*all Christians*—representing nine different States.—A finer looking class of men, not boys, never carried diplomas away from beautiful Bethany. Of 118 students, 3 were born since 1852, and only 25 since 1850. Of the 118, 55 were new students. Between thirty and forty are preparing for the ministry. The literary performances of the graduating class furnished a rich treat, and perfectly delighted the numerous audience, which of itself was a grand display. The entertainments of the American and Neotrophian Societies were not only brilliant and pleasing, but ingenious and highly instructive. In addition to all the splendid libraries and museums, there will be published next year by the students a College paper, entitled *Bethany College Guardian*, which is intended as a medium of communication for all such who desire to write.

"The people in and about Bethany are very hospitable. It is Virginia hospitality that never tires. On Commencement days all doors are thrown open. You can eat where you please and stay where you please. You are just as welcome at one place as at another—whether it be at the richly provided tables of "the citizens," or at the frugal meal of a poor but generous student.—One of the attractions of Bethany is the munificence of its hospitality. The science of generosity is not in the course of study at Bethany—it is simply a spontaneous growth, and professors and students and citizens exemplify it in their lives.

"AT THE GRAVE OF ALEXANDER CAMPBELL.

"I am now seated in the old arm-chair which for many years was occupied by the revered President in his studio. I cast my eye in the direction of the setting sun just sinking in a bright halo of golden glory. In the soft, rich reflection of that sea of

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glory, a half mile distant, on a rounded, beautiful elevation, stands the magnificent College, extending 420 feet in front, and presenting a most imposing appearance. To the right a little distance, and further up the sloping hill, enshrouded amid indigenous trees and exotic plants, stands, partly hidden, the residence of President Pendleton—the polite and affable gentleman, never known to be out of equipoise, and ever ready to do a friend an act of kindness. Beyond the College one-fourth of a mile, and on the other side of that weird-looking and sinuous ravine, entirely hidden from view, on account of the thickness of the trees and shrubbery, is indicated the green and flowery spot where resides Albert Allen, the industrious and efficient financial agent of Bethany College. To the left of this a few rods may be seen the mansion of Alexander Campbell, Jr., who is the propretor of one of the the most beautiful and productive farms in Virginia, and who gives his undivided time to agriculture and the raising of stock. To the left of this again, but beyond the musical waters of the purling Buffalo, and over the broad brow of that gigantic hill, is located the arcadian retreat of Prof. R. Richardson, author of the *Memoirs of Alexander Campbell*, and who, in his silent, and unobtrusive rural home, is about completing the second volume of that splendid work so eagerly sought after by all the admirers of the great reformer. Who shall write the life of Prof. Richardson? for he too is a mighty man. Beneath my eye, directly to the left of the College, and down on the banks of the bending Buffalo, embowered in the thick foliage of all manner of trees, is seen peering out the sweet home of Professor C. L. Loos, the redoubtable and unflinching defender of the faith. Woe be to the man who departs from the faith, and woe be to the church that creates division, if they fall under the invectives and the excoriating rebukes of that fearless man! Directly to my right, and at the base of the commanding hill I now occupy, at the east end of that long lane of huge locust-trees arching the road, may be found by passing through thickly studded evergreens and around beds of aromatic flowers, the humble residence of Alexander Campbell, now occupied by his mourning widow. Almost lost in the growth of the garden, just beyond the garden gate, stands the brick octagon, where, for many years the mighty mind of Alexander Campbell worked, evolving the master thoughts of the age. That octagon has no side-lights, but

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all physical light comes through an aperture from above, significantly indicating in a religious point of view, that the great reformer received no light except that which came down from heaven.

"Although seated among the dead, everything about me seems life-like and beautiful. While the lambs are skipping playfully down the slopes of this Cemetery hill, and the cattle are snuffing and browsing the fresh grass down in the dell, and a stream is gurgling down in the dale, and just as the sun of day is sinking to sleep, in a clump of native trees right above my head, on bending boughs, the evening warblers are singing a sweet requiem over the tombs of the peaceful and distinguished dead. There lies the remains of Thomas Campbell. By his side sleeps his wife. Yonder reposes the first wife of Alexander Campbell. By her side rest her five lovely daughters. This large marble column, against which I now reveringly lean, indicates the resting place of the mightiest man of modern days. Many on earth have done well, but he has excelled them all. Thousands, in years to come, will make a pilgrimage to this tomb. He will yet shine as the brightest star in the galaxy of all reformers. He will form the central figure in the historic group of Savaranola, Huss, Wiclif, Luther, Calvin, Knox, Zwingle and Wesley. The verdict of his calumniators shall be reversed. The principles of reform advocated by him shall be approved and practiced by all the good and true of earth. That magnificent College shall be a standing monument to his memory. There he shall reproduce himself for generations to come. Behold the beacon-light of his great Reformation!"

"POST SCRIPT.

"We have forgotten to mention one very important item, as it stands related to that institution, and the statement of which ought not to be omitted. We refer with pleasure to the fact, that by fitting up the basement story of the college building, into convenient compartments, the Trustees have so arranged matters, that students, by renting these rooms at a nominal price and messing together, can board themselves well at two dollars per week, or at $80.00 for a session of 40 weeks. This is exceedingly cheap. With such facilities, what is there to hinder any young man of ordinary energy and intelligence from receiving a ministerial education? And what, except stinginess and indifference, is there to hinder any ordinary church from keeping a

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young man at college all the time? When it is remembered that young men studying for the ministry are charged no *tuition*, and that a student can board himself decently for the sum of $80.00 per year—which sum he might earn in the three months' vacation, there remains no excuse to any one who has a spark of manhood in him. We hope this action of the Professors and Trustees, in behalf of the Church and for the supreme welfare of the world, will be properly appreciated by the brotherhood."

NOTES FROM MISSIONARIES.

Bro. D. R. Dungan of Nebraska writes from Pawnee City—"I have during the year ending last of this month worked for the Society five months and 18 days—preached 145 times; had 82 additions; our numbers are increasing and prospects brightening every day. We expect to occupy our new church building here next Lord's day. It will be a comfortable room seating 350 or 400 persons. Cannot we manage to sustain a mission in Lincoln? It is an important place and the labor I did there will be measurably lost unless we do."

Such encouragements on the one hand and such calls for more help on the other coming up constantly should urge us to great activity, liberality and *unity* in the cause of missions.

Bro. Barrow also of Nebraska writes from Tecumseh—"Our State meeting will be held at Nebraska City, Sept. 10th. I will try to have full reports from every congregation in the State. I think the attendance will be large and hope you will be there. * * I am satisfied that something is lacking both in our spasmodic efforts to sound out the word of the Lord and in sustaining congregations. Many of them are unhealthy. I could immerse five times as many as I do, but I will not utterly neglect those already immersed; I see nothing gained by it. * * * It has rained every day in June. Inundations, impassable fords, wrecked bridges and an ocean of mud have prevented me from doing much work —have collected not a dollar this month, but have been paid in severe colds, drenched clothing, a good conscience and invitations to preach from all quarters."

Let those members who are permitted to stay at home all the year round think what an easy part of the work they have to do

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in merely giving a few dollars to support the families of such men as these. Send in your money brethren, individuals and churches. Don't wait to be visited by an agent. Those who leave wife and children and everything that makes home precious to a generous heart have by far the harder part even when liberally sustained. Be prompt and liberal in sending to me your contributions, to Cincinnati, care of H. S. Bosworth.

THOMAS MUNNELL.

The Church in Tonawanda.

DEAR BRO. PENDLETON:—Permit me to call the attention of your readers, and especially the brethren of New York, to an article published in the Harbinger, Vol. 38, No. 10, signed C. L. S., dated Tonawanda, Aug. 20th, 1867. Not that I would change the sentiment of the article, or tolerate any of the sins referred to, or excuse any church in doing so; but believing that the article may be used with unjust bearings toward the church in Tonawanda, and knowing that some of the brethren feel that this is the case, I desire to remove any imputation from the church in this place, hoping that whatever influence the above named article may have created prejudicial to the interests of the cause of Christ in this community, will be regarded now, as not applicable, nor urged by me as against the Christian church in Tonawanda. But on the contrary, that the church, under the judicious labors of Bro. J. C. Goodrich, is increasing greatly in numbers, in Christian integrity, and in religious culture,—and I do most earnestly hope and trust that the good work may continue to spread through the county and the entire State. The church at Tonawanda, during the past year, has not only added large numbers to her membership, but has sustained a large and flourishing Sunday School, and through the labors of Bro. Goodrich, who has been sustained almost exclusively by this church, the gospel has been (we trust permanently) planted at Suspension Bridge, near the attractive and far-famed Niagara Falls, a most important place as regards locality, where this young church, through the liberal donations of the brethren at Tonawanda, have purchased and are now occupying a neat and convenient church edifice. May the Lord reward the laborers and contribu-

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tors accordingly. Praying that love and Christian fellowship may everywhere and evermore abound, I am your brother in Christ,

C. L. STRAIGHT.

TONAWANDA, N. Y., June 23, 1869.

A Call on Christian Music Readers and Music Teachers.

I take pleasure in announcing a discovery and invention in Musical Science; a New System of Notation with Round Notes, embodied in a work of forty pages of the large size of Note Books, containing Diagrams and Explanations in Fundamentals, Lessons in Elements, and New Tunes, of which the following have proved to be the best: ALPHA, and SOLICITATION, and ADULLAM, and MEDIA, and PILGRIM'S REST, and REFUGE, and ILLINOI, and SELAH, and EXULTATION, and CONCERT, and SONGS OF PRAISE, and HEDGE, and MOTIVE, and THAT BEAUTIFUL WORLD, and HOWE.

The object is to introduce the New System and supplant the Old, for the reason that while the Old is arbitrarily and imperfectly adapted to the Voices and Instruments, the New is naturally and perfectly adapted, and while the Old is complicated and difficult, the New is simple and plain, and will bring the subject within the apprehension of the common people.

I have devoted much time to the development of the subject and preparation of the work, and my little means to its production, and I hope it will prove acceptable.

I wish to sell out the present edition of 5,000 copies of "THE MORNING GLEAM," at 25 cents per copy, so that I may be able to get plates and finish the work and place it on a permanent basis.

This book is adapted to children and beginners, and to those not fully instructed, and I am sure it will afford pleasure and impart some new ideas to those who are quite thorough in Musical Notation.

Believing this subject to be connected with the future success of the Gospel, I am constrained to labor and pray the more earnestly for its success.——Yours, faithfully,

P. H. DAYHOFF,

Washington, Tazewell co., Ill.

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LITERARY NOTICES.

THE GALAXY for August has been received. The table of contents is as follows: Put Yourself in his Place, (with an Illustration); Feathered Life; The Rose, the Cloud, and the Oriole; The Race for Commercial Supremacy in Asia; Susan Fielding; Prince Napoleon; Mineral Waters; Climmerly Gap; Matthew Vassar;—How they keep house at Compiegne; On a Cast of Tennyson's hand; The Age of Burlesque; The Galaxy Miscellany; Drift Wood; Literature and Art; Nebulæ.

LIPPINCOTT'S MAGAZINE.—Contents of the August Number: The Vicar of Bullhampton; Heroes; Joseph Jefferson; An Adventure in the Snow; Manifest Destiny; Beyond the Breakers; Is it a Gospel of Peace? Waifs from Monticello; Parlor and Kitchen; Magdalena; Peter Crisp's Spectacles; The Old Story; Our Monthly Gossip; Literature of the Day.

THE CHRISTIAN STANDARD, heretofore issued from Cleveland and Alliance, will hereafter be published from Cincinnati, under the business management of R. W. Carroll & Co.

Terms, $2.00 per annum, in advance. Letters relating to editorial matters should be addressed to Isaac Errett, care of R. W. Carroll & Co.

Those relating to business affairs should be addressed to

R. W. CARROLL & Co., Publishers "Standard,"
115 & 117 W. 4th Street, Cincinnati, O.

Holman's Tracts.

None among us have done so much for cheap tract distribution as our beloved and generous brother Thomas Holman of New York. If we remember rightly, he has made an arrangement with Bro. Horner of Buffalo, N. Y., by which his tracts can be furnished at the very low rate of $1.25 for *one thousand pages*.—Persons wishing to do good in this way, can order through brother Horner or directly from brother Holman. We have examined many of these tracts. They are from the pens of our most gifted writers and have been selected with excellent judgment.

W. K. P

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GOOD WORDS FROM OUR CORRESPONDENTS.

STARKE, Bradford co., Florida, 1869.

ELD. W. K. PENDLETON: *Dear Sir*,—We have been for some time trying to get a Christian preacher to locate in this part of Florida. There are no members of the Christian church here, but would be if we were provided with necessary teaching. We thought it would be well to write you and see if there would be a chance to get a good man who is willing to devote himself to the work, and one that can stem the current of opposition that necessarily presents itself in a country where the teachings of the Bible are but little known. There is an Academy being built at Starke, and a competent man can get charge of that school, which would bountefully support him for the time being. And by preaching on Saturdays and Sundays, there is no doubt a great deal might be accomplished. We are poor, but are willing to divide a portion of our little substance with a man in exchange for the truth. We have principally Methodists, Baptists, and Roman Catholics. The Baptists are a body organized and now upon the verge of splitting upon the subject of Predestination, and other things that our Creator did respecting us before the world was formed. Starke is a small village on the Florida R. R., running from Fernandina to Cedar Keys. The country is healthy, the climate very pleasant.

No doubt a man coming from West Virginia, would find the habits, customs, &c., very different from what he had been accustomed to, and he might not at first be satisfied. The object of his mission should be to effect a change, and ere long he would become reconciled. Please write to me if you think you can induce some one to try us.

Very respectfully, WILLIAM R. PHILLIPS.

INDIANAPOLIS, IND., July 19, 1869.

BELOVED BROTHER:—The little Missionary Society of the Lord, J. B. New, and Maria New, and company, is still at work for the Lord — About three thousand have been added to the faithful by faith, repentance and immersion, and about thirty churches built on the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone, to be governed by the Word of God, all in about forty-five years. On the 21st of February last, we constituted a church of twelve members in the north-west part of this city, about one mile from the first church, where there was need of the old gospel. They now number about forty-five members. Meet in the Christian Tabernacle. They and we expect to build them a meeting house before cold weather. At my request, they have engaged Bro. Lowe, a student of the N. W. Christian University, half the time the coming year. There have been 10

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additions by immersion, 13 since Bro. Lowe has been with us. In humility, my prayer is, that the Lord may keep them from evil. We give Bro. Lowe, of our missionary money, $25.00, and receive none, except from the Lord, the heir of all. I never had so much work to do, and so little time to do it in. I preached three discourses yesterday, of about fifty-five minutes each, one of them in the grove to a large audience. We preach much from house to house. Brethren, pray for us.

Yours truly, J. B. NEW.

DORCHESTER, CANADA, June 29, 1869.

DEAR HARBINGER:—Within the weeks of this month, in western New York and Central regions of Canada, there have been four large meetings. In Tonawanda, N. Y., where one meeting was held, there were five additions; in Bowmanville, this province, the additions were nineteen; in Aldborough, there were three additions; and at the meeting near Beamsville, in a beautiful grove, there were five additions.

Of two of these gatherings I can speak particularly. It was my fortune to attend the Tonawanda meeting, at which the preaching and the brotherly fervency were praiseworthy. Our meeting in the grove, near Beamsville, is entitled to a measure of fame for the multitude who attended. At one period of its progress there were present over three thousand of Adam's family. The disciples were refreshed and encouraged.

Praying that the Lord's followers in every portion of America may flourish and triumph, I am, affectionately, D. OLIPHANT.

BRO. PENDLETON:—The church of Christ in the City of Wheeling, W. Va., commenced a meeting on the 15th ult., calling us to their assistance. The meeting was conducted principally by Bro Jabez Hall their eloquent Pastor, who co-operated in prayer, exhortation, baptizing and preaching the final sermon. We remained over three Lord's days, preaching to very attentive and intelligent audiences. The Lord added some 25 souls to the church by confession and baptism and letter, and removing long standing difficulties. All things worked together for good, much prejudice removed, our plea vindicated and exalted. Our home while there was in the Christian family of that Veteran in the reformation, Bro. John Mendel, whose praise is in all the churches.

We have some noble brethren in Wheeling and the cause in that stirring city deserves a more rapid progress than it has acheived during the last 20 years.

Would we desire the success of primitive Christianity anywhere, the Holy Spirit must not be grieved nor quenched. Our light must not be hid under a bushel, nor even a peek measure, but shine forth from the

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hill top (a proper locality) and in a measure [building] capacious enough to accommodate all who would seek to be warmed by its heavenly beams. The brethren at W. have struggled nobly on against and over difficulties until I trust and pray they are in reach of better days. May the Lord bless them and give them that wisdom which always secures success in all important enterprises, until their holy desires for the more fully establishing the Plea of the current Reformation in the City of Wheeling shall be crowned with the trophies of an ovewhelming victory. J. B. CRANE.

LIMESTONE Co., Texas, 1869.

BRO. PENDLETON:—We have a very interesting congregation at this place, consisting of 18 in number, and they are all alive to the cause of our Master. I preached here the fifth Lord's day in May last It was the first time that the Apostles' doctrine was proclaimed in this neighborhood. We have had to labor under the strongest sectarian opposition, but the Lord knows how to deliver his people. The greatest hindrance that we have to encounter is our own failure to do our whol duty, as is the case in some places,—but where sectarianism will give way. To the Lord be all the praise. J. H. LARLISON.

BEECH CREEK, Clinton co. Pa., May 26th, 1869.

BRO PENDLETON:—I have been up in these mountain regions, for the last 5 weeks. Had a good meeting at Granville Center, 19 added to the church, have been here 10 days, 43 additions. My son, Jonathan M. Streator, the last representative of our family, at Bethany College, was duly elected, and set apart, to the office of Evangelist, on last Thursday eve, by the church at Beech Creek. The elders were assisted by brethren Packer, and Hyatt of Flemington, and the writer.

Yours in Christ, L. P. STREATOR.

LOUISVILLE, KY., June 22, 1863.

BRO. PENDLETON:—The congregation here are progressing, and living in more harmony and intercourse than for many years. Bro. Hopson left this week for Danville, to hold a protracted meeting. The house at 4th & Walnut will be finished in the autumn.

Very truly yours, THOS. D. BUTLER.

The cause is advancing in this section of the Empire State. I have just organized a church at Suspension Bridge with some forty members, all immersed within the past six months.

Tonawanda, N. Y. J. C. GOODRICH.

Bro. W. A. Belding reports 48 additions to the church in Troy, N. Y., since the first of the year; the church is prospering, with a membership of 108, and a good house to worship in.

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OBITUARIES.

A MOTHER IN ISRAEL GONE.

Died, in Albion, Ill., May 17, 1869, Sister Elizabeth J. Orange. Sister Orange was born in London, England, Nov. 5th, 1790. She, with her husband, Daniel Orange, came to America and located in Edwards county Ill., in 1818, about which time quite a large emigration from England, located in the same vicinity, many of whom were skeptical on the subject of Christianity, Mr. Orange partaking, to some extent, in the same doubts, though he was a firm believer in the divine inspiration of the Holy Scriptures; she did not, however, clearly understand the Gospel plan of pardon and adoption.

At the time of the debate between A. Campbell and Robert Owen on the Evidences of the Christian Religion, in Cincinnati, O., in 1837, Mr. and Mrs. Orange were on a visit to that city; they listened to the discussion with profound attention, and at the close they confessed their faith in Christ and were immersed in the Ohio river by Bro. D. S. Burnet, who now rests in Paradise.

After their return home, they, with but little assistance from others, built a comfortable little brick house for worship, in the village of Albion, and procured occasional preaching. A few years after this, by the urgent request of Brother and Sister Orange, I visited them and held a meeting in their house of worship, during which four names were enrolled as a church; these were brother and sister Orange, and their eldest son and daughter. This congregation continued to increase until when I left that section of the country, they numbered over fifty. In all this good work, Sister Orange was a prime mover, siding with her own private means, in supporting the cause of truth. Bro. Orange passed over the dark river several years before his Christian wife, who has now followed him to the la d of rest.

I have never known a more pious and devoted Christian than Sister Orange; her house was truly a "preachers' home;" she often refreshed the weary traveler; a more hearty welcome never greeted the proclaimer of the ancient gospel than was ever realized at her hospitable mansion; she loved, not in word and tongue only, but in deed and in truth.

She had for some time, longed for the messenger to welcome her to the home of the just, and when the time approached she rejoiced exultingly in hope of the glory of God. Just before her departure she called her family around her and gave them her parting counsel and blessing; then repeated some of the pious exclamations of the Psalmist, such as—"Bless the Lord O my soul, and all that is within me bless his holy name," and with such words of praise on her lips, she passed to the home of the blessed. Let her bereaved children and friends be comforted with the triumphant joy with which she left the world.

E. GOODWIN.

Died, May 20th, at Salem, Columbiana co, Ohio, at the house of his father, Saurin K. Lanphear, son of Wesley J. Lanphear, in the 26th year of his age. Our departed brother had been two years and a half at Bethany College, studying to prepare himself for the ministry of the gospel, when he was stricken

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with the fatal disease,—an attack on the lungs, which finally terminated his life. He lingered for several months, still full of hope that he might be restored to health, and be able to prosecute his studies;—but God desired otherwise. While in the army he formed the resolution to devote himself to the work of the ministry, if the Lord would spare his life amid the dangers of war. With a firm devotion, under many disadvantages, he pursued this purpose, proving daily by his conversation and conduct his entire devotion to the Cross of Christ for himself and for others. This deep religiousness, and his unfeigned piety are known to all who for these last years of his life were his immediate associates. He was one of those favored ones of men, who by their kindness of heart to all, make no enemies.

His loss is deeply felt especially by his family; his father, an earnest preacher of the gospel, had hoped that his son would fill up his place, now that infirmities have broken his own strength. But the Lord doeth all things well; and blessed be his name! Oh God! prepare us all to die!—to die in thy peace and thy love! that we may be with thee forever!

"Jesus, thou Prince of life!
Thy chosen cannot die,
Like thee, they conquer in the strife,
To reign with thee on high."

C. L. L.

Died, Monday night, May 2nd, at her home in Brooke co. W. Va; Sister Nancy Wells, wife of Bro. Basil Wells, in the 70th year of her age. Sister Wells had been for many years a member of the Christian Church. She came from her home to the house of Bro. A. Campbell to be baptized by him, in the earliest days of the reformation movement here. When she died she had the precious comfort of knowing her husband and almost all her large family in the Church of Christ, living exemplary Christian lives. She always took a deep interest in the welfare of the Church; and born almost in sight of the spot where her body now rests, she had endeared herself through her long, peaceful, and useful life to all around her. She died suddenly, but not unprepared. She rejoiced when she knew the hour of her release had come, she thanked God for it, and died praying for her husband and family.

Within a few hours of the death of Sister Wells, there died also within a few steps of the old homestead, Elisabeth, wife of Talbot Wells, son of Basil and Nancy Wells. Thus both of these households were bereft of Wife and Mother. This young mother left behind her a family of young children to the care of her husband, so suddenly bereaved of both mother and wife. The immense concourse of people at the funeral testified of the wide esteem for the dead and the deep sympathy for the living. Together the two coffins were sunk into the graves in the old burying place. How precious amid such scenes to have the glory of the Christian faith and hope rest over the living and the dead!

C. L. L.

Died, on the 13th ult., at Bloserville, Pa., after a painful and protracted illness, which she bore with Christian fortitude and patience, my mother, Jane McElwain. She was born in Cumberland co., in the year 1790; was reared in the Presbyterian faith, and was a member of the same congregation some 60 years; and was an intelligent and devoted disciple of her Master so far as she understood his will. Always free from that narrow prejudice which would shut out the light of truth which lies beyond the horizon of a sect or party, she was willing, when opportunity offered, to hear the gospel as preached by our traveling brethren. Hearing and believing, she was baptized by Bro. Southmayd in 1866, in the 75th year of her age. Respected and beloved by all who knew her, she had nearly reached her four-score and ten, and departed this life in the triumph of faith, leaving to a large circle of friends and relatives, the rich heritage of a memory ennobled with the fruits of the Spirit, in all her relations of neighbor, friend, wife and mother.

A. McELWAIN.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 40.] BETHANY, W. V., *AUGUST*, 1869. [No. VIII.

AN ESTABLISHED CHURCH IN THE UNITED STATES.

An article has appeared in the July number of *Putnam's Monthly*, that should be read and pondered not only by every man and woman of the State of New York, but also of the United States. It is headed "Our Established Church." The burden of this article is, to show that such has been the progress the Catholic church has made in the State of New York, in subjecting the legislature of that State and the council of the city of New York to its dominant influence, especially in laying the State and City treasuries under tribute to "the Church," that the Catholic church may well be called the "Established church of New York"; and so, justly, throughout the article the writer calls it. There is here an astounding exhibition of *facts*,—not mere empty, violent declamations against Romanism; the irresistible power of *facts*, that can be at once felt and understood by all, alone is relied on to open the eyes of the public to the actual deeds and designs of the Catholic church in our land. It is a solemn duty, in the face of this peril that is gradually but surely coming upon our whole nation, involving directly many of our highest and most cherished interests, socially, religiously, and politically, to bring these alarming facts, in their full force, and as widely as possible, before the American people. That the Catholic church in spite of all disasters that have since the reformation befallen

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it and that are especially now politically coming upon it, is a tremendous power in numbers and other resources; that in its skill of diplomacy it is unequalled; that it has its sleepless eye fixed on the great end of conquering this nation and subjecting its vast power to "the glory of the church";—that it has already made astonishing progress in realizing this ambition,—are things becoming daily more clear to every one not wilfully blind.

We have space only for some of the weightier paragraphs that are burdened with the facts constituting the strong proofs of the writer's bold charge that the Catholic is the 'Established Church' of the State of New York.

"Not far from the year 1847, the diligent explorer of our annual statutes will find, almost for the first time, a few donations for charitable purposes quietly stowed away in the depths of the 'Act-making appropriations for the support of the government' for the current year. Here and there also begin to appear special statutes for like purposes; as for example, the Act in 1849 (chap. 279), appropriating $9,000 of money raised by general tax to the Hospital of the Sisters of Charity, in Buffalo. From this point, however, the honorable rivalry of parties was producing a like result to that which attends the not dissimilar emulation of a public auction. The bids rose one above another with a boldness which possibly was not diminished by the fact, that the bidders were offering what did not belong to them. From year to year, more and larger benefactions of this class were found necessary to 'the support of the government,' until in 1866 they had multiplied sufficiently to be collected into a district 'Charity Bill,' which has been annually enacted ever since, as solicitously as if, like the English Mutiny Act, all our liberties depended upon it. At the same time, and by a movement almost precisely parallel, the yearly statute-book has been encumbered annually to a greater degree with the enactments which authorize the one for the city of New York, the other for the precisely conterminous county, the levy of such sums as the State deems adequate for municipal government, and which prescribe the general objects for which they may be expended. Exactly in like manner, there begins to be discovered in these 'Tax Levy' bills, considerably less than twenty years ago, the same germs which have fructified so bountifully in the general 'Charity Bill' for the State at large. By virtue of the enactment last mentioned the State paid out during

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the year 1866, for benefactions under religious control, $129,025.-49. Of this a Jewish society received $2,484.32; four organizations of the Protestant sects had $2,367.03; while the trifling balance of $124,174.14 went to the religious purposes of the Establishment. Looking, by way of variety, at the following year for data regarding the strictly municipal gifts for like purposes, we find from the last report of the Comptroller of the city that during 1867 there was paid to Catholic ecclesiastical institutions the sum of near $200,000, aside from what may lie hidden in a vast total of more than a million, of which the details can be found only in the report of the 'Department of Public Charities and Correction.' While there are other benefactions in the list, hardly any are for objects having even remotely a religious character, and not one for a sectarian object. And if the proportion thus indicated holds good in the State and civic gratuities of 1868, which exceeds, we can hardly say by how much, the princely sum of half a million,* it must be conceded that the Church is in a fair way of obtaining its own, with, perhaps a trifle of what others might lay some claim to.

But these figures do not fully indicate the favor with which the church has has been treated by her children in official station, cooperated with as they have been by the well-disposed outside the fold. The city of New York has certain great corporate possessions, which, if not downright wealth to the owner under the management they have received, contain at least, like Mrs. Thrale's brewery, 'the potentiality of wealth, beyond the dreams of avarice,' so far as such dreams had expanded in Dr. Johnson's time. Sad stories have been hinted from time to time within these few years past, of something like scoundrelism in dealing with and getting rid of these vast properties,—the ferries, docks, markets, and various blocks and tracts of land,—on the part of of the New York government. It is not for us to sit in judgment upon those functionaries, nor to conjecture how much of the municipal property, so far from having been stolen, they have, with the high virtue of those who let not their left hand know what their right hand doeth—who 'do good by stealth, and blush to find it

* The State Comptroller reports as paid by the State alone last year, to 'Orphan Asylums, &c.,' $141,328.81, and adds that this sum is exclusive of $201,000 appropriated by the 'Charity Bill.'

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fame' quietly devoted to the pious uses of the Church. But the last Comptroller's report contains, with regard to certain of the real estate which yet remains on the island of Manhattan, some interesting avowals, by which the city government is willing to let its light so shine before men that they may see its works, and glorify its father, which is—no matter where. In the schedule of city property subject to payment of ground-rent (pp. 166–169,) we find that the premises on '51st Street and Lexington Avenue' are leased to the (Catholic) Nursery and Child's Hospital; that the lease is dated April 1, 1857, is *perpetual*, and for the annual rent of One Dollar, which was three years in arrears. That the property on '81st and 82nd Streets and Madison Avenue' is leased to the 'Sisters of Mercy;' that the lease (the date of which is not given) is *perpetual*, and the annual rent One Dollar, which, however, had been paid until within two years of the report. That the land on '51st and 52nd Streets, Fourth and Fifth Avenues,' was leased April 1, 1857, to 'The Roman Catholic Orphan Asylum,' *perpetually*, for the annual rent of One Dollar. This sum, however, it is gratifying to observe, has been fully paid to the end of 1867.

"Upon some part of this property, or upon another tract held by a like title and upon similar terms, is in course of erection the new St. Patrick's Cathedral, which is intended to be worthy of its proud rank of metropolitan church of this great commonwealth.* From estimates of those competent to appraise land in New York, it appears that these blocks alone are worth $3,000,000.† It may be concluded, therefore, that the city would get the worth of this property, if it applied every payment upon the principal, asking nothing for interest, in about one million years.

"Thus increasingly munificent in their provision for the main-

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"* It is pleasant to find Mr. Parton, in the *Atlantic* for April, 1868, extolling the foresight of the late Archbishop Hughes in buying this tract at a time when other purchasers would not. But a willingness to risk one dollar a year for a block of lots on Fifth Avenue, any time within fifteen years, could hardly have been deemed a wild passion for speculation.

"The article referred to, and its successor in the *Atlantic* for May, we may be permitted to cite *passim*, as *pieces justificatives* for this paper.

"† *Probably* this is much below the present value.

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tenance of a church-establishment have been the rulers of an American State, during a generation noted for the fiercest onslaughts, in other lands, upon the sacred institutions of antiquity, and in which scoffers have pretended to discover more 'spiritual wickedness' than pure spirituality in the 'high places' of politics. In so extraordinary a ratio, too, has this devout allotment of the public revenues increased, that what in 1849 was but about $13,000 and that given but grudgingly, is grown to not far from $500,000, in 1868, bestowed with the frank generosity of those who give of others' goods. If some crabbed rustic, the slowness of whose toilsome gains begets a narrow curiosity concerning the manner of disposing of them, or whose sectarian jealousy sets him against the Church of the Commonwealth, shall reckon that this rate of increase, far beyond the increase of the Church, will bring the annual gift to $10,000,000 in 1918, and to $30,000,000 in 1968, we need only smile at his hedge-philosophy. It is quite enough that these benefactions should continue upon the scale they have now reached for a few years longer. Every year the Church gains upon the sects. The generation in which we are proud to be numbered, assumes the burden of the ages. When our children are men and women, the State, perhaps, will have done giving to the Church; perhaps it will have begun soliciting from the Church instead. And the wild reaction of irreligion which seems to be sweeping on as it has before over Christendom—the spirit which at different times has driven from every Catholic country the Society of Jesus itself—should it then reach this favored commonwealth, will find the Church with all its agencies, too strongly intrenched in the benefactions of these years to be dislodged."

The next point to which the writer calls attention is the well-known effort of the Catholics to overthrow our system of common schools. Some years ago on attempt was made, suddenly and almost simultaneously, in several States, and especially in a number of our largest cities where Catholics are numerous, to break down our common schools. This, it was evident, was by preconcerted arrangement. The attempt failed then, but the enemy of common, unsectarian popular schools has not given up the contest. The largely increased Catholic population has given the Romish bishops new confidence of success. In the city and State of New York, the determination of the Catholic power to

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establish, on the ruins of our cherished popular system, Catholic schools supported by the State treasury, thus making the State directly support the Church,—is a very bold one and promises success. It seems also that, as might be expected, 'the Church' has thrown, for her purposes, the charm of her power over leading politicians, who, doubtless, have their own personal good reasons for their burning incense to 'the Church.' Read the paragraphs below and blush for shame at such defection of American statesmanship; let this example also warn us of the danger from that source.

"In the annual Message, which ushered in the year 1839, Governor Seward is found speaking with great tenderness of our fellow-citizens of foreign birth. 'We must secure to them,' he says, 'as largely as we ourselves enjoy, the immunities of religious worship. And we should act no less wisely for ourselves, than generously toward them, by *establishing schools in which their children shall enjoy* advantages of education equal to our own, with free toleration of *their peculiar creeds and instructions*.' If the hardness of his people's hearts in 1839 forbade their acting at once upon counsel that was too 'advanced' for them, he was not dissuaded from repeating it in the Message of 1840. 'The children of foreigners * * * are too often deprived of the advantages of our system of public education, in consequence of prejudices arising from difference of language or religion. * * * I do not hesitate, therefore, to recommend *the establishment of schools* in which they may be instructed by teachers speaking the same language and *professing the same faith*. * * * Occasions seldom offer for a trial of our magnanimity by committing that trust [of education] to persons differing from ourselves in language or religion.' As magnanimity is a virtue of the powerful, it may safely be said that there will be even less frequent occasion henceforth than when Mr. Seward was Governor, for its exercise by the Protestants of New York."

"Nor is the step a long or a difficult one which separates the actual condition of affairs from the one longed for as an ultimate settlement. Even while we write, the Bill which shall do the business, having been maturely considered by the Committee of the Senate on 'Charitable and Religious Societies,' has been reported favorably to that body. Its first section, which contains its substance is a simple provision that 'Whenever there shall be

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or has been established and maintained in any city of this State any free school or schools in which not less than two hundred children have been or are taught and educated gratuitously, it shall be the duty of such city or of the Board of Supervisors of the county of which such city is a whole or a part, to make provision from year to year for the expenses of such school or schools.'"

Finally, we quote two paragraphs more to show, what open triumphs as a *predominating* power the 'Established Church of New York' has already celebrated.

"It might, perhaps, be worth while, if any one should prefer mere superficial signs of supremacy, to notice a few such as may be found in the city of New York itself. Not many a State-Church in the present age imposes the test of membership as a condition to holding civil office. The Church in Austria does not; in England it has not for forty years; in France it has not for eighty. It does not yet in New York. How near it comes to it may be partly guessed by any one who will look over a list of New York elective officers with the discriminating sense of him who 'knew the stranger was an American from his name, O'Flaherty.' If the inference from nationality should be deemed delusive, because not all Irishmen are Catholics, let it be remembered that the Catholics who are not Irish will far more than make such an error good. Such researches would show a judiciary adorned with the names of Shandley, Conolly, Hogan, and Dennis Quinn, and would lead us into very green fields of nomenclature; but some one else has prepared, from better data than mere names, the following summary of Irish office-holders as they were at the end of 1868:

Sheriff,
Register,
Comptroller,
City Chamberlain,
Corporation Counsel,
Police Commissioner,
President ofthe Croton Board,
Acting Mayor and President of the Board of Aldermen,
President of the Board of Councilmen,
Clerk of the Common Council,
Clerk of the Board of Councilmen,

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President of the Board of Supervisors,
Five Justices of the Courts of Record,
All the Civil Justices,
All but two of the Police Justices,
All the Police Court Clerks,
Three out of four Coroners,
Two Members of Congress,
Three out of five State Senators,
Eighteen out of twenty-one Members of Assembly,
Fourteen-nineteenths of the Common Council, and
Eight-tenths of the Supervisors.

"Nor would even a tabular statement of office-holders, however complete, fully illustrate the influence of Our Church upon politics, unless it could include also all those non-Catholic officers or candidates, from Justices of the Supreme Court down—or up—who find it to their interest to be liberal contributors to Catholic charities or building funds, or promptly-paying pew-owners in one or more Catholic churches.* So far does the Church permit its favorite dogma of justification by works to extend, even to those whose words frankly deny the faith.

"Nor do the officers of this great municipality, whether of the Church, or merely chosen by the Church trusting in their fidelity, fail in any way to administer its affairs entirely to the Church's satisfaction. We have seen already something of the open-handedness which has bestowed millions in value of the best lands belonging to the city in perpetuity upon the dominant Church.—Not less faithfully are the minor details of civic government conducted in recognition of the broad space which separates the sects from the Establishment. The Mayor, the Aldermen, and Common Council might, indeed, be grieved, should Dr. Adams of Madison Square, or Bishop Potter, or Dr. Thompson of the Tabernacle, yield to our common destiny; but their official tears may flow only on such an occasion as Archbishop Hughes' death; his funeral only may be graced by the corporate presence, in countless carriages, with rich profusion of gloves and scarfs. They might well be pleased, should a new Trinity, or a new

"* 'Our Roman Catholic Brethren,' who furnished Mr. Parton with his data, have slily mentioned to him this source of support. See his papers.

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Church of the Covenant, prepare to raise its graceful outlines in grander proportions, in some new quarter; but their ceremonial joy may only be expressed by their presence when the corner-stone of St. Patrick's Cathedral is laid upon soil which the city has granted for the purpose."

This is is enough. The indisputable *facts* here recited give full proof of the growing *political* power of Catholicism in our land. This cloud now so portentously rising over our horizon, will soon throw its dark shadow wider and wider over our land, unless the intelligence, and public virtue of this nation and devotion to the highest interests God has committed to our charge will stay the course of this destructive power. Whether we are worthy of the great trusts given into our hands, is yet to be seen.

C. L. L.

CHURCH CENTRALIZATION.

The volume of ministerial and congregational pride in our larger cities, finds a favorite and oft-traversed channel for its gratification, in the erection, furnishing, and ceremonious order, of a house for religious worship, that shall have the imposing points of a Cathedral.

Sectarianism, through all its diversified arteries, ramifying through nearly all the territory of the religious world; in its giant acquisitions, and vain of its prosperity in winning immortal souls to "the belief of a lie," naturally, methinks, culminates in a magnificent temple, rivalling as nearly as possible the wonderful conventicle which Solomon built in the olden times.

That sectarianism, with a vigorous step, does plod along this human road, is demonstrated by its results; and its distinguishing errors, fallacies, and ignorance of the spirit and "modus operandi" of the Christian system, are in perfect accordance with it.

The genii, known only by party names, competing for denominational success and prestige, and glorying in their gilded conquests, may legally discover their amplest satisfaction and attain the pinnacle of their ambition, by centralizing their forces in houses of colossal magnitude and splendid adornments, indicating by appropriate types and symbols the complaisant dotage of sectarian Christianity.

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Any modern community, professing one of the popular theories of religion, will, in the infancy of its organization, with its giant work before it, show a zeal and devotion to their cause, which, in the after years of prosperity and in the exact ratio of their conformity to popular taste and divergence from the letter and spirit of the law, will decline and die.

The climax of every partisan religious corporation, is, to celebrate divine worship in a house of surpassing proportions, costliness, and grandeur, and to barter by private treaty or public auction, the privileges of church accommodation, which the Christ, by the price of his blood, made freely accessible to all.

It may satisfy the limited aspirations of a disciple of sectarianism, to regard the exclusive ownership of a pew,—to be known among his brother disciples as Mr. ——, and a very few other minor privileges, as the substance of the Christian profession; and the evangelization of the world as a secondary consideration. But we hope that the day has not arrived, and that it never will arrive, when a disciple of Christ will stray so far from the sentiment and language of the New Testament as to ignore or even depreciate the family relationships of the church, or to cease seeking pleasure and comfort in the love of the brethren.

We hope the day is utterly invisible to the prescience of the clearest and most far-seeing eye, and impossible to the remotest posterity, when any *Christian* shall rent a portion of the house of God, as an ordinary transaction in real estate, so that he may solely control it, in defiance of the Scripture regulating church membership, or so monstrously mistake his position as a member of the body of Christ, that his occupancy of a luxurious pew on stated occasions may constitute the height and depth, the length and breadth, the latitude and longitude of his profession of the Christ.

Terrible indeed will be the day for the unsaved millions, when because the grand edifice in which he worships, is comfortably attended, the Christianization of the world may not be pushed on to completion.

A grand church edifice, we reiterate, is in faultless harmony with the time-serving policy and wordly designs of sectarianism, but the true development of Christian communion and the family life of the church—the religious standing and work of individuals and of the collective body—the scriptural obligations pertain-

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ing to its own well-being and prosperity, and the emancipation of hosts who are still in bondage to the world, the flesh and the Devil, are topics, to the practical consideration of which, they have never aspired, and therefore they dwell below the range of their influences.

But when *Christians* who professedly reject every book but the Book of God, and every teacher and teaching not divinely authenticated, fall into the same snare, and seek the same prominence in things anti-apostolic, expressing the very soul of modern sensuousness in religous matters; and invest the possession of a house of architectural grandeur and handsome decorative furnishings with the same or greater interest than the scriptural pursuits of the church, putting forth the same or greater effort and expense for the former than for the latter, we know assuredly, that they are operating outside the Christian covenant and following the sects in their resuscitation of defunct Judaism and eternally reprobated heathenism and idolatry.

We will now submit a few objections against the evil embodied in our caption.

1st. *Church centralization destroys the social principle inculcated in the Christian system.*

I perceive divine wisdom, benevolence, and a wondrous fitness of counsel and injunction to the stern necessities of our nature, in ordaining the assembling together of the children of God; in constituting them a family, and surrounding them with gospel influences, designed to develope and foster among them the characteristic virtues and heavenly features of the Lord Jesus.

The intent of the Founder was, clearly, that the church should be the spiritual home of His people. That when the world with frown, reproach, and contumely, should cast them off, they might resort thither and find among the brethren and sisters an ample store of sympathy, brotherly love and comfort, without which the sorrowing heart might break, and the feeble knees yield to the pressure of their burden.

That when the world courts them for their wealth, or despises them for their poverty, they may mingle together in Christian communism and realize their oneness—their undistinguished equality in the the family of the church. That when bowed down by financial accidents—by affliction and bereavement, they may be lifted up by the joint participation of the sympathetic

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body and made to rejoice in the Christlike work of the church on earth.

The church owes these offices and benefits to every child of God; and that church which withholds them is guilty of an outrage upon her charter, by which she exists, which will imperil her eternal safety.

How beautiful are our hymns of praise addressed to God, in which we chant our professions of love for our brethren and sisters, in which we thank him that our lives are being spent among them and rejoice in hope that we shall spend eternity in their company. And how devout are our prayers to the throne of grace, that we may bear one another's burdens—rejoice with those who rejoice and weep with those who weep, that we may by our lives manifest that we have the Spirit of Jesus, that as members of one body, we may be full of sympathy and love for one another, that we may be adjudged worthy to hear from the lips of the Master, "I was a hungered and you gave me meat" &c., &c., &c. Matt. xxv. 35–38.

This is right, we must become such as we sing and pray to be, or we shall not fulfill the law of Christ.

I contend that these are the traits of the true church and though *very imperfectly seen* in the best organized communities of modern times, the history of overgrouping the disciples of Christ —of bringing to a common centre, a multitude of people to worship God, has proven its utter infeasibility to meet the aims and objects of Christian society.

When a church has grown so large that it loses the courtesies, friendships and social intimacies of a family, and resembles a crowd of souls scarcely knowing one another and consequently feeling little if any of the current which blends the sympathies and wooes them to love, it has overstepped its lawful proportions and is doing a great injury to every soul within its borders. Take the history of any church whose membership is of the centralized quality, and you will find a number of worthy Christians almost strangers in the body—living without many of the social influences—scarcely recognized in the sanctuary or elsewhere—overlooked and neglected by members of the same body.

These things are to be seen, as they are felt every day, notwithstanding the fervent exhortations and prayers to the contrary.

Moreover, who has not seen numberless additions to such a

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congregation attend regularly, seek association in the church for a time, and then drop away utterly, because the church shows but little desire for their society, does not nourish them, does not notice or appear to care for them.

I have seen a batallion of such cases and in one day saw so many that my heart and mind were moved to ponder on them and I resolved to write this article.

2nd. *Church centralization breeds selfishness, pride, inactivity and worldliness among Christians.*

One of the fundamental objects which the church proposes to achieve in its members, is "growth in grace" that they will assiduously cultivate the fruits of the Spirit, and that everything unlovely, and reprobated by the Spirit of truth, must be shunned and contemned.

In the religion of Christ as unfolded in a wisely organized church, there may be brotherly love without dissimulation and selfishness—devout humility without pride—laborious activity in the work of the Gospel without indolence, faithlessness to duty and the rusting out of spiritual life; and the purest entertainment without the lawless excitements and pursuits of the world; but we contend that where the Gospel incites to progress in the divine life and a body fitly and compactly joined together, pursues harmoniously the virtues and the doctrine of Christ, a heterogeneous mass in sympathy with one another, only in the name by which they are called, is exposed to the inroads of unchristian passions, indulgences and all kinds of popular innovations, which obliterate the work and graces of the Spirit, and promote aberrations in every department of the life and enterprises of the church.

Whenever the church devotes her money to build and furnish extravagantly large and costly meeting houses, she shows a lack of humble devotion to the high interests committed to her, and an unmistakable conformity to modern fashion—"the lust of the flesh, the lust of the eyes and the pride of life." After a moment's consideration who will say, that these things are not so?

Charity persuades me to speak in general terms, and the truth is amply vindicated without parading individual illustrations; whilst the discrimination of every thoughtful and honest Christian will readily perceive the truth in this matter and its baneful converse.

3. *Church centralization robs the church of its heaven-born philan-*

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thropy, indicated by its abiding anxiety and vigorous enterprises for the evangelization of the world.

When the primitive church became so miraculously swollen, the wise beneficence of the divine Spirit did not seek to inaugurate the policy of the old law, by founding a grand central Temple in Jerusalem with its thousands of centralized members, like unto that of Solomon. The early dispersion of the Christians, including the Apostles—over the habitable Globe, clearly indicated the purpose of the King in Zion, that every Christian should labor for the salvation of the world; that the church is the light of the World and the salt of the Earth, and that the whole work of publishing "the truth as it is in Jesus" has devolved upon every ransomed child of God.

To this end were the seventy sent out. In order that the knowledge of the truth might fill all lands and the isles of the oceans, the Apostles were scattered over the face of the Earth and the gospel was sealed with their blood in Europe, Asia and Africa.

What has been the history of the Church of Christ in the intervening centuries? It has struggled to spread the gospel; to bring all men everywhere to its faith and obedience; and despite the Satanic power of the millions bearing wondrously upon the restless endeavors of the little bands, the truth lived in its purity and went on conquering and to conquer.

What was the history of the church in the last generation? and which so deeply impressed itself on English civilization wherever cultivated. America, Great Britian and all her enlightened dependencies, heard the truth proclaimed by the faithful Evangelists; men and women went everywhere teaching the doctrine of Christ, and hundreds of thousands believed and obeyed the pentacostal declaration.

What is the church doing in this age? Is she striving to establish congregations in every district, convenient to the wants of the people that everybody may have an opportunity to hear and be saved? Is she to carry the gospel to the houses of the poor and overworked millions who know not God and who would gladly serve him, if they could hear of his great love for them.

In the country places too many churches are satisfied with the conquests already won, and sinners are daily carried to their long

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home without the hope of a joyful resurrection; and the people of God have been so far weaned from the grand work of the church, that they do not as formerly interest themselves in the eternal welfare of their neighbors.

So in the cities, the very obvious tendency of the Church, is "to rest from her labors." Some in old age—some in mature years and some in their youth, where they have done but little for the cause, and "some recline on flowery beds of ease" without having done anything but for themselves. And all this idleness, all this wanton selfishness—all this unchristian recklessness of her obligations and interests are perpetrated whilst many thousands have not the gospel preached to them, and many souls are yearning for the "Bread of life."

The evil *is* amongst us. We are congregating together by the hundreds knowing and caring comparatively little about one another. "We are too thick to thrive." "We toil not, neither do we spin" spiritually. We are satisfied with the progress already made and give ourselves up to the enjoyment of our pleasant places and surroundings, instead of scattering ourselves over the city, breaking the bread of life in hundreds of houses, teaching young and old the knowledge of the way of life, that eventually a house of God may be erected wherever the people can meet and celebrate his worship.

The church possesses to day an almighty power for the conversion of the world, but her propensity for ease and her weakness to display her wealth in a costly meeting-house, persuade her to disregard the golden opportunities of the hour, priceless conquests are thus being lost, the sick are dying within and without her, because she does not apply the remedies of the Gospel. She is drifting from the course of Christian advancement, and losing sight of the fields that are already white to the harvest.

To my mind, church centralization is "a stone of stumbling and a rock of offence." Episcopalianism, Presbyterianism, Methodism, Baptistism and other isms grew with amazing rapidity so long as they kept themselves at work gathering in the lively stones in every quarter; but so soon and so far as they were ensnared by the worldliness of church centralization, the Spirit of evangelization left them—the tide of prosperity would bear them no farther.

If we count ourselves worthy of the Christian appellation, it

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becomes us to work precisely as our Exemplars worked in the steps of Christ—gaurding sedulously the things which make Christians his true disciples, so that when summoned, after a life of faithful effort, we may have some sheaves to bear with us.

THOMAS D. BUTLER.

MORE ABOUT CHRISTIAN UNION.

A very prominent cotemporary, the *N. Y. Observer*, gives us the following:

"A HAPPY FUNERAL.

"At a late meeting of the Board of Missions of the Protestant Episcopal Church, the tide of religious feeling and brotherly love was flowing fast, and in the midst of a very interesting discussion, when the work of giving the Gospel to the destitute rose in its holy grandeur before the minds of the speakers, the following remarks were made:

"Dr. Twing—Our Chairman, the other day, spoke of an approaching funeral. I refer to the burying of our differences—not principles, but differences of opinion. I think if all the clergy of New Jersey were present, we might have the funeral to-day.—I should like to act as undertaker, and, lest the funeral be too long delayed, would consent to take charge of the patient; I think I could administer some doses that would hasten matters a little. I should like to make the coffin. I would nail down the cover so fast that it should never be opened, and dig the grave so deep that there would be no hope of a resurrection.

"Dr. Meier-Smith—I would toll the bell.

"Dr. Twing—Indeed you would!

"Rev. Mr. Goodwin—I would like to fill the grave.

"Dr. Twing—So you would. You would stamp it hard.

"Ah! brethren of all Christian names, if we could bury our differences of opinion, not principles, but our differences on matters not essential to salvation, there would be joy in heaven over the funeral. Not the differences in one denomination, but the non-essential points that divide the denominations one from another. After the funeral we would have an Evangelical Alliance of the most beautiful proportions, bringing all who love Christ into hearty co-operation to give the Gospel to all the world."

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Rightly understood, of course, we would say heartily *Amen!* to this, in its fullest measure. We feel strongly inclined, however, to offer some reflections on the above text.

The oft-repeated, strong utterances by men of influence, in prominent places, and of denominations of the conservative, orthodox, evangelical class,—utterances, too, daily becoming more frequent and stronger, in denunciation of sectarian differences and in favor of union on the basis of the essentials of Christian doctrine, show that the better part of the Protestant world is getting its eyes open more and more, and as never before, to the sad evils of denominationalism,—of sectarianism, and is really beginning to feel in its conscience, the pressure of the solemn duty of striving for the union of God's people, by casting away the 'filthy rags' of sect-existence and sect-pride, and calling on Christian men to stand together only on the divine, enduring foundation of God's truth as it is in Jesus, and that alone is unto salvation. It is an evidence of the immortal power of the truth of God, of the light of human intelligence, of the enlightened Christian conscience, and of the fear and love of God and the love of men in the Gospel, in the hearts of professed Christian men. The Word of God, 'quick and powerful, sharper than a two-edged sword,' as now read by men and preached to men and studied by men; the 'abomination of desolation' of sectarianism, becoming daily more and more obvious to the intelligence of men; the consciousness that these sect-differences, divisions, and strifes, are opposed to the law, the wisdom and love of God, fearfully hinder the work of saving souls, and destroy the fellowship that should bind together the hearts of all Christians in a common faith, a common love, and a common joy; and that a just and jealous God will not hold men guiltless who support and countenance this great evil;—all this, with accumulated force is stirring and compelling the best of men to declare in loud tones their deep convictions and their heart's desires for the fulfilment of the prayer of Christ for the union of all them that believe in him.

'There is a tide in the affairs of men'; there is a progress which announces itself unmistakably in the declarations of men. As 'from the fulness of the heart the mouth speaketh' in individual men, so also with communities and generations. The tide of thought and action in the religious world is to the abandonment of

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old creed and sect distinctions; many of these are now fast going, many have gone, 'to the moles and the bats.' It cannot be but that a result will be reached in this matter, a goal won, beyond anything yet attained. The causes at work in that direction are so full of power, the onward moving tide is so broad, deep, and strong, that this is inevitable. What will be precisely the character of the further progress and the definite result reached, we do not pretend to foretell.

It is the duty, and should be the joy of the disciples of Christ, to recognize and meet with cordial sympathy every real, earnest effort of the believers in Christ, for the giving up of mere denominational differences and the bringing of God's people together on on the New Testament basis only. It is neither the faith, wisdom or love of the Gospel to keep ourselves at a distance in heart and action from these efforts, because they may not have come up precisely to our perfect standard.

There should be no cessation, no wearying in the work for Christian union. Nor should there be a lack of faith that a great triumph in this direction will yet be reached. Men need never lose confidence nor fear they are working in vain in that for which Christ earnestly prayed, as a great desire of his heart, and which is a great and most cherished element of Christian doctrine. It is of the flesh, and not of the Spirit, to decide, and so very readily, as some do, against the realization, and hence also, against the essential necessity and importance, of anything that was of high value with Christ and the Apostles. 'O ye of little faith' and equally little faitfulness. Because your efforts have not soon accomplished the end; because your extravagant hopes have not been quickly realized,—you despair of the work of God, and charge the prayer of Christ with folly! The wise and diligent husbandman waits in patience till the seed he has sown in labor has ripened, by the early and latter rains that God will give, and the slow growth of the long months, into a bountiful harvest. No true labor is lost, no true prayer is lost; what we may not see, what this century may not see, posterity in another century may see,—the fulfilment of our 'labors in the Lord,' and our fervent prayers to him in his Holy Spirit. Mountains are in the way of the grand consummation of the liberation of the children of God from the dominon of 'the doctrines and traditions of men, and their consequent glorious unity of faith and

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life in Christ;—but faith and confidence alone will remove these. 'Only believe!'

We must have patience with poor humanity. We have had and will yet have great need of divine and human patience with ourselves. God himself has always had great patience, His long-suffering and long waiting have been wonderful. The influences that have kept the millions of Christendom, even those in the Protestant fold, in error and false ways, are so numerous, so inveterate, and so powerful, that one generation will not suffice to disenthrall them. Besides, the Bible teaches that the heart of man is very perverse, and given to evil continually, far more than to good. Sudden and general turnings from darkness and bondage to the full light and liberty of the Gospel, are not to be looked for.—Patience!—Nor must we charge with dishonesty, with a want of good purposes and good faith, all those who advocate Christian Union, but 'follow not us,' and do not speedily and immediately adopt every and the best means to reach this end.—The bonds of old associrtiations are powerful; the light of knowledge, and of duty break in slowly on men's minds. Give these men credit for seeking the truth, as we expect them to do the same to us; treat them in this cordirlly; endute, plead, instruct, pray, wait in hope and love. Let there never lack the divinest virtue and grace of charity!

There must be a full recognition and appreciation of the common truth and common life of God found among all the denominations. This is wisdom and it is justice; more than this,—it should be a great joy to us. To refuse to recognize and esteem the faith and truth and life of Christ everywhere where it is seen, is repulsive bigotry and pharisaism. Men guilty of this 'know not what manner of spirit they are of,' and mar the work they seek to advance. The amount of common Christian truth and Christian life found everywlsere, is the basis on which we can most successfully hope to labor for the union of the people of God.

When men cry out as in the quotation above "Ah! brethren of all Christian names, let us bury our difference of opinion, not principles, but our differences on matters not essential to salvation, and there will be joy in heaven,"—we would cry out to them, 'Brethren, begin the good work at once! don't delay. Be consistent, be true; we insist that you do what you propose.—

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Put away party names; fling away your sect-creeds; eliminate from your faith and practice everything that distinguishes and separates you from the common faith and practice of the Gospel. Show the earnestness and intensity of your faith by your works!' Let us, we say, take declarations like these in our text and hold them up before men, develope them, and insist on their execution. If men have once committed themselves as the authors of these words have done,—let them be held strictly to their declarations and pledges.

What is "essential to salvation"? Whatever God has positively ordained that man should believe and do to be saved, is essential to salvation;—more than this is unnecessary, is injurious, is a burden no one has a right to impose upon men; less than this, breaks the order of God, and destroys its efficiency unto salvation; a change of any part of this, annuls and destroys it as a divine means of grace; it ceases to be what God ordained, and is of no further value. A modifiction of God's plan in any of these ways, is an interference with His authority, is a presumptuous substitution of the human for the divine, and renders of none effect to us God's law and grace. These simple postulates are so clear and unquestionable, that they must and will be admitted by all who truly love God and seek the truth. So also of the constitution of the church, and of the general doctrine of Christ. Whatever God's hand has placed in the edifice of the church as a substantial part of it, is essential to it, and must remain. In doctrine, it is the same. Beyond this, as proposed, everything is to be discarded in faith and practice.—In everything the clear voice of Scripture alone must decide.

Finally one more reflection, as a question for ourselves. What avails it for us to plead for union among the various denominations, if this exist not in the church itself? we refer not to unity in doctrine and church organization, nor unity within the congregation merely, but to co-operative union of life and activity in one body, which is the church general. If there is distrust, discord, division, and a clear want of harmony in action; if we cannot as one body, in one mind, with one spirit, actually join hands in carrying out together any great work,—if all attempts at inducing the brotherhood, in any general way, to act together cordially, earnestly, successfully, and permanently,—fail; if the knowledge, wisdom, love, and zeal of the church, are not able to make

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us work together as one man;—if it is evident in fact, that we are repellant in our general operations;—surely it is a most unfortunate illustration of the grand argument for unity and union we are making so earnestly to the Christian world. The strong arguments and exhortations to unity made by the apostles refer to the one church itself, in the congregation and in the general body, and is first and chiefly to be illustrated there. Let the plea then, strong and earnest, for unity in the church, among our own selves, be made at the same time that we are so boldly and vigorously pleading for a general union of all Christians.

C. L. L.

JESUS.

The religious institutions of all peoples, as well as the consciousness of every man, show us in the depth of the human soul the need of a positive revelation of God, and the need of a reparation which may re-establish between heaven and earth the relation so grievously disturbed by sin.

It is to this double need of revelation and of reparation that Christianity in its entire fulness is comprehended in Jesus Christ; and what is Jesus Christ but the revealer par excellence and the Supreme Mediator?

He is, we say, the revealer par excellence. He teaches us about God and our eternal destinies what in our hearts we desire to know, and what neither nature nor history nor even our own consciousness have been able to teach us. It is he that reveals us the Father who is in the heavens, the Father who has not ceased to love his rebellious children,, and who desires not the death of the sinner, but his conversion and life.

But Jesus Christ does yet more: what he teaches us he also shows us. He is not only the greatest of revealers, he is the revelation itself. In him the invisible has become visible, heaven has come down to the earth; the hidden God, from whom an abyss separates us, and whom nature conceals at the same time that it reveals him, has come near to us; he has accommodated himself to our weakness, even to make himself seen with our eyes and be touched with our hands. Humanity had repeated from age to age the cry of Philip: "Show us the Father!" and to this cry Jesus has come to answer: "He that has seen me has seen the Father!"

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Henceforth, to know God, there is no longer need of a long initiation or laborious researches; it is enough to open our eyes and behold him. He, whom the peoples invoked without knowing him, he, whom the philosophers had despaired of laying hold of in the empty spaces of the infinite,—he is here walking and acting before us! Let us contemplate Jesus;—we shall see shine forth in his person and in his life truth, holiness, love; and in the brightness of this heavenly light we shall recognize the God whom we have so long and so vainly sought.

Jesus Christ is not only the supreme revealer, he is also the supreme mediator. He is this already by his incarnation. His person, in which unite in a living manner humanity and divinity, fills up the abyss which separated man from God. But it is above all by his work of redemption that Jesus accomplishes, in a perfect manner, this mediation which all human religions pretend to accomplish. Jesus Christ is the true high-priest of humanity; he is its representative before God. Lifting toward the heavens his innocent hands, he intercedes for the guilty. He does more; he offers himself as a sacrifice for them; and, by this voluntary immolation, he blots out the sin of men. Henceforth, the impassable barrier which was raised up between God and man, is overthrown; the way is open from earth to heaven.

It is thus that Jesus Christ, by his person and by his work, alone gives to the aspirations of the religious consciousness an entire satisfaction. Supreme revelation of God, and author of the reparation which gives to sinners the divine favor, he gives us the reality of which the ancients had but the shadow, and he thus establishes the true religion.

We have said that Christianity is before all a revelation and a redemption, and that by this it answers in a perfect manner to the imprescriptible wants of our consciousness. We now add, that Christianity preserves its value only when the person and work of Jesus Christ preserve the distinctive character which the Scriptures attribute to them. In other words, we affirm that without the mystery of the God-man, and without the mystery of the cross, there is no longer either a true revelation or a true redemption.

We said at first that the person of Jesus Christ preserves no

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absolute value in the religious point of view, except as the double fact of his humanity and his divinity continue in all their force. Suppress the one or the other of these facts, and Jesus ceases immediately to be the revealer and redeemer of whom our soul has need.

If Jesus is only a man superior to all others by the purity of his life and the religious elevation of his soul; if he is only a prophet charged by God with a word of peace; if he is not the Son of God in a peculiar and absolute sense, he is no longer the revealer which our consciousness calls for. If he has not rested eternally in the bosom of the Father; if he has not known him with that perfect knowledge which God alone has of himself, he cannot make us know him. If he is not able to declare: "He that has seen me, has seen the Father. I and the Father are one,"— he cannot show us the Father. From thenceforth there is something lacking to the revelation which he brings us. Jesus is no longer anything but an intermediary, superior to the other, if you wish, and nearer than any other to Him whom he announces, but he continues, in spite of all this, to interpose himself as an obstacle between God and us. But it is necessary in order that the religious consciousness may become satisfied, that before Jesus it may feel itself in the presence of God himself, of the living and true God, the supreme object of religion. It is necessary that it recognize in Jesus him who is not only the way, but the end; not only the channel of life, but the life itself; not only the revealer, but the object itself of the revelation. For, after all, every intermediary separates at the same time that he unites; he conceals at the same time that he reveals; he hinders at the same time that he helps. The religious soul needs the immediate gift of God himself; it must meet him directly in order to unite itself to him.

But the humanity of Jesus Christ is not less necessary to his office as revealer than his divinity. In order that God may communicate himself to men, he must bring himself down to them; he must divest himself of that divine majesty the brightness of which they cannot endure, in order to clothe himself with a form which they can contemplate without being dazzled, and which nevertheless can express the essence of God, which is love. It is necessary, finally, that in order to speak to us a language

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which we can understand, he should borrow the human voice. This is the reason why God has shown himself to men in Jesus, the man meek and lowly of heart; in Jesus who has made to shine over the earth and in a human life, all the holiness and the love of God. We approach Jesus without fear. Is he not like us in all things? Does he not say to us in a voice in which trembles the accent, so profoundly human, of sympathy: "Come unto me, all you who are weary and heavy laden, and I will give you rest"? We go to him, and beholding radiant over this humble form all the fulness of the divine life, we fall at his feet, exclaiming with Thomas, "My Lord and my God!"

This is the definitive revelation after which there is nothing more to wait for, for in it God gives himself to us in the only manner in which we can lay hold of him, and he gives himself in his entire fulness.

It is even because he is at the same time truly man and truly God that Jesus is the *Redeemer*. The work of our redemption cannot be accomplished from without; it must be by a human fact that is the exact counterpart of the fact of the fall. It is humanity that has gone away from God,—it is humanity that must return to him. It is man that has, by his disobedience, drawn upon himself the divine curse,—it is man that must offer to God the double reparation of obedience and of punishment. The Redeemer must therefore be one of us, member of our race, bone of our bone and flesh of our flesh. He must enter fully into the conditions of our moral life, he must be tried and tempted like unto us, he must know all the conflicts of freedom. It is then he alone that can offer to God his perfect obedience in reparation of our own disobedience, and that receives in our stead the terrible wages of our sin.

But if the Redeemer must be a man, he cannot be an ordinary man. That his work may be efficacious, and that it may have a universal value, it must be free from the participation of the evil that rests on us, and he must incarnate in his person the human race in its complete fulness. The human stream must flow up back to its source that it may run in a contrary direction; humanity, concentrated a second time in one human being, and made anew the masetrs of its destinies, according to God, must by an act of free obedience, decide for God, as before it decided against God by the disobedience of Adam.

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It does not belong to a man,—not even to an angel, to perform such a part in humanity. It can belong only to him who is, complete in one, the creator and the type of man. Perfect image of God, the Eternal Word is the ideal of the moral creature; he is from the beginning, says the Scripture, the light and the life of men, and men are destined to become like unto him, to realize the divine image as he realizes it himself. It is in virtue of this original realization that the Word undertakes the cause of fallen humanity, and becomes the second Adam who repairs all the ruins which the first has made.

This is not all. He who represents humanity before God must fulfil in our place two obligations that in their nature mutually exclude each other,—he must at the same time be obedient and be punished. We must, in fact, altogether become united to God by obedience and by love,—this is our duty as men; and be separated from him by chastisement,—this is our punishment as sinners. But how love a God who we know is angry with us?—How become united to Him whose presence we dread? Jesus alone, because he is free of all stain, because he is the Son of God, the eternal object of the love of the Father, can render to God the obedience and the love we owe him. He alone can offer to God, as a sacrifice pleasing to him, his holy life and his voluntary sufferings.

A Christ, at the same time son of man and Son of God, can then alone be our Savior. We add, that he alone is the God whom man, in his present condition, needs and calls for. To accompany us through life such as sin has made it for us; to console us in our sufferings, and to fortify us in our temptations, we need a God in whom we find at the same time a brother and a God. We have need of having in heaven a brother who comprehends our griefs because he has felt them, who has wept like us, who has known, like us, the feebleness of the flesh and the assaults of sin, who has lived our life and fought our fight.—How, indeed, could we speak freely of our sufferings and our faults, to one who lives above the heavens, as inacessible to griefs is inacessible to sin? We would speak to him a language which he could not understand; and would it not be better to be silent than to expose ourselves to be not understood? But with what freedom, with what confidence shall we not pour out our hearts into the heart of Jesus? Is he not the man of grief? Did

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he not know by his own experience our bodily and moral sufferings? Are we not certain of finding with him a sympathy always ready and consolations always efficacious? We need not only the sympathy of a brother, we need also the omnipotent help of a God. What an ineffable privilege to find in the same person these two things which seem to exclude each other! What peace and what joy to know that by the side of the brother who can always understand us, there is in Jesus Christ the God who can always deliver us! It is not without great meaning that the apostle Paul calls the mystery of Jesus *the mystery of piety*;* those only who know the holy realities of the Christian life, know the treasures of strength, of peace, and of joy which the name Emmanuel embraces within it..

[Translated from the *Revue Chretienne* for July.]

C. L. L.

* ευσεβειας—i. e., piety, or godliness.

Art thou under the tyranny of sin—a slave to vicious habits—at enmity with God, and a skulking fugitive from thine own conscience? O, how idle the dispute, whether the listening to the dictates of prudence from prudential and self-interested motives be virtue or merit, when the not listening is guilt, misery, madness, and despair! The best, the most Christianlike pity thou canst show, is to take pity on thy own soul. The best and most acceptable service thou canst render, is to do justice and show mercy to thyself.—*Coleridge.*

An hour of solitude passed in sincere and earnest prayer, or the conflict with, and conquest over a single passion or 'subtle bosom sin,' will teach us more of thought, will more effectually awaken the faculty, and form the habit, of reflection, than a year's study in the Schools without them.—*Ib.*

THE WORLDLING'S FEAR.—It is a fearful thing when a man and all his hopes die together. Thus saith Solomon of the wicked, Prov. xi. 7,—When he dieth, then die his hopes (many of them before, but at the utmost then, all of them); but *the righteous hath hope in his death.* Prov. xiv. 32.—*Leighton.*

Content is the true riches, for without it there is no satisfying.

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A Sunday-School Story

VIRGINIA THORNTON; OR, WHAT IS IT WORTH?

CHAPTER XII.

It was flowery June. The weather was glorious, and the earth blushing in roses.

Dr. Landman disliked the idea of throwing such an "apple of Discord" as an election into the midst of his happy family of girls, and therefore had decreed that the teachers, acting in concert with himself, should choose the queen of the coming festival.

"I do hope they will choose you, Virgie!" Bella said, with enthusiasm, on the morning of the day on which the choice was to be announced. "You will make such a beautiful queen!"

Bella had no idea of paying her friend a compliment, as she said this; the expression came in all its pure simplicity and truthfulness, right from her affectionate heart. Julia blushed with excitement and pleasure, but only made some light answer, in deprecation of her claim to be so praised. In truth she did long most earnestly for this crown, and felt that she could hardly forgive the fortunate one, should any other girl receive it.

Although there was to be no formal election, there had been a good deal of electioneering. The propriety of bestowing the honor upon some one of the graduating class, upon the ground of its being her last opportunity to receive such a testimonial at Morefield, was at once conceded, and being thus narrowed, the question became one of intense speculation.

It soon became evident to the teachers that the almost unanimous choice of the school fell upon Julia. I have said that she was a very general favorite among the girls, and now all experienced a certain enthusiasm, in the contemplation of her beauty and grace being thus placed to represent them. Wishing as far as possible to meet the wishes of all, and make it a day of unalloyed pleasure, the Arbiters named Julia Weldon their "Queen of May."

There was but little difference made in the arrangement of this festival, from that described in the beginning of this little story, and I will not take up your time by a needless description of it.—

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The thought of a "May-party" brought so vividly to the minds, both of Julia and Bella, that other one in which they had together borne a part years before and which Mrs. Thornton had planned that they were led to speak of it and to describe it quite minutely more than once, and Dr. Landman was so much pleased with the general order of it, that he determined to arrange this one as nearly as possible on the same plan. The songs and the speeches were committed to memory from a little book containing selections fitted for such an occasion, and grown up ladies and gentlemen walked with the Morefield pupils, in the triumphal procession leading to the throne.

Bella thought it did not seem quite as *natural* as that other one, and, although a hundred voices swelled the coronation chorus in magnificent tones, she thought of the lovely children who sang their welcome to her with their tiny voices, and wished that she could hear them again. But she soon chid herself for these thoughts, and bade herself remember how she was much older now and must not expect anything to be so full of delight for her, as it had been when she was such a little girl. As she walked along, she recalled with an unconscious smile, her own terror as she had then seen the crowd collecting and remembered the fearful ordeal through which she was to pass, of making them a speech. And then came back all the trouble of that May-Day, and a sigh chased the smile from her lips.

That day Bella had been queen; on this one she was first Maid of Honor.

Nearly all the girls wore dresses of white muslin, simply but tastefully made, and with no other adornment save natural flowers, and their own youth and freshness. But Julia was magnificently attired. Her dress of rich white silk gleamed like burnished silver in the sunlight, and costly diamonds sparkled on her beautiful neck and arms. They were a gift from her father, brought that very day to honor her graduation. Her head was devoid of ornament, but the splendid dark hair was beautifully arranged, and on it was soon to be placed June's diadem of rarest gems.

The evening closed with a concert, the next three days were to be devoted to the examinations, on the evening of the third the ceremony of conferring of Degrees would take place, and, *her* ho, for home!

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How eagerly, yet how sadly, many looked forward to the vacation! Of those even who were going to pleasant homes, where loving arms would be stretched to clasp them, and loving lips and eyes be brimming with glad welcome, nearly all would sigh in the midst of smiling, as the sorrow of parting would still hang upon the hope of meeting. Some loved companion of these cherished schooldays would return no more to the familiar scenes, and this fact bridged the bright vacation with a span of melancholy, so sad yet so tender, that, looking back through many summers of older life, each felt that she would not, for much, give it up from the memory of that time.

Bella expected to return the following session; but Julia, such was Mr. Weldon's plan, would then be enjoying the beautiful September days among the lakes and highlands of Ireland and Scotland.

As the session drew nearer and nearer to its close, the friendship of these two girls had seemed to deepen and strengthen day by day. Constantly together, save when their school duties forced them asunder for a few hours of the day, any one to look upon their intercourse, would have said their friendship was complete.

But the heart of each girl could have been witness to something far different. Not that Bella did not love her friend, for this she did truly and sincerely, but she felt each day, that less and less could she understand or share in Julia's pleasures. And, more than this, she began often to feel that their constant intercourse naturally seemed to prove a perfect congeniality of tastes and pursuits, which placed her in a false position in the eyes of Doctor Landman. This consciousness pained her most deeply, and between her desire to appear, as indeed she was, most worthy of his confidence, and her sense of gratitude for the deep love Julia professed to feel for her, she was cruelly distressed.

Julia Weldon clung to Bella Collins more and more closely, as she felt that she was acting in a manner to warrant the most serious displeasure of Doctor Landman. She knew his confidence in Bella's integrity, and *wore her friendship as a shield.* I do not, mean to say that Julia acted this hypocrisy *knowingly*, for she thought she loved Bella with true affection but she was intensely selfish, and as long as this MONSTER, Selfishness, reigns in our bosoms, all the Love that we are worth, will be of a kind with it.

During the Winter there had been so much rain in Louisa,

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and so much of the kind of warm weather that is so unhealthy at that season, that many of the girls at Morefield were sick with bad colds, and two or three had severe attacks of Pneumonia, so that Mrs. Landman was uneasy whenever she saw one of them out of doors, and kept them at home as much as possible. She did not forbid their taking walks in the afternoon, but permission to go out was made conditional upon so much bundling up, that the majority preferred to stay within. Bella had a cough a good deal of the time, and Mrs. Landman insisted that she should never let her feet touch the ground on damp days. The Doctor, on the other hand, said she must have plenty of fresh air, so he compromised the matter with his wife, by taking their favorite to ride with him in his buggy as often as she could take time to go. It was very plain at this time that Bella was far from strong, though she never complained, and all the girls loved her so, that no one thought of being jealous of the privileges she enjoyed. This plan separated her a good deal from her room-mate, but Julia was one of those to whom the open air is almost life itself, and as Bella drove off, in the Doctor's buggy, she would kiss her hand to her from the window of their room with the brightest of smiles, then wrap herself up, to even Mrs. Landman's satisfaction, and sally forth on foot. She was always provided with the daintiest little mororco boots with thick soles, little fur-tipped gauntlets, a snowy little fur tippet and muff and black velvet hat with a white feather, and all were so becoming to her, that sometimes the girls would say "no wonder she liked to put them on, though the weather *was* like May more than December, and it was such nonsense for Mrs. Landman to make them wear such great, heavy blanket shawls, that were so heavy and warm they took all the pleasure out of the walk!" Julia generally took these walks alone.

"If I can't have you along, I don't care much for having anybody," she would say to Bella.

There were not wanting in-door pastimes during this season of gloomy weather. I wish I had time to describe to you a few of their ways of having fun. I dare say you never saw such a free and happy family as this school of Dr. Landman's, or half such a great big *home* as it was.

Sometimes on Friday evening, when the week's work was over, they would open the great doors between the two back parlors, and

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there assemble for what they called a ball. Some of the girls would tuck their long hair under so as to make believe that it was short, then they would improvise something to resemble a hat and feather, to sit jauntily on top. A black cloak would be arranged gracefully over one shoulder to carry out the idea of a Cavalier of the old time, and a fierce mustache curled above the rosy mouth. Then these gallant knights would pay their devotions to the ladies in the party, with such airs and graces as you never saw. Presently somebody would sit down to one of the rattling old pianos and begin playing an "old Virginia reel" with such expression as was never surpassed by the famous fiddle of "old Uncle Ned" himself. The cavaliers would lead the ladies out into the floor, and there would begin such a mad dance, without law or order, and with such laughing and screaming that you couldn't "hear your ears!"

The noise of happy, innocent mirth could never be loud enough to trouble the good Doctor as he sat by his study fire, and smiled his heartiest smile, to think how his children were enjoying themselves. Bella would never take any part but to look on and be very much amused, or play the piano when they asked her, for the rest to dance; but Julia always made the handsomest Cavalier in all the school, and just as soon as she was "fixed up," she would always begin making love to Bella with all her might, to the intense delight of all the girls in hearing, because she did it so well, and they said Bella always blushed so prettily, and looked as much confused as though Julia had been a "real sweetheart."

On Saturday evening, it being so near to the dawn of the first day of the week, everything wore an air of quietness. Sometimes a group of Mr. Hartwell's boys,—Charlie Filmore and Alick Farril always being of the number,—would drop in to take supper at Morefield. After the meal, such of their acquaintances as chose to do so, were free to join them in the front parlor. There was a good piano there, and they would amuse themselves with music and pleasant conversation until nine o'clock, when Doctor Landman would come in, carrying his lamp and the Bible, and the boys would remain till after evening worship was held, and then bid good night.

Bella began to improve as the bright spring weather came on to take the place of the chilly airs of winter, and the season being ear-

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ly, she was allowed to go out where she pleased by the beginning of April. The first time she went to walk with Julia, Henry Fox overtook them just as they got out of sight of the seminary public road, Bella could not help observing that Julia considered his joining them as a matter of course, and it troubled her a great deal, for as Henry had not been to Morefield during the winter she had forgotten about him and consqeuently had lost sight of the possibility that Julia might be in the habit of seeing him elsewhere. She could not help seeing, also, that her presence to day was a disagreeable surprise to him, and that, as they walked on together, he made several efforts to communicate with Julia by signs, which the latter steadily pretended not to see. When they had walked about a hundred yards, Bella descried Dr. Landman on horseback just coming round a bend of the road. He bowed politely to all three, and lifted his hat as he passed them. Julia made a great show of returning his bow, and trying to appear as if she felt perfectly at ease, but it was plain enough to both her companions that she did not feel comfortable by any means. As for Henry Fox, he made his presense of staring at Doctor Landman as rudely as possible, to seem independent of the Doctor's poor opinion of him, while poor Bella found her face getting very red and hot, though she was perfectly innocent of any intent to do wrong.

"I wonder at the assurance of some people," said Henry, loftily. "If he thinks he can take off his hat with a grand air one day, and hardly look at me the next, and have me take it all the same, he is mightily mistaken. That's all!"

"You forgot what good company you are in to day," said Julia, trying to speak with her natural, merry archness, and at the same time giving him a look that said very plainly, "never mind him. If he don't appreciate you, I do."

The look mollified his feelings so much that he joined in her efforts to turn the conversation, and make it interesting to Bella, but it was impossible for any of the three to shake off the effect of what had happened, and Julia soon proposed to go back.—Henry said he had business farther up the road, and so did not turn round with them.

"I can't see what makes him so spiteful toward Doctor Landman," exclaimed Bella.

"That is because you only see one side," was Julia's answer.

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"Did you know Henry would meet us here?" Bella next asked, though she put the question in resolute tones. Julia laughed.

"Why you little Inquisitor!" said she, "suppose I did?"

"I dont' think it is right," said Bella, "and if I had known it, I wouldn't have come. Do you see him this way often, Julia?"

"Sometimes," was the answer, in the most careless tone the speaker could assume. "If it is so mighty wrong for me to walk with him, just because Doctor Landman don't happen to like him, I suppose the Doctor would have told me so before now.—He is not afraid to speak his mind to me, Belle. You have heard him do that before now haven't you, my dear?"

"Oh," said Bella, drawing a deep sigh of relief, "then he has seen you walking together before, and knows about it? I was afraid this was the first time he had discovered it."

Although Bella had put this in the form of a question, she did not seem to expect any answer, but fell at once into deep abstraction. Now although Julia did not answer yes, neither did she answer no. She knew that Bella had misunderstood her, and she voluntarily forbore to remove the false impression she had made. She said to herself that Bella could not say she had told her that Doctor Landman had known before of her encouraging the advances of a young man who had not the frankness to come to see her at his house, and she quieted her conscience with this contemptible piece of self-deception. The fact was, moreover, that she had not for a long time walked with Henry Fox in any place where there would be a chance of meeting any of her teachers, but this time she had been ashamed in Bella's presence, to seem to be trying to conceal her actions, and concluded for once to risk keeping to the main road.

This happened on Tuesday.

The next morning Dr. Landman knocked at the door of Mr. Hartwell's school house, and requested permission for Henry Fox to come out and speak with him a few minutes. Of course every boy in school guessed pretty sharply what the Doctor wanted to speak of. A young girl cannot do as Julia was doing, without putting her name in the mouths of many thoughtless critics. The boys all looked at Henry as much as to say, "now we know what's coming!" and he went out blushing up to his ears, and looking a sorry picture of pretended dignity trying to cover sneaking meanness. They walked up and down the green in

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front of the school-house, the Doctor leading his horse back and forth while they talked for the space of half an hour. Then Henry came back, and the Doctor rode away. Such of the boys as had been peeping through the chinks in the old wall, noted the fact that they shook hands when they parted, Doctor Landman being the first to offer to do so; but Henry did not appear afterwards with the expression of one who feels that a dreaded interview has passed with credit to himself.

That evening Julia Weldon received a summons to attend the Doctor in his study.

She was standing amid a group of some half-dozen on the front porch, when the message came. The girls looked at each other in mute consternation, and Julia turned very pale, as she moved away to obey it.

As if by common consent Lizzie Chiles and Carrie Mansfield drew Bella between them and moved off to the far end of the porch. "What can that mean?" said Lizzie Chiles, but she spoke more to open conversation than for any other reason, for she felt quite certain that she knew what it meant.

"It is to give her a talking to about that sneaking Henry Fox, you may be sure!" said Carrie, speaking with her accustomed energy. "I don't wonder *you* are surprised," she continued, answering the amazed and distressed expression on Bella's face, "I don't wonder in the least that you are surprised. You have been cooped up all Winter, except when you have been riding out, and I know you haven't an ear for hearing gossiping tales, especially about those you call your friends. Everybody likes you the better for that, of course, but there isn't a girl in school that don't know she goes off to meet him somewhere every day, because he is such a sneak he won't come here. He don't stay away for anything but because he is a sneak, for I have heard the Doctor invite him often enough."

"What is the reason he has such an inveterate dislike for him?" exclaimed Bella.

"I will tell you the only reason of it," said Carrie. "Henry is one of the vainest boys I ever set my eyes on, but at the same time that he thinks himself perfection, he is so 'touchy,' and so spiteful in his own feelings, that he is all the time on the look out for other people to be insulting him."

"I think such a disposition is the most disagreeable in the world," said Lizzie.

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"And so do I," echoed Bella.

"Well," resumed Carrie, "that is Henry's disposition exactly. You know how full of fun Doctor Landman is, and how he likes to teaze us sometimes. The last time Henry was here, and that has been nearly a year ago, (Charlie was here at the same time) Doctor Landman happened to say something that turned a general laugh on Henry and the young man took it in high dudgeon. I forget what it was, but I remember that it was perfectly good-natured, as well as the laugh that followed. He had had them all laughing just as heartily at Charlie, two minutes before, but *he* is too generous ever to get angry where he knows that a friend means nothing but fun. For a long time Doctor Landman wouldn't take any notice of Henry's resentment, but always treated him with kindness and politeness, and showed him plainly by his manner that he never could have intentionally hurt his feelings. But lately, I think the Doctor has had reason to be quite severe in his deportment toward him, and that perhaps he has even told him that he would prefer his having no association with any of the girls here, since he will not come to the house to see us. I think Doctor Landman only considers Julia's conscious disobedience of his known wishes, and the example she is setting the rest, but it is my belief that if Julia thinks she is forbidden him without sufficient reason, she would go so far as to marry him, if it was only to show that she is independent in her likings." "Oh, Carrie!" exclaimed Bella.

"Of course she is engaged to him," said Carrie. "Haven't you noticed the large plain ring she wears lately?"

"I thought that came in her Christmas-box," said Bella.

"Did she *tell* you so?"

"N—n-o, not exactly," Bella answered. "I don't remember her saying so in as many words, but I certainly got that idea from what she said about it."

"*Precisely!*" exclaimed Carrie, with a grimace that puzzled Bella not a little.

"What do you mean?" she asked.

"I tell you what it is," said Carrie, "since I have heard Julia Weldon's strange history from you, Bella, I have a great deal more patience with her than I used to have. There is no doubt that she has solemnly promised Henry Fox to be his wife; at least he boasts among all the boys that she has. He talks jesting-

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ly of what he calls her devotion to him, though any one can see how proud he is of it, and he says what a good joke it will be on the Doctor, when he carries her off right from under his nose.— But he does worse than even this. He speaks about how young he is, and what a sacrifice it will be for him to tie himself down to a wife at his age, but that it will break her heart if he breaks off the engagement, and then he laughs and says, but she has money enough to console him a little."

"If Julia only knew of this," exclaimed Bella, "surely she would never speak to him again!" "Yes, if she only did!" answered Carrie, very earnestly, "but there is just the difficulty.— I know all this is true, because Charlie Filmore told me. You know he and I have known each other all our lives, but if I were to tell Julia, she wouldn't believe me, and I can't prove it to her, because Charlie will not let me give his name, and indeed I don't even feel free to repeat it. He says Julia doesn't even treat him with common politeness, and that the whole affair is none of his business. But at the same time he bears her no malice for her slights of himself, and he would do anything he could for her, short of telling on a playmate. This he says he cannot do. But I'll find a way yet," she continued resolutely. "Julia wouldn't have confidence in anything I could say to her now, for I have disliked her all along, and never tried to hide it, but I judge her differently from what I did and I mean to help her if I can.— When I look at her without all those prejudices that were so strong awhile ago, I do see that she isn't all bad."

"Oh, indeed, indeed she is not!" exclaimed Bella.

"No I know she isn't. She is as selfish as selfish can be, but she is generous and affectionate too. If she thought it would hurt her father's feelings she wouldn't have anything more to do with Henry Fox, but unfortunately she knows Mr. Weldon doesn't love her with any tenderness, she feels lonely in spite of her money and her fine clothes, and she thinks Henry loves her for herself and that everybody but herself does him injustice.— You see how this appeals to the best part of her in his behalf.— He has gained such an influence over her by persuading her to believe all this. They are nothing but children any more than you or I, and just fancy one of us being married! Then to think what a life of misery would be before her, if he should persuade her to marry him, without even consulting any of her

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friends, because he knows in advance how they will oppose him."

"But they are not of age," said Lizzie, "they couldn't get a license, could they?"

"Julia wouldn't stop at running away with him, if she made up her mind once," answered Carrie. "She is just so adventurous and thoughtless at once."

Just here some one else joined the group, and the discussion was abruptly ended.

Bella went to her room with a very heavy heart. Although Carrie had enjoined no secrecy upon her, in regard to the intelligence she conveyed from Charlie Filmore, yet Bella felt that, in honor, she had no right to repeat it to her friend. Once she almost opened her port-folio to write the whole story to Mrs. Collins, but she had such a natural shrinking from appearing in the character of a meddler with other peoples' affairs, and she found it so hard to feel certain that things were as bad as Carrie represented, that she put it off, hoping doctor Landman would be able to set the matter right without her interference.

Oh, how she afterwards regretted that she had not at once obeyed this best and safest impulse that ever stirred the breast of a young girl, to confide *everything* to her mother!

Meantime, what was passing in Dr. Landman's study?

(TO BE CONTINUED.)

CRITICAL STUDY OF THE NEW TESTAMENT.

We feel we are doing our thoughtful readers—and we hope all are such, a good service in reproducing here the following noble paragraphs from Dr. Tregelles' book on 'The Printed Text of the Greek New Testament,'* a work that should be in the hands of every competent and diligent student of the New Testament in the Original. How very little and how very pitiable appear the fanatical advocates of 'No change in the common version!'—these fearful trembling souls 'of little faith,' along side of such men as Tregelles, one of England's first men as a profound Biblical scholar and a man of the truest evangelical faith and piety,—an enemy of every form of unbelieving science! C. L. L.

* An Account of the Printed Text of the Greek New Testament &c., &c.—by Samuel Prideaux Tregelles. Samuel Bagster and Sons, London: 1854.

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Holy Scripture is too precious a deposit for there to be any real question, when its value is intelligently known and felt; and thus there must be a willingness to meet, and, by God's grace, to bear the obloquy attached to those who seek to oppose the traditional inertia which has fallen on so many of those who profess warm regard for the word of God. Would that their zeal had been more accompanied by knowledge! For had it been so, they would not have canonised the very dust and the vulgar accretions which the carelessness of past ages has allowed to adhere to the sword of the Spirit, and partly to hide its brightness.

How much has been done of late to put the word of God into circulation, and to translate it into the tongues of pagan nations! Would that this could be carried out tenfold more! But is it not at least remarkable that, as far as modern translations in general are concerned, all the labors of critics have been in vain? If scholars had been engaged in giving to the nations of India translations of Homer or Æschylus, it would not have been so; for they would instinctively have embodied the results of criticism: is it not then strange that Christian scholars should have so generally acted with less intelligence in translating into the tongues of such nations that infinitely more precious book, the New Testament? Are there *many* modern translations in which any results of criticism have been introduced? What is the number of those in which 1 John v. 7 does not appear, and from which converts to Christianity would not think that verse to be a special ground for believing the infinitely precious doctrine of the Holy Trinity?

It is a cause for thankfulness that the common Greek text is no worse than it is; but it is cause for *humiliation* (and with sober sadness do I write the word) that Christian translators have not acted with a more large-souled and intelligent honesty. There has, indeed, been honesty of purpose and deep devotedness; and hence the feeling of sadness is the deeper that there was not a fuller intelligence. A while ago this could not have been expected,* but of late years it might reasonably have been de-

*. Because for a long time critical studies, in connection with the text of the New Testament, were as much neglected amongst us, as the Passover often was of old, in the time of the Kings of Judah. Bishop Marsh, by his translation of Michaelis, directed attention in some measure to the subject, and this was done far more extensively through the appearance of the Rev. T. H. Horne's Introduction, thirty-six years ago. There was, however, a continuous want of pains taking, person-

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manded; and *now* it is not too much to ask for this from all engaged in publishing translations of Holy Scripture for the nations to whom the Gospel is carried forth.* It is futile to plead that our English authorized version is based on a different text, and that translations for newly-evangelized nations ought not to differ from it: our English version was honestly executed before critical studies had properly begun; and to make it the *standard of criticism* shows as little intelligence as if it were made the standard of translation. But indeed the latter error, puerile as it is, has been committed; and good, well-meaning men, of limited mental horizon, have constituted themselves judges of new versions, criticising, through the medium of what others report, words or sentences which are not in precise accordance with our English translation; and that, too, even when the idiom of languages *demanded* a different collocation of clauses from what we use in English. Translators, no doubt, have felt the inconvenience of such censorship, and of being subjected, tacitly or avowedly, to such trammels.

But we need not be surprised that, with regard to *translations*, facts are such; for in this country there has been a *timidity* about the whole matter,—the *truths* of God's word have been valued, and yet there has been seemingly a fear lest too close a scrutiny of the text of that word would invalidate those truths, or render them doubtful; as if the doctrines which God has revealed might rest just as well on a basis of dim uncertainty, perchance of transcriptural error, that is (if deliberately maintained) of *falsehood*, as on the ground of absolute and ascertained *truth*. This kind of caution is exactly the same as if any would sanction and perpetuate errata found in a printed edition of the Bible.

And thus texts are quoted in discussion, as proving doctrines, which rightly have no bearing on them at all. Are there none

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al study, as if Biblical Criticism had deserted the shores on which it had formerly been specially cherished.

* In connection with this subject, may I remark on the unhappy practice of publishing and circulating dishonestly perverted versions in the languages of Roman Catholic countries,—versions which are, here and there, intentionally corrupted, especially in opposition to the doctrine of the finished sacrifice of Christ. This practice of circulating such versions has been, in spite of remonstrance, defended on various grounds; and those who have remonstrated have been blamed for interfering. "Is there not a cause?"

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who still bring forward 1 John v. 7 in proof of the Trinity? In this, there has been indeed a retrogression from Luther and from Cranmer. The *doctrine* is most true, as resting on indubitable warrants of Holy Scripture; but it is not to be proved by citing *as Scripture* that which, if there be any truth in evidence, is no part of Scripture at all. In discussions on baptism, we still sometimes find those who cite Acts viii. 37: "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." This is done* apparently in entire unconsciousness that no part of this verse is recognized in critical texts, or indeed (what would weigh more with some) in the first printed edition.

In questions on church order, it is often said that ἐκκλησία, in the singular, is not applied to many assemblies, or to that portion of the Church universal which may be diffused through any particular country or countries; and, amongst other proofs, Acts ix. 31 is still relied on ("then had the *churches*, ἐκκλησίαι, rest throughout all Judæa and Galilee and Samaria," etc.), though critical texts, relying on united ancient authority, have here the whole passage in the *singular*, "Then had the *church* rest throughout all Judæa and Galilee and Samaria, being edified and walking in the fear of the Lord, and in the comfort of the Holy Spirit, was increased."†

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*. It may be denied that this verse is *still* thus quoted: I therefore explicitly state that it has been so done, even while these sheets were passing through the press. I subjoin a remark from the *North British Review*, No. xxxviii, August, 1853, on the doctrine which this verse is used to establish. "Though the words in Acts viii. 37, containing the reply of Philip to the Eunuch, when he asked to be baptized, "If thou believest with all thine heart, thou mayest," are now allowed on all hands to be an interpolation, we should refuse nevertheless to admit an adult to baptism, save on the personal profession of his faith." (Review of Dr. Davidson's Biblical Criticisms, page 185.)

† The passages cited are given in the Greek; we give the translation, noting that the Common Version in the translation and punctuation of this passage loses the full force of the original. The double participial clause leads to and has its effect in, 'was increased.' Dr. Tregelles' book *On the Printed Text of the Greek New Testament*, from which this extract is taken, was written before the *Codex Sinaiticus*, Dr. Tischendorf's great discovery, now regarded the oldest Greek manuscript of the New Testament, became known to the world. This Codex has the passage extant as Tregelles here gives it,—in the *singular*.—C. L. L.

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Pains have often been taken to *explain* difficulties occasioned wholly by readings of later copies: thus in Acts xiii. 19, 20, in our version, St. Paul says, "And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot: and after that he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet." Endeavors of various kinds have been made to reconcile this term of *four hundred and fifty years*, from the rise of the judges till Samuel, with other Scripture dates; and this passage, as thus read, has furnished materials for whole volumes.* But the most ancient copies put this period of four hundred and fifty years in quite a different connection: ". . . . he divided to them their land by lot, about four hundred and fifty years; AND AFTERWARDS he gave unto them judges." *This* is the reading to which attention should have been drawn., and which should have received explanation.†

A later reading may cause an expositor needless labor: thus in 1 John v. 13, the common text has "These things have I written unto you that believe on the name of the Son of God, that ye may know, that ye have eternal life, and that ye may believe on the name of the Son of God." But this *reduplicate* reading of the modern copies has sprung, by addition and transposition, from two varieties found in the older copies, "These things have I written to you, that you may know that you have eternal life,—to you who believe in the name of the Son of God."‡

In discussions on prophecy how much has been said about "the beast that was and is not, AND YET IS! Rev. xvii. 8, τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστι, καίπερ ἐστίν, as it stands in the common text. But this phraseology would not have been used if the older text had been known or remembered, τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστιν καὶ πάρεσται; ". . . the beast, because it was and is not, AND SHALL BE PRESENT."§ Expositors of the Apocalypse have in general followed readings of little or no authority, and that to a degree that has of

* In the title of Sir Henry Ellis's new edition of Blair's Chronological and Historical Tables, this period is still called "*the computation of St. Paul.*"

† ‡ § So the *Codex Sinaiticus* C. L. L

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necessity vitiated much of their explanation.* How easily might a more intelligent course have been pursued!

Those who profess to be competently informed on any science, or on any branch of similar knowledge, would, as a matter of unquestioned certainty, be very differently grounded in their acquaintance with elementary facts. They would not go on perpetually drawing conclusions irrespective of really knowing and and ascertaining the data which they use as their premises.

Few things are more to be deprecated than that there should be any divorce of the vital godliness of the Church from its intelligence and knowledge; and yet can it be denied that there is a danger of this? Is it not evident that real spiritual Christianity is often found in those whose measure of biblical knowledge is very limited? and also that they make the narrow boundary of their own apprehension the limit within which they wish to confine others, condemning as wrong and dangerous all that is more intelligent and comprehensive? And on the other hand has there not been too often an extent of biblical knowledge in those whose minds have been cold, dead, and lifeless as to all its spiritual value and efficacy? and has not this caused others to shrink from critical studies, as though they must be, of necessity, soul-deadening and delusive?

These things cannot be doubted by any who are informed on the subject; and thus it becomes a thing of deep importance to press on the attention of those whose hearts know and love the *truths* of Scripture, that they should make fundamental biblical studies their own field; that they should combine intelligence with grace, and that on no account should they leave criticism in the hands of those who do not apprehend the true value of that revelation which Holy Scripture contains.

I am persuaded that very much of the biblical study among us in the present day is superficial in the extreme. Holy Scripture

*. I ought here to except two who, though differing widely in their expositions, have used the revised Greek Text which I published in 1844. This was done by R. W. Newton, in his "Thoughts on the Apocalypse." 1st edition 1844, 2nd edition 1853; and by the Rev. E. B. Elliott, in his "Horæ Apocalypticæ," in the second and subsequent editions. The Rev. Chr. Wordsworth, D. D. has also himself adopted an ancient text as the basis of explanation.

The English translation of the Revelation from ancient authorities, after it had been again closely revised, was published without the Greek Text in the end of 1848.

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is examined for particular purposes, and is valued so far as it seems to answer such objects. It is very right that those who, with awakened consciences, are inquiring what the will of God is, should specially seek to know what the Holy Ghost has taught as to sin, and God's judgment against it, and our condition as sinners; and what is set before us as to God's mercy to us sinners, in sending his Eternal Son to be the Saviour for evermore of all who believe in his name; whose blessing then is to know Him as their sacrifice, substitute and surety, and now their forerunner in glory. But this is not all: if peace is preached by Jesus Christ, let him who has relied on his blood know of a certainty that he has that peace, and let him go on to learn the extent of God's revealed will as set forth in Holy Scripture. If "all Scripture is given by inspiration of God," . . . "that the man of God may be perfect, throughly furnished unto all good works," it behooves that the believer should look at Scripture comprehensively, seeking light and guidance from above; and not merely at portions or passages of such a character as may suit some real or supposed personal feeling or want.

But if it be asked by any if I think that *textual criticism* is that which will *furnish* the more comprehensive and thorough-going understanding of Holy Scripture, I answer, *Certainly not*: criticism is a means tending to an end, *and nothing more.* And thus let it be remembered that in the sanctuary of Israel, there were those who had to attend to the external services; and the hewers of wood and drawers of water had their place; so that without them the priests could not have ministered within as to their sacred functions. In erecting the temple not only was it needful to build the visible and glorious edifice, but it was essentially necessary that there should be the deeply-laid and firmly-built substructions—unseen indeed by most; unthought of perhaps by the casual observer; but indispensible to the edifice whose glory should be visible to all.

The student of Scripture, who seeks to use it for the spiritual edification of others, takes a high stand, and engages in a blessed work: to this I make no claim in these textual studies; but one thing I do claim, to labor in the work of that substructure on which alone the building of God's truth can rest unshaken; and this claim, by the help of God, I will vindicate for the true setting forth of his word as He wills it for the instruction of his Church.

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A partial and imperfect acquaintance with Scripture; a neglect of fundamental biblical study; the holding of true doctrines more traditionally than intelligently; a meagre theology which does much in excluding the Lord Jesus Christ from a great part of Scripture; a superficial habit of exposition, which causes a slender and partial apprehension of the word of God to be held to the exclusion of all that is more deep and substantial; are amongst the weaknesses of Christian people in this day. And those who most require to be told that this is the case, are those who are least willing to hear that it is so. Close, accurate, and pains-taking study is needed, as well as personal godliness; for most assuredly the Scripture, when looked at in the limited manner so common, is treated not as if it were God's objective revelation, but as if it were to be measured by man's subjective apprehension. It is true that it addresses to us those things which we have to know for our personal well-being and salvation; but there we must not stop; for the Scripture reveals God,—his actings for his own glory,—his purposes as resting on Jesus Christ the Lord of glory. And unless Scripture is apprehended as this objective revelation, its full force and significance are unnoticed and unfelt.

Those who uphold evangelical truth, are well aware that doctrinal error in many forms, and those, too, at times, both plausible and attractive, is widely disseminated. It is useless to ignore this as a fact; and it cannot be met by mere reassertions of orthodox truth. These statements may be felt to be very satisfactory to those who, through God's mercy already believe them; but they do not suffice for guarding TRUTH aginst opposers; and it is no mercy to those who are in danger of being led astray to meet questions and objections by assertions of dogmatic orthodoxy. If any thing can be done, Scripture and the truths taught therein must be apprehended spiritually, *morally*, and MENTALLY. And thus, while the whole basis of evangelic belief remains the same as to the ground of personal salvation, through the atonement of Christ, there will be a fuller apprehension of divine truth, and (through the blessing of God) a greater ability to use aright the things so taught. The glory of Christ in his believing people will be more known, and the Church will be apprehended as a *reality*, in contrast, on the one hand, to a body constituted by forms or ordinances, and on the other, to that *agglomeration* of orders (to use

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the monastic term) in which it seems, in the apprehension of many, to consist.

The subject of biblical study in its lower elements, namely textual criticism, has led to these remarks; the meagre and superficial manner in which this is treated is only a symptom of the *partial* character of all biblical learning, and of the need that there is, if possible, to revive it in its widest extent amongst those who know in their own souls the value of divine truth, and wish to use it *for God* as applicable to themselves and others.

I trust that in this department of sacred learning some among us will be found desirous of not being mere perfunctionary students; for thus, and thus only, can sacred criticism flourish again in this its former abode. I have long labored with this object in view; and whatever the actual *results* may be, I have the fullest confidence that my *efforts* have been made in the right direction.

AMONG THE BRETHREN IN ENGLAND.

WORTLEY NEAR LEEDS.

Leeds is the great throbbing centre of Yorkshire industry, and the seat of the woolen trade of England. Like a huge hive it swarms with inhabitants. The public buildings are numerous and remarkable for their architectural beauty, abundantlty confirming the wealth and opulence of her merchant princes. Leeds is otherwise renowned for smoke, apparently to an American, clad in perpetual mourning. In this unenviable respect, however, it cannot claim thepreeminence. It is said, in proportion to population, to contain the largest percentage of meeting houses of any town in England. These are all sectarian. High Church and Low Church, Congregational and Presbyterian, Methodists Wealyan and Methodists Primitive, Unitarians and Swedenborgians, Roman Catholics and Catholics Apostolical, &c., &c.

One of the most important suburbs of Leeds is Wortley, and in fact is included within the borough. Here a small number of the faithful are to be found struggling against the inevitable.—Down in the valley the dim light flickers, but against the hill side no mercy-beams are thrown. You might search day and night to discover Disciples or Christians. They are, and are not: nobody

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knows anything about them. Their sound has not gone out into all the earth, therefore their voice is not heard. The Christianity of men hath its priests and votaries, its temples and its bells, but the Christianity of Christ hath none so poor to do it reverence. Of course we speak relatively.

There is, however, much to admire among the Wortley brethren—and no doubt they have many difficulties to contend with.

The glory of Christ is still that, through his word, "the *poor* have the gospel preached to them." A few years ago these disciples met in a very small room, entirely unsuited to their requirements. Limited as to means, with commendable zeal and self-denial each contributed, week by week, in order to secure a more convenient house in which to worship. In due time their exchequer swelled to fair proportions, and having done so much to help themselves, they appealed to the brotherhood for further assistance, and their appeal was not in vain.—Their present building, small but exceedingly convenient, is the monument of "their work of patience and labor of love."

Here is a lesson for churches struggling in adveristy, longing for "a house made with hands." Go and do likewise. Go and do likewise. Give your mites cheerfully, regularly, prayerfully. Don't aim at something "big," steeples and such like. "Be not high minded, but condescend to things of low estate." Plain, comfortable meeting houses should be the limit of our ambition, and if more be raised send the surplus to bless and strengthen others. A mean church is the meanest of all mean institutions under the sun.

Another prominent feature among the brethren here is their good hearty whole-souled singing. Not volume merely—but music. There is no mistake about it. Bro. Franklin, it is not true that harmoniums and organs are needed wherewith to praise God. The only requisite is a loving and grateful heart. And after all the sickly cant about aids in worship, and the everlasting appeals to David, King of Israel, it is quite refreshing to hear praise, about which there is no question, sung "with the spirit and the understanding" also.

Encourage vocal music in the churches by all lawful means.—Insist upon every member trying to sing—there is a great deal lost sometimes for the want of honest endeavor. But let us not admit instruments into the sanctuary with their train of pride,

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and glitter, and worldliness—to say nothing of the inevitable wrangling and discord which follow in their wake. The melody which springs from the heart, the uprising of the soul on the wings of love to the throne of God, has more power, grandeur and impressiveness in it than all the artificial sound evoked through the devices of men.

The Elders are God fearing men. Brother Roberts hard, logical, convincing; brother Walker the man of deep feeling and intense love, who sets the truth all on fire. Shall we be accused of disparagement if we call them "rough diamonds?" We think not. There are other noble, warm-hearted brethren who though not named are still remembered. There is abundant material, in fact, out of which to build a strong church—to raise such a light as would even penetrate the smoky clouds of the West Riding metropolis. Not only do the thousands of Leeds lack natural light, but also spiritual illumination. They cry for bread, "that bread which cometh down from above," and they are offered a stone insead thereot.

At Wortley we number about one hundred. On Lord's day three services are held,—preaching morning and evening. The afternoon service, at which the Lord's death is commemorated, is well attended. The brethren likewise support a respectable Sunday-school. What they need now is, by some means to *command attention.* The inevitable against which they are striving is that which we of the States have long since accepted, namely the emplcyment of a competent evangelist—not once a month, but all the time, to give his entire services to the proclamation of "Jesus and him crucified."

Just a spark of missionary zeal, with a comprehension that no man can live upon the wind alone, and the cause of Primitive Christianity would receive a mighty impulse in the North of England.

Upon the brethren at Wortley rests this great responsibility. Are they equal to the splendid occasion? Time alone will show.

H. A. PALLISTER.

LEEDS, ENGLAND, July 30, 1869.

If a man foresaw his end, and his exit from life, he would abhor his actions, and their deceitfulness.

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PREACHERS' INSTITUTE OF ILLINOIS.

This Institute seems to be a sort of spontaneous growth. Its origin may be referred to a general desire among the preachers of Illinois for self-improvement, and the cultivation of harmony and greater efficiency in the common work of the ministry. It held its first session about a year ago, at Eureka, and the result was so encouraging, that arrangements were made for another session,—with an enlarged programme of exercises. These consisted of *five* regular lectures every day for ten days, making in all *fifty* lectures; preaching every evening—and an hour or two of general discussion of any questions of interest, that might be deemed worthy of the attention of the Institute. The subjects of the Lectures were,—

1. The History of Christian Doctrines, by W. K. Pendleton;
2. Evangelical and Pastoral Duties, by Thomas Munnell;
3. Preparation and Delivery of Sermons, by F. M. Bruner;
4. The Inspiration of the Bible, by H. W. Everest;
5. The Principles of Biblical Interpretation, by A. S. Hayden;
6. Practical Lessons in the Art of Elocution, by A. J. Thomson.

The success of this second session of the Institute was beyond the most sanguine expectrtions of the brethren, who were chiefly instrumental in getting it up. There were over sixty ministers in attendance, and the interest was maintained with increasing pleasure to the close. Bro. Geo. W. Minier was appointed President, and Bro. Jno. P. Mitchell, Sect'y. Under the accomplished and courteous Presidency of Bro. Minier everything was done with the greatest Christian harmony and respect. We have seldom seen so many persons of such difference in age, temperament, and habits, discuss so many points with equal reverence for the authority of the Scriptures, respect for one another, and general harmony in the results. This was a beautiful feature in this Institute and one which betokened good for the cause in Illinois. The members seemed to have come up with the true spirit of *disciples* determined to give and take all the knowledge of divine things, in their power. We think it was the general sentiment of the members, that they never spent *a-ten-days* more profitably.—Wider fields of thought; larger views of Christian sympathy and ministerial work; clearer insight of the means and methods of

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Evangelical and Pastoral efficiency; firmer convictions of the truth, authority, and sufficiency of the Scriptures; suggestive lessons in the interpretation of the Scriptures and the science and art of using them in public edification;—these were some of the chief advantages of the lectures and the discussions and inquiries to which they gave rise. They will show rich fruit in after years.

The Lecturers performed their several tasks with earnestness and ability, and their labors were received with all-fitting tokens of appreciation and respect. Every evening, we had a popular discourse, and the citizens of Eureka showed their sympathy with the Institute by the large audience which they gave us throughout the two weeks of our session. We had the pleasure of hearing some of our noble fellow-laborers, whom we had never met before, and others, with whom we have for years been accustomed to meet in counsel about the Master's business. Brethren G. W. Minier, J. W. Butler, N. J. Mitchell, A. P. Aten, T. Munnell, J. W. Errett, J. R. Frame, A. J. Thomson, and George Campbell were the selected speakers, and they did honor to the occasion.

Among the most interesting features of the Institute was the free and frank, yet courteous discussion which it allowed of the topics, &c., introduced by the Lecturers. The speeches were limited to *five* minutes each, and no one was allowed to speak a second time till all had had an opportunity to be heard. Many questions of great practical interest to the minister of the Gospel were introduced and some of them considered with exhaustive thoroughness. This was particularly the case with the question concerning the office, work, and responsibility of the Evangelist. For several days, the amplest scope was given to this whole subject—and at last great unanimity was reached in the conclusions, —1st. That Evangelists are continued in the church since the time of the Apostles; 2nd. That they have certain duties to perform, which are distinctly specified in the Scriptures; 3rd. That they are subject to the same rules in regard to membership, as any other members of the Church of Christ; 4th. That the inspired word being the only source of authority for any Christian act, no authority could be exercised by either Evangelists or Elders, which that word does not distinctly confer; and that all being hus brought under the one administration of the one Lord by the one Spirit, there can be no possibility of conflict of authority.

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In the beginning of the discussion of this subject, there seemed to be a considerable difference of opinion and some fear of "unsoundness" *somewhere* and on the part of *somebody*,—the present company excepted of course,—but before the close, it was evident that it was more a *misunderstanding* than a *difference* and that, so far as the conclusions already stated are concerned, there was substantial agreement. We were pleased to see the respect with which every one who wanted to say any thing on the subject was listened to—and the fulness and freedom of sentiment, which was thus elicited. We feel satisfied that no sufficient reason was left for the fostering of any division of sentiment or aim on this subject. We had the counsel and wisdom of such men as Minier, Irvin, Ewing, Ross, Campbell, Moss, Mitchell, Poynter, Karr, Hayden, Bruner, Munnell, Watkins, Mapes, Everest, M'Corkle, Rowe, Frame, Trowbridge, Sharpless and many others; and with these, the prayers of the Institute for the guidance of the Holy Spirit, and I believe the blessing of God will rest upon our conclusions on this and other matters of practical interest in the churches.

For my own part, I recall this interview with so many of the choice Spirits of the Church in Illinois with the greatest pleasure. Many of our readers will be curious to know all, who were there, and we take pleasure in putting upon record their names.

D. Sharpless, Fairburg, Ill.; W. T. Maupin, Harristown, Ill.; J. B. McCorkle, W. C. Poynter, Eureka, Ill.; Francis M. Bruner, Monmouth, Ill.; Pres't James W. Butler, Abingdon, Ill,; John W. Karr, Eureka, Ill.; Prof. H. O. Newcomb, Eureka, Ill.; J. M. Allen, Eureka, Ill.; Chas. Rowe, Minonk, Ill.; W. M. Irvin, Belle Plain, Ill.; A. G. Ewing, Eureka, Ill.; J. G. Waggoner; John Bain, Belle Plain, Ill.; E. W. Hammon, Gilman, Ill.; Geo. G. Hamilton, Harristown, Ill.; W. D. Pollard, Gilman, Ill.; L. M. C. Linn, Jasper J. Moss, Rufus H. Moss, W. H. Crow, Geo. Campbell, Eureka, Ill.; J. R. Frame, Pontiac, Ill.; Pres't H. W. Everest, Eureka, Ill.; J. T. Clark, Johnstown, O.; N. J. Mitchell, Minier, Ill.; J. L. McCune, Washburn, Ill.; E. S. Ayles, Mt. Erie, Ill.; Prof. A. P. Aten, Prof. A. J. Thompson, Abingdon, Ill; Thomas Munnell, Cincinnati, O.; E. J. Hart, Flora, Ill.; B. F. Maupin, Eureka, Ills.; W. K. Pendleton, Bethany, W. V.; A. S. Hayden, Eureka, Ills; Geo. W. Minier, Minier, Ill.; A. H. Trowbridge, New Rutland, Ills.; J. T. Smith, Augusta, Mich.; Leroy

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Skelton, Bloomington, Ills.; U. W. Hardy, Abingdon, Ills.; J. H. Garrison, Macomb, Ill.; R. B. Chaplain, Armington, Ills; Jas. Chaplain, Minier, Ills.; J. R. Ross, Plymouth, Ills.; J. I. Edwards, Winchester, Ills.; Chas. Campbell, Eureka, Ills.; D. R. Howe, Washington, Ills.; C. Sharp, Minonk, Ills.; J. W. Errett, Cambridge, Ills.; P. H. Dayhoff, Washington, Ills.; R. D. Cotton, Bruceville, Ind.; G. W. Mapes, Snachwine, Ill.; Wm. C. Trimble, Princeton, Ill.; Edwin Rogers, Rock Island, Ill.; Jas. Martin, Peoria, Ill.; A. Watkins, Eureka, Ill.; Ben. J. Hardin, Berlin, Ill.; Eli Fisher, Blandonville, Ill.; Jas. Robeson, Secor, Ill.; Abe Markle, Fairburg, Ill.; John P. Mitchell, Minier, Ill.

We miss a few familiar names of the Illinios Cohort of Preachers, but from most of these, there were apologies and reports sent up—explaining why they were not with us. The brethren of Eureka won the grateful acknowledgments of the Institute for their unreserved and generous hospitality to all who were in attendance—whether members or interested visitors. I feel myself specially obliged by the fraternal regard which I met from every body. I was the guest of A. G. Ewing—a patriarch among God's people of the noblest type, who with his excellent wife made all things agreeable for me. But I was not allowed to keep the old injunction of "abiding" in this one house. With Sister Clark, Sister Henry, Sister Samuel and her Sister, we enjoyed not the Widow's mite, but the Widow's abounding hospitality. Very pleasant intervals we spent too in the fraternal homes of brethren Kirkbride, Marselliott, Darst, Calender, McCorkle, Everest and Hayden—the blessing and the peace of God rest upon them all!

Eureka is the seat of our oldest College in Ills. It is beautifully situated in the midst of an extensive grove which sits like an Island in a sea of prairie. Around it are magnificent farms and a population virtuous and intelligent. Bro. Darst has his lovely home on the east side of the town and is in the midst of his family and friends, loved and honored by all. His dining room is large, as if he had built it thinking of the injunction, "be ready to entertain Strangers,"—but we observed that his good wife had to set her table diagonally—and being naturally fond of architecture and the fitness of things, we could not help looking about to see how the room could be still more enlarged, to meet the measure of their hospitality.

On the north of the town lives brother Calender. I could not

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resist his urgent kindness, tendered through brother Ewing, to visit him. I found him a fine old Scotch gentleman, educated and cultivated, living like a patriarch in the midst of his wide acres, "well watered every where"—and laughing with fertility. There was no time lost in getting acquainted. Genial words and manners slip through all barriers of "form," and steal into the heart like light. Before we notice we find ourselves at home and happy. There was an appointment for me to preach that evening, the last evening of the Institute, and I had to deny myself of much, save "the feast of reason and the flow of soul," that was so richly spread before us,—but I shall not soon forget this pleasant wayside spot in my pilgrimage. Father, Mother, two daughters, "Pneuma and Pysche," with the memory of the boys that "have been taken from us"—make up the household—all going, we trust, to thegreat reunion.

The congregation at Eureka is large. Bro. A. S. Hayden is doing a noble work among them, and we were gratified to find him hearty and full of the old zeal, which springs from a loving and faithful heart. How little it seems—when in the presence of his large usefulness,—that any should pick at imagined motes in his Spiritual Vision!

The College is prosperous under the judicious management of President Everest—and is doing a fine work for the cause of education and the church. They have recently finished a new hall, commodious and tasteful, and will be prepared to afford greater facilities than ever to the students, who may attend.

The next session of the Institute will be held at Abingdon College,—presided over by brother Butler,—and we doubt not will be a still greater success. A wise committee of arrangements was appointed and no doubt a satisfactory programme will be provided for all who can attend. We earnestly commend to all our ministers to make their arrangements before hand, so as to allow nothing to keep them away from this free will offering of the brethren for their mutual improvement. Let the next meeting consist of *all the preachers in Illinois*, and as many others as choose to come. W. K. P.

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

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THE MISSIONARY CAUSE.

The prospect for future success in the missionary work is very encouraging. We are not to be disheartened on account of partial failures in the past. Much good has been done in Kansas, Nebraska, Michigan, and elsewhere with what little means we have had. Four years ago Nebraska had only *two* small churches.—Now, through the fatihful labors of Bros. Barrow and Dungan, principally, we have *twenly-five*, most of them with their Sunday schools and prayer-meetings,. Similar results have been realized from the little that has been spent elsewhere.

We have as a people done much in forty years, and are now approaching a very simple and efficient arrangement for a great missionarry work which I believe will be acceptable to God and to all the brethren. If fifteen or twenty years of experience and Bible study of this work start us efficiently we should not complain.

The Missionary Society expects to have nothing to do with running the churches or controlling them, but to collect the charities they are willing to give for the destitute. If the elders and preachers will co-operate with us when prompted by the district evangelists it will save nearly all expense of agents. This work has been already begun. The church officers just explain the matter to the church and then *appoint a few of their young members to visit every member for money or pledges to be paid by September or October first.*

State Line church, Ind., reported yesterday $53.25 raised without an agent. Many others have promised to do likewise.

This is what we must come to and what we will come to before long, if we have two or three evangelists in each State to pass around to preach, explain, and prompt the work at first.

Now will not every preacher and elder at once go to work as the State Line Church has done? We want means sent in before the Annual Convention in Louisville, in October. Don't wait for a call from me or any one else, either by word or by letter. If our success at last depends upon the church officers and preachers, why not make this the time to begin? We can visit but a very few of the congregations, and the brethren will please take this as a call in person, and remit the money to me in Cincinnati, care of H. S. Bosworth. We need the money now. Please attend to it at once.

THOMAS MUNNELL.

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ANNUAL MEETING IN SCOTLAND.

The meeting was held in the Chapel, Brown Street, Glasgow, on July 10. There were present: Brn. G. Y. Tickle and Strang, from Liverpool; Marsden and Ranicar from Wigan; Brown from Whitehaven; Somerville, Aitken, M'Dougall, and Nimmo, from Edinburgh; Forsyth, Auchtermuchty; Kerr, Crossgates; Selbie and Martin, from Dundee; Henderson, from Rutherglen; Anderson from Carluke; also Evangelists Rae and Brown, besides the Elders, Deacons and a number of the Church in Glasgow. Br. Tickle was called to the chair. Br. Somerville directed the attention of the meeting to the fact that Brn. Wishart, and Henderson, from Edinburgh, did not represent the Roxburgh Place Chapel, and directed that the qualifications necessary for admittance to the deliberations of the meeting should be considered. After some discussion Br. Henderson stated that with the consent of Br. Wishart he would not retard the business of the meeting, and would withdraw their claim to be considered as delegates in the meantime.

The Secretary then read letters from Churches unable to send representatives to the meeting, viz: Pathhead, Kirkaldy, Bathgate, and Boness. Also one from James Scott, Evangelist. Only the letter from Dysart can be given.

DYSART, 7th July, 1869.

Dear Br. Young,—The Church in Pathhead will not this year send any delegates to Annual Meeting, but I was requested to write a note sympathising with those who assemble in their work; we hope their meeting will be a happy one, and the deliberations productive of good. We have not been able to help because our funds have been required for special effort to spread the truth, involving expense; and as we are in process of building a new chapel, 60ft. by 40ft., to cost £500 or £600 at least, we will be taxed to our ability and more, so that we are in the position of asking help from brethren able and willing. Will you intimate our love to them all for Christ's sake, and our wish for their prosperity, and oblige yours truly, THOS. HARROW.

The Secretary then read the Annual Report.

REPORT.

The Committe have again great pleasure in meeting the Brethren to render an account of the state of the work for the year just closed.

We have had three Brethren in the field, Br. ABERCROMBIE for three months, during the early part of the year; he subsequently sailed for America, where we understand he is doing the Lord's work in an acceptable manner. Br. J. B. Rae, as was arranged at the last Annual Meeting, has confined his labours principally to Dundee and the neighborhood, where they were specially requested, and his efforts we are happy to say have been blessed to the church, and some have been added to the Lord's people. He has also visited several of the coun-

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try churches, which were cheered by his presence. We think however that much good cannot be done by mere passing visits. Br. James Scott has been laboring for some months in Brown Street, Glasgow. With his zeal and earnestness we are much pleased; his meetings in the houses of the Brn. and general visitation have been productive of much good, he has also visited a number of the country churches, and although many additions cannot be reported, still the Lord's work is going forward. As was arranged at the last Annual Meeting, the Committee endeavored to procure the services of Br. Strang, and with that view sent Br. Linn to press our claims at the Annual Meeting in Manchester; but notwithstanding his repres ntations, it was decided that Br. Strang should labour in England.

During the Summer of last year we were visited by Professor Loos of Bethay, Va , U. S. A., who expressed very warmly the pleasure he felt in visiting this country, and also that American brethren felt themselves under great obligations to Scotland for the advantages they had received from her, and expressed the desire that they of America had to repay part of those obligations by sending over Evangelists, even without charge if necessary. Thus encouraged by the kindly enthusiasm of American brethren, your committee directed our secretary to write him the following letter:—

September, 1868.

My Dear Brother,—The elders and deacons of the Christian Church assembling here, send greeting, and trust that when this letter reaches you, you will be in good health. We trust you have been benefitted by your European tour, and that you found your family in good health on your return. Since we had the pleasure of hearing your views regarding the desire felt on your side of the Atlantic to aid the spread of the Gospel in Scotland, we have had several meetings on the subject, and have now to request you to send us two Evangelists for the period of twelve months from the first of December next, or as near to that date as possible; you making arrangements with them regarding all pecuniary matters, and we agree to pay you £120 per annum as part of the expense, your brethren bearing all charges. We wish it to be distinctly understood that we do not wish them to take the charge of any Church. We want men who can forcibly illustrate New Testament principles, with a view to promoting a knowledge of the name and work of Christ amongst sinners. Men who can speak well to an educated assembly. You are aware that we have a plurality of elders in our churches who take the oversight and that we hold brotherly exhortation to be a primary duty; but we find that these brethren do not make an abiding impression on those who are without the Church. We therefore need *earnest, eloquent, Christian* men, animated with the love of Christ, who can clearly show forth what He has done for a perishing world; those who have a desire faithfully to serve the Lord. Such would be aided to the utmost by us, and we doubt not will have cause to be glad by the work of the Lord prospering in their hands.

To this letter the following reply was received:—

Nov. 12, 1868.

Dear Brother Young,—Your letter has duly come to hand, and I was truly glad to hear from you. and especially on the subject of your letter. I will at once go to work in co-operation of some other good brethren to bring about the arrangement proposed, which I doubt not can be done to the pleasure of the brethren of Glasgow. We will see to it that prudent and proper men go over.—Yours, &c.

The expectations caused by this letter have not been realized, which is a matter for regret.

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The receipts for the year have been £292 4s. 10d. and the expenditure £211 3s. 11d. showing a balance in hands of the treasurer of £81 0s. 11d. The Brethren will see that several churches and brethren who contributed last year have not done so this year. Had they contributed as formerly, we would have had £60 more on hand. In conclusion, the longer we labour the more we are convinced of the value and power of the Gospel, as being the one only antidote for human miseries, and the only heaven appointed remedy for the calamities of a world lying in wickedness. If during the ministry of our Savior upon earth, the fields were white already to harvest and He enjoined earnest prayer, that more laborers might be sent unto the harvest, surely now in the present state of the world, the demand is still more urgent for laborers. Brethren be up and doing, watch and pray, for the night cometh when no man can work.

The Chairman then asked Br. Rae if he were willing to serve the Executive for another year. He replied in the affirmative. The engagement of Brs. Scott and Alexander Brown was left in the hands of the committee. A lengthened conversation then took place, on the subject of divisions in churches When Brn. Tickle, Rae, Martin, Selbie, Somerville, Wishart, &c., expressed themselves generally regarding the evil of divisions, and also expressing the opinion that when disputes arise, and there seems no probability of agreement, that it would be better to call in brotherly aid and lay the matter in dispute before brethren for arbitration, by this means divisions might be avoided. It was also arranged that churches desiring Evangelist labour should correspond with the Executive.

The members of the Church in Glasgow assembled in a social capacity in the evening, when interesting addresses were delivered by Brn. Rae, Strang, Brown, and Marsden.

It was then moved and unanimously agreed that the report and the cash statement be adopted, and the thanks of the meeting be accorded to the Executive for their past year's services.—The Chairman then requested the delegates to give in their reports, which indicated—1st. A steady perseverance in maintaining the Truth, amidst many difficulties. 2nd. That the labours of the Evangelists had been very acceptable, and in one case instrumental in healing the evil results of former divisions. 3rd. That the desire for Evangelists continues still to be general.—A. YOUNG. —*British Harbinger.*

REMARKS.

We are gratified to see that the brethren in Scotland are so alive to the importance of a free and aggressive proclamation of the Gospel. In Apostolic times, the great instrument in speaking the glad sidings was the Preacher. Call him Evangelist, Minister, Preacher, or by whatever scriptural designation we may prefer, the fact is clear, that it was through his agency that the Gospel was so soon carried over the world. It was not their method

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to gather a few disciples together in an organization like our modern churches, few in numbers, feeble in talents, and of but little aptitude to teach or preach, and then fossilize the "Glad Tidings" in the hands of its Elders and Exhorters. This would have been but little better than the restrictive and unproselyting system of Judaism, from which Christianity had just burst forth with expanded wings, as from a chrysalis—to mount into the free air of the glorious liberty of the Gospel.

Every congregation should not only take care of itself—but see to it also that the Gospel is preached to the World. The Commission is in language that swells the soul of the true disciple, by the grandeur of its comprehension—"Go ye into all the world and preach the Gospel to every creature." But we preach without *going;*—in a smothered way in obscure places—not in *all the world*—to a sleepy squad here and there,—who from courtesy or association sit heavily and with dull resignation to hear the hebdomidal repetitions of men whom nobody has "called"—who, if "*sent*," never "*go*," and whose principal recommendation is, that being *worthy* of no hire, they *ask* none of the brethren whom they graciously and at great "sacrifice," delight to edify.

There is such a thing as criticizing a grand movement to death. The Gospel is a drag net, and in its original proclamation was flung out into the great sea of humanity with a grand energy of heart and might of faith, that halted not at the timid caveats of heartless critics—but went right on to its work of saving souls in any way by which it could reach them and bring them truly to Christ. We regret that we of the United States have been able to do so little to co-operate with our brethren of Scotland in this good work. We are striving hard to bring about a wider range of missionary work, but we have so much to do at home—the field is so large, and the people so willing to hear, that it is hard to get away from it. An interchange of labor would do us both good,—but it really seems, that the law of supply and demand will control our best wishes and keep our best ministers of the word, on this side of the water. We have perpetual calls for preachers—and often there is none to send. But the "calls" will be heard—if the church will only persevere in the preparation of men who alone can answer her. Will the brethren in Scotland suffer me to suggest, that, if they will not outgrow their ministry, they must see to the preparation of young men for their daily in-

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creasing work. Our experience here is that the church must look to this matter with a system and steadiness commensurate with the necessity, or the cause must languish. We are already doing much in this matter, but I trust what we *have* done is only a beginning,—that year by year, hundreds and thousands will be scattered abroad by the steady and systematic action of the church—as they were at first by the dire persecution that befel them at Jerusalem, carrying the glad tidings into all lands and to all peoples. The Lord enlarge our love of souls and increase our means of bringing them to the salvation, which is through the cross. W. K. P.

JOHN III: 8.

"The June number of the Millennial Harbinger contains a short reply of Bro. Pendleton to Bro. Anderson. In this reply occurs the following sentence: 'I have long been thoroughly satisfied that the translation by 'wind' is the the true one for John iii. 8. and am glad to hear that you have concluded to restore it.'

"Will Bro. Pendleton have the courtesy to give us, in full, the grounds on which he bases his thorough satisfaction in the case? If his reasons be good, others should have the benefit of them; if not good, he himself will admit that his assertion thould either be rejected or received with modification. It will not be maintained that the question is one to be settled simply by authority; and so imperfect an induction as that of Bro. A. will satisfy no one who rests his convictions on adequate grounds only."

The above is taken from the "Apostolic Times" of the 12th Inst. On returning home from an absence of some weeks I find it and also a similar request on the same subject from a private correspondent. I will take pleasure in giving my reasons for the opinion which I have expressed concerning the passage referred to. *Of course*, no one should adopt an opinion as to the proper rendering in this case merely upon authority,—at the same time, *good authority* is better we think, than *fulse reasoning*—and, upon a point of Greek criticism, is far more reliable, often, than the *best reasons*, however plausible they may be, that superficial examination can invent. But among scholars, capable of independent judgment, anything may be challenged, for good reason, and under this privilege we claim the liberty of saying that the translation of the passage in John iii. 8—which renders pneuma, *wind*, is the correct one,—notwithstanding much that has been said to the contrary—and for this opinion, we hope to be able to give satisfactory reasons in our next number. W. K. P.

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LITERARY NOTICES.

LIPPINCOTT'S MAGAZINE.—The September number of this valuable Monthly, has been received Contents: I. "The Vicar of Bullhampton:" a Novel, Part, III. II. Sonnets; III. Grouse Shooting; IV. Myra's Mirror. V. Land Monopoly. VI. Unheard Replies; VII. Beyond the Breakers: a Novel, Part IX. by Hon. Robert Dale Owen. VIII. A Week in an Aquarium. IX. The National Debt; X. Magdalena: a Novelette, Part II; XI. Snow upon the waters. XII. That Man. XIII. An Embassage. XIV. Our Monthly Gossip. XV. Literature of the Day.

THE GALAXY—The September No contains: I. Susan Fielding. By Mrs. Edwards. Chapters XXVII. and XXVIII. II. The Two Ways. III. The Jersey Cows IV. Our Mineral Springs. V. The Story of a life. VI. The white flag. VII. Our Criminal Population. VIII. New York Journalists. IX. Put Yourself in His Place., By Charles Reade. Chapter XII. X. Without the Stars. XI. Little Bopeep. XII. Death and Life. XIII. The Irisn Church Dethroned. XIV. The Unsociabelness of Society. XV. The Galaxy Miscellany. XVI. Drift-Wood. XVII. Literature and Art. XVIII. Nebulæ.

Good Words from Our Correspondents.

WEST LIBERTY, W. Va., July 4, 1869.

DEAR BRO. PENDLETON:—When last I addressed your readers, I spoke of the Presbyterian opposition to us through this region, and promised to pay them some special attention in a few lectures at Morristown, O., which I did in four lectures in the presence of good audiences, and which, I think, has resulted in permanent good to the people of the community; a synopsis of these has appeared in the American Christian Review. I then visited Hunter, Mt. Liberty church, Ohio. Here we had a fine meeting for one week, with twenty-six additions to the congregation and a fine interest in the community.

Since that we have had a very interesting and successful meeting here in West Liberty. Bro. J. H. Reese, of Bethany College, who preaches here one-half the time, and who is a very acceptable speaker in the community, did much of the labor and heartily co-operated with us during the occasion. I visited the brethren at Beeler's Station, Marshall co., W. Va., and labored for a few days, baptizing one man of some decision of purpose.

Bro. R. Atherton, who has been laboring some time in the district south of us in W. Va., reports success as follows: "I would say that the churches in this district are beginning to move in the right direction.—I have labored here about three months during the winter and early spring, and have had forty-six additions to the churches and the brethren seem much encouraged. Also about thirty additions in Ohio."

Bro. John Henderson, who is laboring in the district east of here, reports thus: "Well Bro. Myers, I must tell you what a good meeting I have just had. It closed with *thirty-five* additions—*fifteen* from the M. E. Church, *three class-leaders*, one who had been one for *twenty-two years*. In the last month I have had *forty-one* additions." These are quite encouraging reports, and indicate motion in W. Va.

I hope the brethren throughout the State will not forget the State Meeting that is called for 10 o'clock, A. M., on Friday before the second Lord's day in September next, near Sistersville, Tyler co. We hope, brother Pendleton, that you can be with us on that occasion. Cannot Bro. Munnell be with us also? We expect to have a pleasant and profitable meeting. Yours in Christ, A. E. MYERS.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

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BAPTIST ENDORSEMENT OF EBRARD'S VIEW OF BAPTISM.

It is gratifying to see that there is a steady tendency among true scholars toward unity of conclusion, as to the *positive* teachings of the Scriptures. Common sense leads us to expect that, under an honest application of sound principles of interpretation, the word of God would yield but one sense as to things which are dogmatically taught,—and especially, that there should be no diversity as to the Apostolic and Primitive doctrine of baptism. Nothing is plainer to the honest scholar and student of the Bible and Sacred History, than that the differences which now exist on this subject did not exist among Apostolic and Primitive Christians. They are the fruit of metaphysical speculations or of medieval corruptions,—and we are glad to see that a sound exegesis, coupled with a sacred reverence for the word of God, is rapidly remanding them to the reprobation which they deserve. For one or two generations, the scholarship of Germany has been gradually lifting its head and heart above the stagnant level of superstition and symbolism, and now, many great minds are boldly and honestly at work seeking and declaring the pure teachings of the word,—as they can make it out—from the word itself: The scholars of our own country are beginning to rise to the same height of freedom—and are demanding that, no matter what has been thought or taught heretofore, we shall think and teach for

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ourselves what we honestly find the author of Christianity has given us in his authoritative revelation.

If we are to believe in a verbal revelation at all, we must believe in it as it is given. If it clearly teaches in words, things, not of reason or human philosophy, but of the will and purpose of God, we must take them so—or not at all. Anything else than, simply and unchanged, the word of God—interpreted as language—is not God's will, but our conceit; not God's revelation, but our philosophy;—and is of no more worth than the speculations of Plato or the visions of Swedenborg. We must come to Revelation as made in language, and interpret it fairly and honestly—if we will even understand what is given us to believe and obey,—and to this interpretation we must bow with the submission of true discipleship, if we will ever be united. This spirit is gradually possessing our best and most liberal scholars, and its fruits are already ripening in a growing harmony among all such on the great fundamental doctrines and ordinances of the church.

The place which baptism holds in the divine constitution of the church is so rudimentary and significant, that it compels all who study the question of Christian union to pause and consider it.—We cannot pass by it. To do so is to deny the authority of Christ—to strike at the foundation of the church. This, the truest champions of Christianity as a divine institution, are more and more convinced of every day, and hence they cannot enter into any comparisons on the subject. Baptism is an appointment of Christ, a positive ordinance, a sacrament of special grace, and we must take it as he gave it, in form and significance, or we do not take it at all;—this is the growing sentiment of those who are studying most earnestly this grand practical question of Christian union. Any other union than a union upon Christ's foundation, is not *Christian* union,—and is a mockery and a delusion.

Among the great scholars of Germany none has written with more clearness and truth on the subject of baptism, than Dr. Ebrard, Professor of Reformed Theology at Erlangen. The American student is especially indebted to Prof. George I. Bliss, D. D., Lewisburg, Pa., for an elegant presentation of "Ebrard's View of Baptism," given in the leading article of the "Baptist Quarterly" for July, 1869. Dr. Bliss says:

"Readily to understand a part of what follows, it is necessary to

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remark the exact position which the "Sacraments" occupy in our author's theological scheme. They are taken up near the end of his Third (and last) Part, which treats of "The Glorification of God [in Christ] as the Finisher," that is, of salvation. The sacraments are means of grace, but of a particular kind. The word of God, also, is a means of grace, specifically the vehicle of preventing grace (gratia præveniens) the organ of the Spirit in *conversion;* the Spirit, namely, as of the Father, drawing men to subjective repentance and faith in Christ. The sacraments, on the other hand, are the vehicle of efficient grace (gratia operans or co-operans), the organ of the Spirit in *regeneration;* the Spirit, that is, of Christ objectively communicating to the believer His own blessed Person, and establishing with him that ineffable union in which the essence of the new life consists.

"Not only does our author thus distinguish between conversion and regeneration, in respect to the divine agency concerned, but (following Schleirmacher, and in agreeing with many of the better German theologians) he evidently makes the former logically prior, nay even chronologically separated from the latter by a quite appreciable interval. So, at least, we must think, when he declares that besides the inward condition of personal repentance, Christ has conditioned (*gebunden*)* this regenerating agency upon certain outward visible actions to be performed on the penitent by others. True, he holds in another place,† that regeneration is synchronous with conversion, that so soon as conscious faith is exercised the soul unconciously receives Christ himself in the new birth; but how this can consist with the reiterated dictum that baptism is the divinely appointed vehicle of regenerating grace, we fear no one out of Germany can perceive. Repentance, μετάνοια, precedes ἀναγέννησις, regeneration. In the former, man is conscious, active, spontaneous, but not independent of God's assistance. The converting, or (if one of Ebrard's convenient designations may be allowed) *metanoetic* agency of the Holy Spirit, draws men to Christ in conversion. Its end is reached, its effect is produced, when its subject voluntarily yields to the call of God in the gospel, turns from sin with full purpose of heart, believes in Jesus Christ, and of God's great mercy craves pardon and eternal life. The instrument in this work is the word of truth. The

* § 462, p. 379. † § 446, p. 326.

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man is thus converted, and up to the limits of his own will, and even of his consciousness, becomes a new man, consecrated to his God and Redeemer. But behind his will, outside of his consciousness, lies a great province of his being, not controlled by one, nor under the survey of the other, yet determining in the main his voluntary and conscious experience; the substance of the mind as distinguished from its exercise, the ὑπόστασις underlying the νόησις, and this it is which is the subject of regeneration. With this centre and core of our being, this *nature* of the soul, Christ enters into that blessed union by virtue of which the believer lives anew, and yet not he, but Christ lives in him, "I in them and they in me." This is the new birth. This also is the work of the Holy Spirit, and this preeminently—man being here simply passive and unconscious—His *anagennetic* functions, as the Spirit of Christ conveying Christ substantially to the believing soul.—And of this communication of himself, the sacrements are the appointed and ordinary occasion and medium, baptism for the renewing of spiritual life, regeneration; and the Lord's Supper for its perpetual nourishment and support."

'This representation of the economy of the sacraments' Dr. Bliss does not 'pause to criticise,' but gives us 'a translation of the two or three sections in which Ebrard lays down the doctrine specifically of Christ's baptism as given in the Scripture, in the standards of the (Reformed) church, and in the systems of their theologians.' Of these we have only room for the section in which is laid down 'the doctrine of Christ's baptism* as given in the Scriptures.'

"If," says Ebrard, "Christ, in the institution of the sacrament which, as to its substance, took the place in the New Testament of circumcision in the old, connected it himself, *as to its form*, with the baptism of John, we must not forget, if we would fully understand this connection, that between the baptism of John (Matthew iii. 11, and par.) and the institution of Christ's baptism there lie two links,—Christ's reception of baptism at the hands of John (Matthew iii. 13), and his baptism of blood on the the cross (Matthew xx. 22f). That he might lead us over from the typical water-baptism of John to the real Christian water-

* By "Christ's Baptism" is meant the baptism ordained by him—not that which he received at the hands of John.

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-baptism, it was necessary that he, the true High Priest, should first himself traverse the way, before us and for us, from the typical baptism of John, through the real baptism of blood. As the *sinful Israelite*, in the baptism of John, declared by a *symbolical* act: 'I *deserve*, such as I am, to go under and perish [lit. drown, ersauft werden], I *need* as entirely new born to arise out of the flood,' so the *sinless Israel of God*, when he suffered himself to be baptized by John, declared in a likewise *symbolical* act: 'I who do not deserve death, will suffer myself to be buried in death, that I may rise in a glorified body.' Thus, this first expression of his willingness to die stands parallel with the second (Matthew xvi. 21; xvii. 5), and a third (John xii. 22–28); and upon all the three declarations the Father pronounces the same Amen of his approbation. But as Christ went forward from the declaration and promise to the fulfilment, as he (unlike the Baptist) came 'with water and with blood' (1 John v. 6), that is, as he was *actually* buried in death, the innocent for the sinner, and thus paid the price of sin, and won for himself and us the new life of immortality and glory, then came forth from the grave the firstling among many brethren, the second Adam, the progenitor of the deutero-adamitic humanity,* so also the baptism afterwards established by him is no longer a merely *symbolical* or *declarative*, but a *real* and therefore a *regenerative* act; not a mere *symbol* of a *postulate*, but with that also a *pledge* and *seal* of a *heavenly act*. The meaning is no longer, as in the baptism of John; *just as* thou sinkest into the water, so *should* thy old man die; *just as* thou comest forth again purified, so *shouldst* thou go forth from this baptism a new man; but it is now: *So truly* as thou art now immersed *art* thou in the mediatorial death of Christ buried with him, and made partaker of his atonement *(expiatio); so truly as* thou now emergest from the water, *is now a new man* created in thee, is Christ born in thee. And thus baptism, by virtue of this *union of the pledge and seal with the symbol*, stands parallel with circumcision; but stands as the pledge and seal of fulfilment in the new covenant, high above the pledge and seal of the old covenant of types.

* To designate the relation naturally existing between mankind and their progenitor Adam, as fallen, sinful, unredeemed, Ebrard employs the outlandish but convenient adjective "protoadamitic" while their relation to Jesus Christ as Redeemer of the race is "deuteroadamitic." The corresponding substantives are "protoadamite" and "deuteroadamite."

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"All this appears clearly enough from that *position* which the institution of Christ's baptism assumes in the New Testament economy of salvation, but is confirmed by a series of express *passages*. If it belongs to the essential dignity of Christ that he baptizes (Matthew iii. 11) not merely with water, but with the Holy Ghost, it would beforehand seem strange if he had not in the very founding of his baptism (which he besides so clearly distinguishes as baptism in the name of the Father, Son and Holy Ghost, from the baptism of *repentance*,) indicated this its higher potency.—But he *has* actually indicated it, for first (Matthew xxviii. 16ff, in Galilee) he commanded them to baptize the nations; then (Acts i. 5, in Jerusalem) he promised the disciples that they should first of all be *themselves* baptized with Spirit, (in express reference to Matthew iii. 11); next (Acts ch. 2) occurred the outpouring of the Spirit, the baptism 'with *fire* and Spirit;' and now, *fourthly*, the Apostles *first* began (Acts ii. 41) to fulfill that command (Matthew xxviii.) upon others. So closely did the baptism *by* the disciples with water and Spirit grow out of the baptism *upon* the disciples with fire and Spirit. And so the baptism of the Spirit (Acts viii. 14; x. 47; xix. 6) is regarded as belonging, and with all the extraordinary charisms of the Apostolic age, *rightfully* to baptism in water.

"In Acts ii. 38, again, to be baptized is promised, not without participation in the atonement *(expiatio)*, therefore not as conceivable without substantial regeneration, the *remission of sins* together with the *gift of the Holy Spirit*. Nowhere is (subjective) repentance, μετάνοια, named as the thing signified (res) of Christ's baptism, as it is in Matthew iii. 11, the *res* of that of John, but the *repentance* should have gone before the Christian baptism as a merely subjective condition precedent.*

"Still more clear is Ephesians v. 25-27. Christ gave himself to death for his church, that he might sanctify her (change from profane to holy,), purifying her through the bathing in water in the word *(λαοῦτρον ἐν ῥηματι)*.† But clearest of all is Romans vi. 3ff. Through Christian baptism *we are buried into Christ's atoning death*,

* Acts ii. 38–41; likewise viii. 37; according to the reading very doubtful, however, of the Text. Recept.

† Καθαρίζειν in the Levitical sense: pure is that which may approach the holy God without being consumed.

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in order to rise with him, the risen, to a new life. Very far, therefore, from merely declaring ourselves liable to death in a *symbolic* act (a *baptism of repentance*), we experience a *real* invisible act, performed upon us on the part of the Triune God, of which the *pledge, sign* and *seal* is the visible act. We, the guilty ones, who ought each for himself to be plunged in the death of punishment, are buried, instead, into the death which Christ suffered for us, and are 'crucified with him' (v. 6), but hereby also become partakers of his resurrection not less than of his death (v. 5). We live now to God in Christ (v. 14). This is 'the circumcision without hands, the circumcision of Christ,' (Colossians ii. 11, 12) with whom we are buried through baptism, and in whom we are raised again through faith. And so are we saved (1 Peter iii. 21) through *that* baptism whose type was, not the destruction in the flood of the antediluvian world, but the salvation, through the flood, of Noah—the emergence, that is, of a typically new humanity from the flood-grave of the old. Through *that* baptism we are saved, whose type was the going forth of Israel out of the Red Sea (1 Corinthians x. 2), in which Egypt perished. An act which has facts, and facts of deliverance too, of redemption, for its types, must itself be a fact of redemption, and cannot be a mere symbol. Only then can Christian baptism be called in Titus iii. 5 a bath of *regeneration and renewing* if in it *the old man with his guilt is actually buried in Christ's death, and a new man born to life in the man, if Christ himself, in short, is born in the man.* Compare Galations iii. 27: '*For as many of you as have been baptized into Christ, have put on Christ.*' Christian baptism, in the Apostolic sense, is therefore a visible act, to which the Lord has attached, as a pledge and seal for those to whom Christ was preached, and who have come to subjective μετάνοια, the invisible, mystic act of *real, substantial regeneration*, and *with that (a)* justification once for all, and *(b)* the commencing new life, the commencing sanctification."

'After this exposition of the idea of baptism, according to the teachings of the Scripture' our author has a section on 'the doctrine of the church concerning it.' This he states (§ 529), summarily thus: 'Holy baptism is a transaction in which, on the ground of Christ's baptism of blood, there is joined with the visible act of immersion (Untertauchen) in water, the invisible act of a substantial regeneration by Christ through the Holy Spirit.

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under the condition of previous conversion.' This is confirmed and elucidated by quotations from all the principal symbols of the Reformed churches. More specifically then the church doctrine on this subject is digested into the following propositions:'

"A. The water in baptism is a symbol, namely of the blood of Christ into which we are buried. *The act of immersion* is first a *symbolic act* signifying and figuring that burial; but secondly a *pledge* and *seal* of the invisible act joined thereto, after its institution by Christ, of regeneration and the appropriation of the righteousness of Christ. *Baptism as a whole* is not a symbol, nor yet a pledge and seal, but a double transaction in which to the symbol and pledge and seal is joined the substance, to the visible, external act, the invisible, heavenly, inward act.

"B. The *operans* [that which renders efficacious] in baptism is not the water, and not the officiating minister of the church, nor is it again the visible act; but Christ through his Holy Spirit.—The visible act is for Christ only *means* (instrumentum), which is not essential for him (so that he would be at all unable to supply the want of visible baptism;)* nor has he by this means bound his own hands (so that he would be at all constrained to bestow the regenerating grace on him also who has refused to repent.)† Not on his own account, but *on ours*, has he connected the invisible act (non sine conditio) with the visible, in order that *(a)* our subjective conversion should concentrate itself even to the desiring of baptism (Acts viii. 36), and to the *confession of repentance and faith* therein involved, and that *(b)* the *objective substantial regeneration* may be *sealed* to the convert by a *pledge* simultaneous with its mystical occurrence.

"C. For this very reason there is no abrogation, through the junction of the invisible act with the visible, or of the res with the signum, of the universal law that regeneration can only take place where the subjective conversion exists. Baptism, as such, is instituted precisely for converts, for penitent and believing persons, and is an act of μαθητεύειν, *teaching* (Matthew xxviii. 19); and it never occurred to the Apostles to administer baptism to unconverted Jews or heathen. We are buried with Christ through

* Comp. Acts cc. 2 and 10. where he, without baptism and before it, bestows the regenerating and charismatic gifts of the Spirit.

† Acts viii. 13, 21–23.

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baptism (Colossians ii. 12), and *through the faith* in him are risen again. Baptism and faith belong together (Mark xvi. 16.) An immersion in the name of the Trinity, performed *upon* an unconverted person,* would be no more baptism than it would be if performed by those not Christians. The two *conditions*, without which a baptism is impossible, are *(a)* that the administering agent is *Christ's Church*, through her organs; hence a baptism performed, we will suppose, by Christian children on a Jewish child, although with water and the Scriptural formula, but in *sport* would be no baptism; and just as little, one performed by *anti-christian* sects *denying* the Son of God; and *(b)* that the candidate should have offered a confession of *repentance*."

It is with no spirit of party triumph, that we hail these strong utterances by Dr. Ebrard,—on the contrary it is with the sincerest gratification of a longing desire to see all God's people agreeing in honoring his word and fearlessly proclaiming its teachings. We are particularly pleased to see a distinguished American Scholar add his learning and influence in the same direction. Dr. Bliss is entitled to the thanks of his brethren for his earnest, yet modest words of argument and exhortation, as to the nature of baptism. He says—

"Meanwhile, we think we may fairly claim that so long as men of such learning and ability concede (against their own allowedly spurious custom), IMMERSION of believers to have been the baptism instituted by Christ through his Apostles, it is for the interest of Christianity, that some of its professors should yet longer maintain simply and purely the appointed usage. When eminent scholars frankly admit that modifications of that usage, which it is convenient for them to adopt, are still deteriorations, rendering it 'inadequate,' if not null, plain Christian people may at least be excused if they deem it necessary to hold fast to the *adequate* rite. If the Christian immersion merely symbolizes, and that because it is immersion, so great facts as the believer's death to sin with Christ, and his resurrection in him to a new and holy life, there are many that *will* insist on being marked with Christ's own sign. If in this they may declare, in a visible proclamation, these high truths, as a tes-

* The author doubtless means a person knowing himself to be unconverted. And so of the administrator.—*Tr.*

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timony to men and perhaps a gratification to angels, they will not be content, were the cost a thousand times greater, to forego the privilege. If baptism may and must signify this much, as we gather from the incidental utterances of Holy Writ, it may be designed to intimate volumes of meaning, sometimes felt by those concerned in it, which it has not pleased its author clearly and in words to reveal. All this, if it only *signify* great and precious facts of salvation; but if as our author holds, it rather accomplishes those facts, is at least a factor towards the result, or even the vehicle upon which they are borne to their completion; if it is our Lord's deliberately chosen means to such end, what presumption must it be in us to substitute something else, and present to God the alternative of either withholding from us the proposed blessing, or conveying it through a channel of *our* selection! It is as though the great King in Zion had carefully prescribed the ceremonial by which he would wed the church, his bride, and then the human celebrant had required the union to be effected in some other way, or not at all. Is it then a marriage?

"Having gone so far in agreement with Dr. Ebrard, touching the nature of baptism, we gladly recognize in his doctrine concerning its *efficacy* an occasion for fresh scrutiny of the inspired word. Some of our readers, perhaps, recoiling from the pernicious chimera of 'baptismal regeneration,' which many of his expressions suggest, will have rejected his view without further consideration. But 'baptismal regeneration,' in any of its familiar significations with us, is far enough from what our author considers the effect of the sacrament. What this is, must be estimated constantly in the light of his distinct and frequently emphasized tenet of the separateness and priority of conversion in the ordo salutis, as the believers' own, though not unaided work. Only upon this, as the indispensable condition, follows necessarily the establishment in his soul of the mystic union with Christ. This latter is the true parturition for the new man, the birth from above, the Scriptural regeneration. This is simply and exclusively the work of Christ through the Holy Spirit. Baptism as an act—opus operatum—cannot regenerate, can in no way save, effects nothing. There is no magical efficacy in that water; there is no priestly prerogative of the officiating minister. A present Christ alone works in it and by it, alone gives it all its value and power. Even he honors it not at all except when it meets a soul

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hungering and thirsting after him with repentance and faith.—To *every* SUCH soul, as we understand our author, Christ will communicate himself with or without baptism; but regularly, and in the intended economy of salvation, baptism is the ceremony of Christ's incorporation with the believing soul. Although Ebrard has not employed the figures which we just now made use of, it may illustrate his meaning to say that, what the marriage rite does to perfect the union of the espoused pair in holy matrimony, that baptism does in the consummation of the union between Christ and the believing soul, wherein it lives no more by itself, but Christ lives in it and its life is Christ. Thus, baptism does not (any more than marriage) mark the union as before established, but establishes it; marks its establishment indeed, but not merely marks; it guarantees and seals the same for the perpetual contentment of the believer, and as a memorial to the God of his salvation.

"We think this may be taken as a rough epitome of our author's teaching on this subject, so far as comprehensible, apart from his account of infant baptism and of the offices of the church.

"Whether this is a correct representation of the virtue of baptism, whether God does really accomplish any such benefit through it, whether in short, baptism is an ordinance or a sacrament,* is simply a question of Biblical interpretation—as Ebrard also assumes—which every one must decide for himself. And happily every one may decide it for himself. Neither Pope nor council nor doctor is required as arbiter. To the law and the testimony! Let there be only a simple and unbiased willingness to receive its verdict as supreme and unquestionable in the case!

"We doubt not that here some of our readers, while strenuously rejecting baptismal regeneration, in every established sense of the phrase, and wishing, perhaps, that our author had avoided the mention of it, will be glad to have baptism, the most prominent ordinance of the New Testament, earnestly honored as something more than a mere sign. Others, and probably the large majority, are content to think of baptism as a ceremony denoting grace already experienced at the hand of God, and the public

* Sacramentum est visibilis forma invisibilis gratiæ in collato. Hugo of St. Victor, vid. Hagenbach's Hist. of Doctrines, II. 77.

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dedication of the candidate to God's service. What is *done* in baptism, is rather *by* the candidate towards God and fellow men, than *upon* him by God. Anything beyond this is not unnaturally feared as threatening the pure gratuitousness of salvation, and so the honor of Christ, the author and giver of it. Yet those of the other side may be warranted in the feeling that this is not all, perhaps not the principal thing effected in baptism. As a matter of experience, they ask whether they have not, in the holy ordinance, felt conscious of a peculiar effect of grace received, a blessing which no act of obedience on their part, as such, no profession of faith made by them, ever gives. They have seen the countenance of the baptized shine with lustre from heaven, never before seen, or repeated afterward, on earth. It was manifestly the espousal of the soul to Christ. Thus are they constrained practically to suppose that they are, in this ordinance, subjected to an operation of Christ, made the recipients of grace by which they are furthered in the mystic life, quite otherwise than they could have been through any other, though equally trying, exhibition of their faith, or patience, or love. And as a question of interpretation, they, too, have already asked: What mean those words of wonders, "Arise, and be baptized, and *wash away thy sins;*" "Except ye be BORN *of water* and of the Spirit;" "he that believeth *and is baptized* shall be saved;" being "BAPTIZED *into* Jesus Christ;" being "*buried with him* in the baptism;" and others of like import? Can due weight be given to these marvellous utterances of the Holy Spirit while that is placed uppermost in the "matter" of baptism, which is not so much as named in Scripture in connection with it, and that, on the other hand, carefully belittled or explained away which the Scripture plainly, emphatically, repeatedly, perpetually ascribes to it? It may be difficult to conceive distinctly the inspired account of the value of baptism, except under these figures, and so to explain it to the theoretical understanding; but then it is quite too easy, many will feel, to declare that all such passages mean something a great deal less than they say, or very different from that—as different as seeming from being.

"To some it will even appear that much of the importance apparently attached by many among us, at the present time, to such questions as, Whether the New Testament expressly states that the act of baptism on the believer's part must come prior to his

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eating of the Lord's Supper, is owing to the inadequate, not to say shallow and inane notion entertained of baptism, the initiation to a Christian life. Why, indeed, if it be merely the act of the recipient, his profession of faith, or a sign only of what has previously and completely transpired for him, need so much account be made by God or man of the order in which it comes in? But is not the Lord's supper for his body, the church? And is there any other way recognized in the New Testament by which one may be incorporated into this body than by being "baptized into Jesus Christ?" This relation of the sacraments, universally recognized by the old theologians, is intimated in their phrase already quoted: nascimur, pascimur.

"If we ask of such: Do you then hold that God *regenerates* the already believing soul in baptism? Is it not preposterous to speak of regenerating one whose faith proves that he is already alive? they might refute our metaphorical objection by the metaphorical answer, that there is life before birth. More deliberately some will say that they would prefer to avoid the use of the term "regeneration" here, and would be better pleased with Ebrard's discussion if he had called baptism the sacrament of the Saviour's mystic union with the believing soul. But then they have to consider that the Scripture itself calls baptism the bath, or bathing of regeneration; and, although it may be possible, if other Scripture require it, to understand this emblematically, it actually falls in well with what we read elsewhere of the nature of baptism, if understood as the rite from which the believer comes forth *for the first a new man*. And so they may call on us to review the few places in the New Testament—as distinguishd from our formal systems of theology—which speak of 'regeneration,' being 'born again,' being 'begotten' of God; and see whether they do not lead us to believe that the new *birth*, the being '*born* again,' is the full emergence of the believer into the company of the saints, that is, into the body of Christ, which may well be solemnized by a visible ceremony, and that ceremony a sacrament. Before that, the penitent, the believer is 'begotten' indeed, is alive, but with an inchoate, embryonic life, not yet duly manifested nor fitted to share in the work of God's children.

"Here and there one, at least, already cherishes among us, more or less distinctly, sentiments like these; and it would not be strange if their number should increase through the more search-

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ing and profound, yet reverent and believing, investigation of the word of God which, amid so much that is frivolous and perverse, has of late been happily illustrated by many Biblical scholars.

Whether this is to prove so or not, and whether it be desirable that it should or not, we, surely, of all Christians, may readily accept whatever of efficacy towards the believer's salvation, any one may discover certified by the Bible as contained in our characteristic rite. It cannot disturb, but only strengthen us, if this should be demonstrated to be not only a token of the past, but a vehicle of present grace. The more of saving help God has connected with it, and especially the more he has made that help dependent on its purity and completeness, the more necessary is it that we should maintain that purity and completeness as once delivered to the saints. Having held fast to it, defended it, bled for it, considered mainly as Christ's appointed symbol, through all the Christian ages, we certainly shall not lose attachment to it, when it is shown to be of even more substantial importance than we had perceived. GEORGE R. BLISS."

"LEWISBURG, PA."

We are glad to see that Dr. Bliss is not mistaken in saying that, "Here and there one, at least, already cherishes among us, (Baptists), more or less distinctly, sentiments like these" In "the National Baptist for August 26—a correspondent writing from Connecticut, and signing himself "C. B. C."—thus responds to Dr. Bliss. He says,

"EBRARD'S VIEW OF BAPTISM.

"One would be safe in venturing the prediction that every intelligent reader of the *Baptist Quarterly*, especially every minister, will acknowledge his obligation to Dr. Bliss, for his article in the July number, under the above title. His remark that 'here and there one, at least, already cherishes among us, more or less distinctly, sentiments like these,' is unmistakably true.

"Not so much from the exegetical point of view, as from that of observation and experience, I have myself been led to a suspicion, which amounted almost to a conviction, that, as a rule, every qualified candidate for baptism finds that sacrament the means of his introduction into a broader and fuller and more assured Christian life. I have particularly noticed this: That the three hundred whom it has been my privilege to baptize into the Church

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to which I minister, have testified, almost without exception, that while by the exercise of faith in Christ they entered consciously into the new life, by the submission of themselves to baptism they seemed to rise to a higher plane of it. Indeed, so signal has been the efflorescence of their confidence and joy, that there are no passages of Scripture which so adequately express their experience as those in the Gospels which recite the scenes and incidents of the baptism of our Lord. The heavens are opened over them, the Holy Spirit descends upon them and they hear the voice,—'This is my beloved Son in whom I am well pleased.' So that it has long been my chief charge against infant baptism, that it forever excludes those who are the subjects of it from this ineffable experience.

"Meantime, I have observed, no doubt in common with every Pastor, that converted persons, who have for years postponed their baptism, live a dark and doubting life, are haunted by fears, fail of perfect repose in Christ, and do not attain to the peace which passeth understanding. But when they yield themselves obediently to the initial sacrament of the Church, they pass as from a chill and protracted dawn, into the warmth and glory of noon. Nay, what Dr. Bliss suggests, I have set down in more than one of my sermons, namely: that 'there is life before birth.' By repentance and faith, the soul is *begotten* of the Holy Spirit; by baptism it is born, ushered into the new world, and into the society and fellowship of all holy beings.

"Christian experience is one of the best of the commentaries on the revealed word. And it seems to me that every Christian, and especially every Pastor, would find it a profitable thing to submit the doctrine of Ebrard, changing somewhat its terminology, and the suggestions of Dr. Bliss, to this test of experience.

"I have for a long time, questioned the truthfulness of the current Baptist, and I may add, evangelical notion, that baptism in common with the supper, is nothing else than a sign or a symbol. We are so afraid of a false sacramentalism, that we protest against all sacramentalism. That is a false sacramentalism which implies that there can be efficacy in the sacraments for those who have not the qualification of faith. But given the qualification, the sacraments become, by divine appointment, positive *means of grace.*

"And there is no passage of Scripure relating to baptism which

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does not import more on the very face of it than we are willing to receive. The inspired literature of baptism is not *tropical*, it is not mere imagery; but it is literal and factual and severely didactic. It is not poetic, but prosaic. It is not oriental but occidental. So that no just canon of interpretation will require that it be emptied of much of its apparent significance, in order that we may discover the residuum of truth which it is intended to convey.

"The remark of a distinguished Baptist minister of the State of New York greatly impressed me: "They who refuse the New Testament baptism, on the ground of its non-essentiality, will find, when they go over to the other side, that the Lord intended more than they have apprehended, when he said,—'He that believeth, *and is baptized*, shall be saved!'"

"In what I have written, I have expressed no matured conviction, but only certain suspicions and questionings, which the article of Dr. Bliss has recalled to my mind. And I submit them for publication, not so much to express my personal obligation to Dr. Bliss, as to invite my brethren in the ministry to a comparison of the suggestions made, with the facts of their own experience and observation. C. B. C."

We have many reasons for believing that there are many others who like Dr. Bliss and "C. B. C.," are ready to return to Apostolic ground, to accept this divine institution as it is given in the Scriptures. Let them not stumble at what "Dr. Pusey" or the "Campbellites" have said on this subject—but like true scholars let them determine candidly and without prejudice what the Savior and his Apostles have delivered, and then, in the spirit of Christian Charity and manliness, proclaim *that*—no matter who objects God knows how gladly I for one, will stand by all such, and encourage them to victory—for until this battle is fought and this victory won, there can be no union that the Head of the Church will recognize. W. K. P.

He who receives a good turn should never forget it; he who does one should never remember it.

He most lives who thinks most, feels noblest, acts the best.

He is never alone who is in the company of noble thoughts.

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THE DRAWING OF THE FATHER.

In the *Examiner* and *Chronicle* of Jan. 28th is published "a sermon preached in the pulpit of the First Baptist Church, Allegheny City, Pa., Jan. 1869, by the Pastor, Rev. A. K. Bell, D. D.," on the words: "No man can come to me except the Father who hath sent me draw him." From this sermon I condense a few paragraphs to which I invite attention.

1. "In the presence of this truth the Christian laborer may well feel his impotency and the need of divine agency, would he accomplish anything for Christ. No less does it claim the attention of those who are seeking good in rebellion against God; of you, my impenitent friend, who, while you admit that there is but one way of life, imagine you carry the key in your pocket. The view *you* take of this whole matter is that while salvation is indispensable, and only in Christ, yet it is free, in your sense of freedom, so that you may command it at your pleasure. Its freeness we do not question, nor will we object to your position that you can come when you will, but suppose you will not. What then? What then?"

I would say if the sinner can come to Christ but will not, he will be lost. But it is not probable that this is what the speaker intended. From the subsequent part of the discourse I infer that it was intended to suggest that God, by his Holy Spirit, would so influence the will of the sinner as to induce him to come to Christ. If this be the work of God it will be done; and as God is not partial, this power or influence will be extended to all men; and further, as we are not to suppose that God will *fail* in any part of *his* work, the result will be that all men *will come* to Christ and be saved. Why not? This will certainly be a very desirable issue in the divine government and surely no man ought to interpose any objection if God should bring it to pass.

2. "It is a great fact that Jesus Christ came into the world to save sinners, even the chief. It is no less a fact that this salvation is free, free as the air we breathe, or the water we drink.—It is as efficacious as it is free. Its healing, saving power is simply absolute. No case is beyond its ability to remove every stain and present the subject faultless before God. 'The blood of Jesus Christ, his Son, cleanses us from all sin.' All these are facts,

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incontrovertible facts. But there is another fact, and it is this, that did the provisions of the gospel stop here the whole would be abortive, no soul would ever be saved. Not one of our race *would* accept of salvation so graciously provided, so freely offered. There is no difficulty if there is the will, but just here is the difficulty. the will is wanting, and this is the point with which our text grapples—it is the *cannot* in the passage."

The Universalism in this paragraph would not render it objectionable to some minds, but it would seem to be a reason why it should not emanate from the head of a Baptist minister. Universalists would not ask, nor could they easily give, more unequivocal language than is here found. An intelligent one once said to me, "I believe the gospel will be effectual to the salvation of the whole human family." Such is his statement of his doctrine. Is this any stronger than to say, "Its healing, saving power is simply *absolute*. *No case* is beyond its ability to remove *every* stain and present the subject faultless before God?" It seems to me not. Observe also that "this salvation is free as the air we breathe," hence free to all men; "efficacious as it is free," hence efficacious to all men, and all men will be saved. There is no exception because *no case* is beyond its ability to remove every stain." Were it not for the use of the word "absolute," we might suppose Paul's limiting clause to be understood, viz, "to every one that believes it," or receives it. But this would make "its saving power" relative, and hence is not what is asserted.

That "other fact"—if it be a fact—discloses to us the very heart of this theological difficulty, for this is the chief difficulty. The sinner cannot come to Christ and be saved because he will not.—The will not "is the cannot in the passage." This being the case, the drawing of the Father signified in the text consists simply in overcoming by some means the obdurate and unyielding will of the sinner. How this is accomplished is indicated to us in the following paragraph:

3. "Who sees not the wisdom and goodness of God in providing for this very want, a want, which, unprovided for, had made null and void the whole scheme of redemption. Yet man in his pride would set it aside; reject the provision. Do you ask what this one thing is? We answer, the provision in the economy of grace which gives to the world the Holy Spirit, the Comforter, whose work is to 'convince the world of sin, of righteous-

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ness, and of judgement.' In other words that provision of divine grace by which sinners are led to accept of salvation; a power which is not in man of himself, not in the Word as the revealed will of God, not in the freeness of salvation, but in the gospel as embracing the mission work of the Holy Spirit. Our theme, then, as deduced from the text is—The drawings of divine grace; or the power of the gospel."

Thus has Mr. Bell led us to the enunciation of his theme, to which I offer no objection. That there is a divine drawing is evident from the text. True, this expression is susceptible of different constructions, but it is the province of the speaker to give such an explanation of it as he deems just to the truth. I do not fully comprehend the explanatory clause, "outside power of the gospel." Outside of what? One might suppose some power outside of the gospel to be signified. But from this supposition we are inhibited by a preceding statement, that this power which is not in man nor in the Word of God, is "in the gospel as embracing the mission work of the Holy Spirit." Here again I find myself dull of apprehension to know how this power can be in the gospel, yet not in the Word of God, since this Word includes the gospel as a part of the revealed will of God. Can a man be in the State of N. York. yet not in the United States? But this power is in the gospel only as embracing the work of the Holy Spirit. The power sought is the power of the Spirit. Any part of the gospel aside from this is no part of the provision made for subdu ng the will of man. Possibly the "outside power of the gospel" means that the Holy Spirit which is in the gospel is to be conceived of as accomplishing a work outside of the gospel, independent of the gospel, and independent of the Word of God; and that this is "the provision in the economy of grace" which "man in his pride would reject." We must not suppose that it is intended to say that the unconverted only would reject this provision, but that some proud preachers, religious teachers and religious people are also referred to.

If the sinner cannot come to Christ and be saved because he will not, and the provision for overcoming his will be not the gospel, but the Holy Spirit abstracted from the gospel, operating in some inscrutible, indescribable, mysterious manner, without the intervention of any instrumentality, how can the gospel be the power of God to salvation? The power of the gospel is but the

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power of the Holy Spirit acting through the gospel as an instrumentality. To suppose that the Spirit *must* perform some antecedent preliminary work "by which sinners are led to accept salvation," is to depreciate the gospel which is revealed to us as the means of salvation. To say that God "gives to the world the Holy Spirit, the Comforter," comes in collision with the words of the Savior who says "the world cannot receive" it. It would be a useless gift if it could not be received. What provision is made for this "cannot?" This needs first to be removed if the Spirit is to be given to the sinner to make him willing to be saved.

But let us hear further from Mr. Bell:

4. "There is such a drawing. This has been denied, is denied. The Bethany reformation, so called, proclaimed and proclaims this drawing but an invention of men, a result of the evil workings of Theological Schools. The only drawing they will admit is in the Word itself. It is the divine power. We yield to no one in reverence for the divine Word. We recognise it as the seed of the Kingdom, the seed to be sown. We hold with the Apostle that it is the sword of the Spirit. But we no less contend that the seed in itself is not self-propagating; that it must not only be sown, but fall into prepared ground, before it produces fruit. The sword and the Spirit are distinct things. The one gives efficiency to the other, and this is what we mean by divine drawing, or the outside power. To argue that all the text means, is the innate power of the Word in drawing men to obedience, from the 45th verse, is illogical, if nothing more. Make the most you can of this Scripture, and it only presents the Word as the instrumental cause, and to this we make no objection. It in no wise conflicts with the theory of a divine drawing. We make these remarks in no spirit of controversy, but in the interests of truth, and in support of the position that there is a divine drawing. It is not strictly speaking, a new power imparted to the Word, but rather the subject acted upon and prepared to receive the Word so that it may produce its legitimate results. A single case explains what we mean by this divine drawing. It is the peculiar case of Lydia of Phillippi. This reveals the outer drawing for which we contend."

This extract is devoted mainly to supporting the fact of a divine drawing, which, it is said, "has been denied, is denied."—Whether this denial is justly attributable to the "Bethany refor-

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mation," depends upon the explanation we give of the divine drawing. If it is effected by the Holy Spirit through the power of ideas, through the gospel as the power of God unto salvation, it is not denied; it never has been denied. But if it is supposed that the Holy Spirit is to draw men and women to Christ without the gospel, without the Word of God, it is denied.—Or if it is supposed that the Spirit of God, without the Word of God, draws men part of the way to Christ, preparing them, without ideas, to receive the Word, it is denied. Now I suppose this is the "outer drawing" for which Mr. Bell contends. Such a "drawing" is not deducible from the text.

But it is now necessary to examine the text to see what it says and determine what it means. Turning to John vi. 44, 45, we observe it stated, *first*, that "no man can come to me except the Father draw him"; and, *second*, that a man "who has heard and learned from the Father" does come to Christ. When a man comes to Christ the Father draws him; when the Father draws him he fulfills the specified conditions; the conditions specified are "hearing and learning from the Father"; a man hears and learns from the Father because he is "taught of God." This is the way the "cannot" of the passage is overcome. It is a mistake to say the want of will "is the cannot in the passage". True, the want of will is implied, but it is not *the* truth in the case. On the other hand the "cannot in the passage" is *ignorance*. This is obviated by teaching, by which the will is to be reached. The text does not teach an "outer drawing," a drawing outside of teaching, but a drawing through the power of truth. This is the divine drawing of which it is true to say "there is *such* a drawing."

But to argue that this is all the passage means is said to be illogical. It is not illogical to deny a conclusion which is not in the premises. It *is* illogical to base a theory or doctrine upon a passage that does not contain it. It is illogical to infer some kind of "outer drawing" without the truth, from this passage which teaches only a drawing by means of the truth. This, instead of "conflicting with the theory of a divine drawing," is *the* divine drawing itself.

It is open to objection to say "the only drawing they will admit is in the Word itself." If the Word and Spirit are conceived of as distinct agencies that may act separately or conjointly, the

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above statement would represent the "Bethany reformation" as denying the agency of the Spirit, but holding to the "Word itself," i. e., the Word independent of the Spirit. Such a representation would be unjust to the truth. A fairer statement of Bethany teaching would be to say, the drawing of the Father is effected by the Holy Spirit through the instrumentality of the Word. "The Word itself," "innate power of the Word," &c., are expressions calculated to mislead, as implying a power separate and distinct from the Spirit, and should hence be avoided. It is correctly said that "the sword and the Spirit are distinct things"; but less correctly said that "the one gives efficiency to the other", as this might imply that each has some efficiency to secure the end in view without the other. As well might we expect the soil to produce a crop without seed. The seed "must not only be sown, but fall into prepared ground," in order to produce fruit.—God has furnished the soil and the seed; it is left for man to prepare the ground and sow the seed, whether in nature or in grace.

The final resort in support of this "outer drawing" is the "peculiar case of Lydia." No exposition of this case is given. It is simply quoted and assumed that it reveals the "outer drawing" contended for. The record says "whose heart the Lord opened to attend to the things spoken of by Paul." If this was done without the truth it settles the question in Mr. Bell's favor; but if by means of the truth he is still without proof. "To attend to the things spoken by Paul" might mean to listen, to give attention to what he said, had it not already been said that she "heard us;" or, as the Bible Union happily expresses it, "was listening." "To attend to the things," then must be to do the things that were required of her. This view is confirmed by the manner in which the historian introduces her baptism. He says, "And *when* she was baptized," assuming that her baptism was included in the general expression, "atteud to the things spoken by Paul." The case seems to be about this; While Lydia was listening to Paul preaching the Word of God, her heart became favorably disposed toward the truth, so that she decided to obey the commands of Jesus; but the work is attributed to the Lord. It is one of the things which "God wrought among the Gentiles by Paul's ministry." This "peculiar case," then, does not reveal any "outer drawing."

I am not confident that Mr. Bell has intended to teach a "draw-

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ing of divine grace" without the truth; but so it seems to me. On account of the ambiguity of some of his statements I have based my reasoning and conclusions mainly upon hypotheses and inferences. He speaks of the "outer drawing," "outside power," "mission work of the Holy Spirit," "the subject prepared to receive the Word," as though the truth was excluded from this preliminary work; on the other hand, the Church, the Word and the Providence of God are mentioned as the instrumentalities by which the drawing is effected. Possibly he means that the "drawing of divine grace" is both with and without these instrumentalities.

In speaking of the instrumentality of the Word, he has made some very just and appropriate remarks which I transcribe on account of their excellence:

"The Word is the divine seed. Nothing can supplant or take its place. While, like every other instrumentality, it has no power in itself, yet in the hands of the Holy Spirit who indited it, it becomes the power of God, points, leads, attracts the lost of earth to the cross, comforts and builds up the saints of God in their most holy faith. Preaching is only preaching as it proclaims the truth as it is in Jesus—the word—the purer the better. Sermons founded on great fires, shipwrecks, the last sensation article in a newspaper, true or false, is not the preaching God commands, not the right use of a heaven-ordained instrumentality.—To preach is not simply to utter truths, great or small, but it is to utter God's truth as he has revealed it in his written word, and in all its length and breadth and fullness. Through this preaching God draws souls to Jesus, through it the Holy Ghost works in the hearts of men."

That, now, is a good thing well said. In the light of the "written Word," we may no more expect to see souls drawn to Jesus without God's truth, than to see luxuriant crops springing from the earth without seed.

W. W. HAYDEN.

WEST PAWLET, Vt., August, 1869.

He that hath no rule over his own spirit, is like a city broken down, and without walls.

The Lord lifteth up the meek: he casteth the wicked down to the ground.

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THE CROSS.

What is left of the Gospel, if you take away the cross?—There remain still the teaching and the example of Jesus Christ. That the teaching of Jesus Christ has an incomparable value, we do not hesitate to admit. Nor shall we even for a moment refuse to accept fully the religious influence of his example which realizes before our eyes, in a living form, the perfect ideal of holiness.—To listen to his words and contemplate his life, is doubtless already a great deal for the regeneration of our souls; but this is not yet enough. If Jesus brings us only his doctrine and his example, the Gospel, instead of being the good news, is only, like the law, an instrument of condemnation and of death. Will not the contrast of this perfect purity that shines in the life of Jesus Christ bring out more fully all our defilements, and shall we not feel more grievously than ever our sin and helplessness? It is not enough to show us the road, and to go in it before us; it is necessary, beyond this, to give us the strength to walk in it ourselves.—Of what avail would it be to show to a sick man another enjoying the fullest measure of health, and then say to him, "Behold this man, and act like him!" It is with our disease of sin as it is with our physical diseases;—the contemplation of holiness does not suffice to cure it. As the sick man needs an efficacious remedy, so the sinner needs pardon and deliverance; and it is by suffering for us on the cross, that Jesus brings these to us. The expiation of Calvary effaces all our past defilements and breaks the chains of sin which held us captive far from God.

This necessity of an expiation is often misunderstood in our day;—it is pretended that God, in order to pardon, has no need of so much circumstance, and furthermore, that the doctrine of the cross shocks as much our conscience as our reason. On the contrary, without expiation the pardon of God is impossible; and we add, that this is also the verdict of the conscience which does not find itself at peace and satisfied but in the face of Calvary.

What, in fact, does our conscience say to us?—It declares that the moral law cannot stand without the solemn confirmation of a penalty;—that to transgress this law, is to offend against him who is its author; that God cannot hold the guilty as innocent without ceasing to be God; and that he cannot forgive the sinner but after

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a sufficient reparation to protect the rights of his justice and of his law. Conscience itself does not pardon. It pronounces on sin an irrevocable sentence; the sentiment that there is in crime something irreparable always accompanies the memory of crime.

It is this that gives to remorse its most cruel sting; and there is nothing in the world more inexorable than remorse; it is the avenging Fury pursuing without rest the guilty; it is the vulture of Prometheus clinging to its prey that grows anew as it is devoured; it is the worm that never dies, the fire that is never quenched. The tears of repentance do not suffice to quiet the torments of the conscience;—an expiation is needed, and this is the reason, as we have already seen, that all religions have their expiatory rites.

It is to these deep instincts of the conscience that the cross responds. In Jesus crucified humanity finds at last the perfect expiation which it had vainly tried to offer to God. On Calvary is consummated the true sacrifice;—the sacrifice and the priest are both holy; and the sacrifice itself has a moral value which the ancient sacrifices could not have:—it is together a voluntary offering and a satisfaction given to the justice of God. In giving himself up for us, Jesus pays to the divine law the double debt of obedience and chastisement that we owed to it. All his life, beyond doubt, was a long obedience and a long expiation, but it was on Golgotha that this obedience and this expiation were made perfect. The voluntary death of the cross was the last and highest effort of obedience, and on the cross God pronounced against sin a definitive sentence. At this price alone the pardon of God is a holy pardon; far from shaking the foundations of the moral order, it on the contrary strengthens them in giving to the divine law the most sublime sanction it has ever received. And this is the only pardon the conscience can accept. It would protest against a pardon which would abrogate law and the sanctions, by penalties, of law, and which would thus derogate from the holiness of God. The holy God, to whom the conscience bears witness, cannot pardon the sinner but in condemning sin.

We add, further, that pardon becomes for us the beginnig of a new life. God having released our hearts we can now run in the way of his commandments. The power of sin having been conquered, we are born into the glorious liberty of the children of of God, and we are made able to serve God and to love him as he desires to be loved and served.

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Such is the redeeming virtue of the cross; but this virtue is not all. It has also, in other respects, an incomparable religious value.

There is in it a complete revelation. It is, in the first place, a revelation of Man.

"What man needs," says Pascal, "is a religion which at the same time humbles him and raises him up,—makes him feel his misery and also his greatness." Now the cross reveals us our greatness and our fallen estate, the excellence of our nature and the depth of the abyss into which we have fallen. What must not be, we ask, the value of the human soul, if to save it God has not shunned to give his Son? But also, what must be the grievousness of sin, if in order to blot out its stain, a sacrifice like that of Calvary was necessary? And here, let us especially insist,—for that which is most necessary to our religious life, is the feeling, the conviction of the reality of sin. We have been accustomed for so long to live in contact with evil; the atmosphere we breathe is so thoroughly impregnated with it, that we no longer see it and judge of it as it really is. We excuse it as a weakness, as the inevitable lot of human nature, and we persuade ourselves that God excuses it as we do. We cease from thenceforth, to fight against sin, and without resistance we yield to it the empire of our heart. There is nothing better fitted to open our eyes and to reveal to us all the horror of sin, than a look cast on the cross. Is not the condemnation of the Holy and the Just the masterstroke of human wickedness? Is it not the crime par excellence that includes all other crimes, and that shows us how far sin can go? And when the Word of God teaches us what mystery is accomplished on the cross, when it tells us that it is for our sins that the Son of God suffers these griefs and these ignominies, we understand as we have never before undertood, what sin is in the sight of God. We see with what severity God judges it, with what severity he eondemns it. Never indeed were the judgements of God against sin so terribly displayed, neither when our first parents were driven from Eden, nor when the entire earth was buried beneath the waters of the deluge, nor when the fires of heaven fell on the guilty cities. On the cross, there is more than the chastisement of the guilty, there is more than the destruction of a world, or the annihilation of the whole universe;—it is the agony and the death of the Son of God.

But the cross is not only a revelation of man, of his greatness

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and of his fall;—it is also the sublimest revelation of God. We see in it a holy God,—above all a God who is love. After Golgotha, it is no longer possible for man to doubt the love of God.—"Who shall separate us," says the Apostle, "from the love which God has shown us in Jesus Christ? Shall affliction, or distress, or peril, or the Sword? On the contrary, in all these things we are more than conquerors through Him who has loved us."

And let us also notice in what a wonderful manner the love of God has manifested itself to us on the cross. It is revealed by the suffering, by the sacrifice,—that is by that which is most persuasive and most touching in love. Without the cross it seems as if something still were lacking to the love of God to enable it to find its way to our hearts. Is it not the essence of love to give itself up, to despoil itself for that which it loves? But we know that God does not suffer, and that he cannot suffer. But here, by an un-heard-of miracle God finds a way to give us the only proof of his love which shall be irresistible;—he delivers up for us his own Son, and makes us understand by the extent of this sacrifice to what degree he has loved us.

And must not the love of God manifested on the cross also provoke our love in return? How can we refuse anything to him who has given us everything in giving us his Son? In return for such a sacrifice, shall we not offer to him our hearts and our lives as a living and holy sacrifice? It is in this that the originality and the incomparable religious power of Christianity shine forth: God wins our love by first loving us. But to love God—is not this the fulfilling of the law?—is it not the whole of religion?—

But the cross teaches us also to love men. Is it not from the rock of Calvary that rises the broad stream of Christian love, which for eighteen centuries has been flowing over the earth, carrying every where, like a healing water, with the assuaging of physical sufferings also the cure of moral ills? Yes!—you may say that the doctrine of the cross is a foolishness, but you cannot say that it has been barren! The history of the world since the coming of Jesus Christ, and the experience of all Christians would rise up and testify to the falsehood of such a charge.

[Translated from the the *Revue Chretienne.*]

C. L. L.

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RECOGNITION:

AN EDIFYING COMPARISON.

Bro. Pendleton:—Through your kindness there appeared in the *Mill. Harbinger* for March, 1868, an article on "Expediency and Progress." Some of its positions were pretty tartly assailed.—It may interest some of your readers to see side by side one of its paragraphs most complained of, and one from the pen of the original Editor of the Millennial Harbinger.

"One more step is to be gained before we can compel a recognition of our true ground and position. Shall we prove ourselves, by true Christian urbanity, entitled to a farther recognition?—For it must be yielded that we are a Christian people before we can manage the really true and grander argument of our plea, that we are holding the veritable apostolic ground, and that the ultimate union of all the followers of Christ is attainable only on this ground."—(See *Mill. Harb.* for March, 1868, p. 143.)

"Few seem to realize, if at all to note the fact, *that all religious reformations are positive, aggressive movements*, and have not only to fight for every inch of ground they acquire in the public domain of incorporated thought, volition and action; but also to erect fortifications and leave in their rear, garrisons to protect and retain the captives they have taken, and the fields they have won. They neither cultivate nor adorn the territories they have gained, till peace is established and the legitimacy of their possessions is conceded and recognized. Such, in a figure, yet more or less, is our present position. Our rights, however, are beginning to be recognized, and we must turn our attention to a more efficient organization in several important relations to ourselves and others."—(A. Campbell, *Mill. Harb.* 1849, p. 56.)

1. In each of these extracts the word *recognition* occurs twice and in the same sense in both of them.

2. In both the word is evidently used figuratively; and, remarkable enough, the figure is the same in both.

It is a state of warfare, aggression, conquest. Each contemplates recognition as an advance attainment, which when it is gained, will afford more favorable opportunity to carry on our work to perfection.

3. Both extracts, 1849 and 1868, contemplate a desirable advance.

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That of 1868 expresses it as a concession of "our plea, that we are holding the veritable apostolic ground, and that the ultimate union of all the followers of Christ is attainable only on this ground."

That of 1349 thus expresses it,—"Our rights, however, are beginning to be recognized, and we must turn our attention to a more efficient organization in several important relations to ourselves and others."

4. The recognition of *neither* of these extracts is that we are "a sect among the sects."

5. They both express, in a figurative way, under military terms, the acknowledgment of our true appropriate pleading of the ancient gospel,—its rightness as a principle and its success as a fact.

6. The editor of the Millennial Harbinger was not decried in 1849, as a man of "weak knee," or "supple back." Nor was he reported as "restless, unstable, seeking to play into the hands of our enemies." Nor as "laboring to undo the work of this reformation."

Conclusion. In making such declarations concerning the extract of 1868, either somebody is mistaken, or somebody has "changed."

A. S. HAYDEN.

THE CHRISTIAN AND THE MORALIST.

A Christian is one who is positive. A Christian is a fruit-bearer. A moral man is a vine that does not bear fruit. But then it bears everything else—good leaves, a good strong stem, everything that is good and nice in it, except the fruit. A Christian man is one that developes graces into positivity. He acts out of himself and upon others. A moral man is one who simply defends himself from the action of evil. A moral man is like an empty bottle, well corked, so that no defilement can get into it—so that it may be kept pure within. Pure? And what is the use of a bottle that is pure, if it is empty and corked up? A moral man, I repeat, is a negative. He does *not swear*, he does *not* steal, and he does *not* murder, and he does *not* get drunk, and his whole life is *not*. His language is, "Thou shalt *not*," and "Thou shalt *not*," and "Thou shalt *not*." He is *not* all over, and nothing more! He is not positive. There is no avertness to him.

—*H. W. Beecher.*

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A Sunday-School Story

VIRGINIA THORNTON; OR, WHAT IS IT WORTH?

CHAPTER XIII.

There had been nearly an hour of earnest talk. Julia, who began with the determination to uphold her own innocence, and defend her friend against any charges Doctor Landman might bring against him, had broken down and was now weeping bitterly.

"Perhaps you would like me to leave here at once and go home, since you have such a poor opinion of me."

Her voice was half choked by her sobs, even while she still tried to maintain a sense that injustice had been done her.

"I have not said that I have a poor opinion of you," was the answer, spoken in the Doctor's most even and quiet tone.

"No, you have not said so in so many words, but *of course* you *mean* it. What else *can* you mean?"

"Julia," said the gentleman, "you are allowing yourself to become so much excited, that you will soon be able neither to speak nor to hear reason. Answer me calmly now, and try to think of the meaning of whatever you are going to say. *Why* do I mean, by what I have been saying, that I have a poor opinion of you?"

She raised her head, and attempted to articulate something about his having accused her of untruthfulness, disobedience, and the like, but her voice failed her in the midst, and dropping her face in her hands, she cried yet more vehemently. The Doctor waited some minutes for her to become more composed, and as he sat looking in the fire, an expression of most unwonted trouble and perplexity settled on his kindly face.

At length he said,—

"Julia, my child, try to answer me a few questions rationally. Have I ever, by a single word, given you reason to believe that I would not receive Henry with courtesy, and permit you to receive him as you do any other visiter, if he saw fit to come to my house?"

"No," she answered hesitatingly, "but —"

"Has he ever told you," he interrupted, "that I had forbidden

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him to come here, or that I have even failed to invite him with equal courtesy, when I have found him in company with others to whom I extend like civility?"

"N-o," she was forced to repeat, "but he knows perfectly well that you do not like him!"

"And by what means does he *know* this so perfectly well?"

"By your holding him up to ridicule, and doing your best to insult him!" she answered, speaking in a most excited tone.

"When and where have I done this?"

The doctor spoke as quietly as before.

"I don't know when it was—exactly," she answered, "he told me but I have forgotten. It was here in your own house, Doctor Landman."

"Did he repeat to you any particulars of the insult, or anything that I said on that occasion?"

In the midst of her own feverish excitement, she could not but wonder at his quiet self-possession, and it made her the more resentful in her feeling toward him."

"I don't think he told me any of the words; if he did I have forgotten, but that is of no consequence. Your manner was the main thing."

"It is possible to misinterpret manner, Julia."

"You know he is proud and sensitive," she replied.

"I am sorry to say that I do not know him to be either proud or sensitive, in the sense in which you use the words. To be so, under proper self-discipline, forms an ornament to the character of any one, that I trust I should be the last to disregard.—But I do know him to be churlish and conceited. I did not send for you to speak to you in harsh terms of a boy for whom I am ready to believe you have a sincere though a most ill-judged preference, but you force me to say thus much. I desire to say as little concerning him as possible. On the occasion to which you allude, when, as he has perhaps expressed it to you, I *insulted and held him up to ridicule*, he took offense at what was *intended for a jest*, and what he *could not but have known to be a jest;* but in spite of this, when I saw that he chose to receive it in that light, I, because it was in my own house, immediately expressed regret for having wounded him, and as frankly as one *man* can to another, I apologized to Henry Fox. On many subsequent occasions, I was at particular pains to show him cordiality, because

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I sincerely desired to efface the impression I had so unintentionally made. I did not then know his disposition as I have since proved it, or I should have been quite sure before making the attempt, as to what would be the result. He has, I judge from what you have said, given you a different impression of my conduct toward him. I prefer not to ask you which statement you will select for credence, but I do ask you to think for yourself in the matter, and if you will only do this, I do not doubt but you must form a correct estimate of the *manliness* of character he has displayed throughout.'

He paused, thinking she might perhaps have something to say in answer to this, but firmly convinced as she had been, and as she still tried to feel, that Henry Fox had had good reason to act ds he did, she could not bring herself to acknowledge a positive doubt of Doctor Landman's intent to speak the truth and the whole truth, and she was silent.

"Julia," he presently said, and his voice was full of the most earnest kindness, "I will say only one thing more. I have never forbidden you to receive Henry here; I have uniformly proved to him that he is free to come. When I met you in his company yesterday, I believe that you felt ashamed. Am I right in believing so?"

A few minutes ago Julia had been trying to feel very angry, and her tears had ceased to flow. Now, a crimson blush dyed her face, and she was silent.

"Enough," he said, "I see what you feel, and you need not speak. This morning I went to Mr. Hartwell's school, and had a private conversation with Henry Fox. Julia, I went so far as to allude to that former cause of offense, though I knew he did not deserve that I should do so, and to repeat to him an assurance that he had misjudged me. His manner of receiving this was such as I might have anticipated. He declines to accept any invitation to my house, on the ground that I do not like him, and that his presence will not be sincerely welcome. I replied that in view of his late conduct, I was compelled to confess my desire to receive him, could not possess the same cordiality it once did, but that all this should pass away if he willed it. He does not will it, Julia, and I have done all I feel obligated to do in behalf of my own claim to the title of hospitable. I told him, in all kindness, that if he persisted in clandestine effort to see you,

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I must explain the whole matter to your father, and meantime, as your father's representative, I must warn him that by persuading you to meet him elsewhere than here, he would be persuading you to incur the disgraceful penalty of disobedience, for I am now compelled to forbid your holding any further communication with him."

He seemed to have nothing more to say to her, and she got up to go. It was plain that she felt defeated, and her pride struggled painfully with a sense that she must submit. After some minutes of hesitancy she said, in a low voice, "Doctor, if I give you no more trouble about this, will you still think it necessary to tell it to my father?"

"If you give me your word that you will drop it at once," he replied, "you will spare me a great deal of pain. I assure you I am most anxious to be able to speak to him entirely in your praise."

"I promise you," she said.

Doctor Landman stood up at once, and laid his hand on her head. His face brightened to all its wonted geniality and kindness.

"My child," he said, "I thank you most sincerely for this promise. It lifts a heavy weight from my mind. I will trust you implicitly. One word more, and we will not recur again to the subject, and you must feel quite sure that I am not dwelling on it in my thoughts. I was surprised to see Bella Collins with you yesterday evening. You are her intimate friend. It would be hard indeed to shake my confidence in her, but you may tell her from me that I was *painfully* surprised."

With her natural delicacy, Bella took care not to be in their room, when Julia come from her interview in the Doctor's study. That it was very kind in her to be absent, she would have felt convinced, could she have heard the sigh of relief with which her friend discovered that the room was empty, and that she might bathe her tear-stained face and sit down to collect her thoughts with no curious eyes to watch her. She thought over all that had been said, and recalled her promise to Doctor Landman and his message to Bella, and it would be doing her injustice to say that she did not then sincerely intend to keep the one and deliver the other.

But alas for us, when we have long practised to disregard our

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own words, even when they have been carelessly uttered! or dare seek to *distingnish between a lie and a lie!* Even as Julia sat there, with her habits of carelessness and thoughtlessness so strong upon her, the solemn impression of the hour before began to fade from her mind. As she listened to the calm reasoning of Doctor Landman, and saw the patience and the dignity combined with which he had judged Henry Fox, she almost felt that she could despise the mean spirited boy for whom she had so far compromised her own deportment, but this feeling grew less and less defined until at last she found herself thinking that she would see Henry just once more, and explain to him the turn affairs had taken, so that he might not suppose she had deserted him through fickleness. "What had she promised?" she asked herself, and the moment conscience would have answered, she made haste to say, "I did not promise that I would not see Henry just once more. It can't do any harm for me to meet him just once, and it will hurt his feelings so much, if I give him no explanation. I won't give Bella the Doctor's message right away, for she takes everything so literally, she wouldn't understand. Of course I'm not going to break the spirit of my promise."

And the end of it all was that when Bella came in, a good while afterward, and, seeing Julia look quite natural and happy, asked her if the Doctor had been displeased at seeing Henry with them the day before, or had mentioned her being present at all, Julia answered

"No."

After this, if doctor Landman was told that Henry had been seen in Bells's society, and that when a group of Mr Hartwell's boys would join the Morefield girls in a hunt for wild flowers, or an evening walk along the shaded roadside, that Henry walked by Bella's side oftener than by any other, what could the doctor do but ask himself with a sad pain in his heart, if he could have been mistaken in the character of Bella Collins, or so entirely overrated her desire to act in accordance with his wishes?

CHAPTER XIV.

I dare say, that if I should ask you whether you fancy it possible for any character to be entirely perfect in this sinful state of being, you would quite readily answer me no; and yet I dare say you like both to hear and to read descriptions of faultless crea-

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tures. I like to know that you love the contemplation of such, for the more you admire the beautiful and the true, the more you will at least desire to imitate them, and, true as it is that we cannot be perfect, yet we can never be so much as admirable if we do not fix our eyes on perfection, and strive toward it. But where shall we look to find this perfection realized in a shape for our imitation? To no place but the pages of the New Testament, and to no human being save *the man Christ Jesus.* But it is enough for us to contemplate the life of one single one who was without spot or blemish, to teach us what we must strive to be.

Bella Collins was not perfect. Her character was very lovely, and she tried continually to do right, yet sometimes she mistook the road, and sometimes she failed through an indecision that grew out of her great tender-heartedness.

When we are sometimes forced to bear the pain of seeing such an one going astray, how blessed is the assurance that our heavenly Father sees the heart, and that he prizes an earnest and prayerful effort to serve Him, though, through the weakness or the blindness of the flesh, the effort may be hidden from human eyes, and human judgment may feel called on to condemn!

It was very, very painful to Bella to seem to act as the betrayer of another's trust,—even though that trust had been forcibly thrust upon her,—and she had striven to avoid it from the first. She would have borne any punishment rather than even have consented to cover up any fault in herself, but when it came to openly criticizing the conduct of her friend, or betraying even to her mother, that which Julia entreated her to keep secret *from all*, the act seemed to her to border so closely upon dishonor and meanness that she shrank from taking any active steps, kept hoping that it would come right without her interference, that Julia would at last listen to continued her expostulations, or that, by some means, things would soon take some course that would spare her from acting the tell-tale.

Of course this was a weakness in Bella, and it was a weakness that became more criminal day by day. And of course it was a false shame, and a lack of moral courage that kept her silent when she *felt convinced* that she ought to speak. But it grew out of the sensitive delicacy of her nature in the first place, and the delay that followed came from her being so innocent and true her-

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self, that she always hoped the very best from both the heart and the judgment of others.

It is hard for us to condemn one who errs through such noble attributes, greatly as we must sometimes deplore that he is not governed by some sterner features of judgment and resolution.

And how did Julia Weldon keep even the spirit of her promise? When she had violated it once consciously, though she told herself that she was not doing so, it was so much easier to do so again, and a few weeks hardly had past before she almost ceased to feel that any such obligation rested upon her. If any one had told her she was living a deliberate lie from day to day, she would have been greatly shocked by such an accusation. She had allowed herself to fall into such thoughtless disregard of the value of her words, that if she recalled that interview with Doctor Landman, it seemed to her to have had no meaning for her future conduct beyond a warning, that if she were detected in disobedience, she would have to suffer punishment. What the punishment would be, she forbore to conjecture.

As often as Bella could make some excuse that did not seem to hurt Julia's feelings, she absented herself from the walks in which Henry was sure to encounter them, and much as she wondered that he always sought her side instead of Julia's when a group of the boys and girls were together, he was always so polite, and took such care to suit his conversation to her tastes, that it was not in her nature to repulse him harshly. And she sometimes almost blamed herself for being so much annoyed by his presence, not knowing that Doctor Landman had expressed any disapproval of it.

She was startled one day, when they were all out together, by his handing her a letter, directed to herself, and asking her in a hurried manner to put in her pocket.

"Why must I do that?" Bella urged, "whom is it from?" but as she was looking, puzzled at the address, Carrie Mansfield came running to speak to her about something, and Henry exclaimed,

"If you *please*, Miss Bella," in a tone of such apparent distress, that she dropped it into her pocket instantly.

Carrie noticed the action, as well as the look of embarrasment on Bella's flushed face, and it set her to watching and wondering a great deal, though she had been in a state of much perplexity, touching the turn affairs seemed taking, for some time past.

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"Could it be possible," Carrie asked herself, "that Henry was transferring his mischievous influence from the wealthy and handsome Julia, to this simple girl, and what could be his motive? was he anxious to show Doctor Landman that he could make friends with his favorite pupil, if he chose in spite of him?—"Such an ambition would be quite in keeping with his other shining qualities!" said Carrie in great indignation.

When Bella got to her room, she opened her letter, and what was her surprise to find only a sealed envelope inside, addressed to Julia.

"Why in the world didn't he give it to you at once?" she asked, as she handed it to Julia. "I suppose he thought nobody would be as apt to be watching him with you," was the answer, "and he knows I have no secrets from you."

"But *why* should they be watching him with you? and what if anybody *should* see him give you a letter? Oh, Julia, I don't understand it all, indeed I don't. Why does he always keep away from you lately? I thought it must be because you had decided not to have anything more to do with him, and I was so glad to think so. Oh, I wish he wouldn't come near me when he sees me! I don't know how to get rid of him without being rude to him, and I can't be that, while he is so polite to me. I am sure I would forgive him if he never spoke to me again." "Shall I tell him so?" asked Julia, in a tone that was almost a sneer.

"Oh, no, no," exclaimed Bella, "that would never do, but if it wasn't for you Julia, I am sure he would'nt care to be with me. I wouldn't mind it though I don't like him, if I didn't feel that it puts me in such a false light, *somehow*. What I feel about it I cannot put in words, but I believe Doctor Landman thinks I am trying to displease him. I am sure he doesn't speak to me or look at me as he did a few weeks ago, or before that day he met us walking together."

"Why, Bella! what nonsense!" exclaimed Julia. "If he had been fretted about that, don't you suppose he would have said so, when I was in his study so long the very next day?"

Bella was forced to say she supposed he would, but she *felt* as strongly as ever, that it was all wrong.

One day near the close of the term, Carrie Mansfield was passing the study, when the Doctor called her in.

"Here is the mail," said he, "if you are not busy suppose you distribute it."

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He handed her quite a budget of papers, which she took in her apron, and quite a large packet of letters.

"Is there one among them for me, doctor?" "I do not remember. I am afraid not, to day."

There was no espionage upon the mail at Moorefield. As Carrie took the packet in her hand, she glanced at the uppermost letter, and uttered an exclamation of surprise.

"What is the matter?" asked Doctor Landman.

"Nothing—only—," and having got so far, she stopped.

Carrie Mansfield was as honest a girl as Bella Collins, but after this all similitude ceased. Where one was shrinking and sensitive, almost to the omission of duty demanded to inflict pain or to seem untrue, the other was bold and blunt almost to harshness where she saw or believed she saw duty pointing to the end that was to be accomplished. Carrie had already determined to save Julia Weldon if possible, from following farther in her career of thoughtlessness, and when she began to see Bella drawn into the path, her resolution was only strengthened.

"Only what?" the Doctor asked, and by this time Carrie had decided what to answer.

"Only I am surprised to find Henry Fox writing to Bella Collins. That is all, Doctor."

"If there is such a letter there, give it to me, and tell Bella to come here."

She handed it to him and went out.

Bella came without a minute's delay, but with such an undefined dread in her heart that, as Doctor Landman looked at her he did not doubt he saw conscious wrong-doing in her face.

"Bella, here is a letter for you. I do not know the hand-writing on the envelope, but perhaps you will understand why I chose to give it you with my own hand."

She took it with trembling fingers, and the crimson blood dyed her face, as she recognized Henry's super-scription. She did not doubt for a moment that it was a simple enclosure for Julia, such as the first had been. Doctor Landman was watching her confusion with stern, unpitying eyes; she understood fully his disappointed and broken confidence; what could she do? There was but one way to exculpate herself, and that was to betray her friend. After a vain struggle to say something, she suddenly turned and left the room.

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Meantime Carrie, having, as she expressed it, broken the ice determined not to stop half way in the work. She went straight to Julia's room, and finding her there, spoke her mind roundly to her on the subject of her own conduct and the evil influence she was exercising over Bella. She had meant to be more gentle when she first thougnt of approching Julia in the character of a mentor, but the thought of Bella's now taking part in it, drove gentle feelings from her breast. She received very nearly as much as she expected for her pains, and that was an indignant denial of her charges, and a most sarcastic exhortation to mind her own business. But her words were not wholly without an effect. As Julia contemplated the wages of deceit and falsehood in which she was so rapidly winding herself, she began to be almost as unhappy as she deserved to be. She at last resolved to abstain from involving Bella any farther in what she might do, and as she sat thinking how she must meet the reproaches that Bella must now heap upon her, the latter came into the room.

Bella held the letter in her hand, but without saying a word, or offering to deliver the contents, whatever they might be, she dropped it on the dressing table, and throwing herself on the bed, burst into a fit of passionate weeping. Julia did not offer to speak, and made no motion to touch the letter. Once, when Bella seemed growing calmer, she leaned over the bed and attempted to put her arms around her, but the miserable girl pushed her away, and demanded almost angrily, to be let alone. Julia went away, sighing deeply, and sat down by the window. Bella seemed after awhile to exhaust her tears and her sobs, and getting up in perfect silence, she went to the basin and bathed her hot, swollen face, then brushed her tangled hair, quite carefully.

"Why don't you take your letter?" she said to Julia, when this was done.

Julia came to the table and looked at it.

"It is not mine," said she.

"It is directed to me, but of course there is nothing inside but a letter to you."

Julia broke the seal. It did not contain another envelope, but a folded sheet of paper. Julia unfolded it, glanced at the beginning and handed it to Bella.

"You see it is not for me at all. The inside is addressed to you as well as the envelope."

"It is meant for you, or written on your account any how, and

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you can do as you please with it. I don't want to read it or to touch it."

Bella's tone expressed a mixture of resolution and resentment, that both amazed and alarmed her hearer. Julia knew from Carrie that thus far, Bella had not betrayed her, but she argued ill from such an unusual mood, on the part of the girl usually so gentle and affectionate in all she said.

"Bella," said Julia, after she had read Henry's note, "this is written on my acount, to ask your permision to send letters to me under cover to you. Of course he can't do anything of the kind. I am no more pleased with such an idea than you can be. Suppose you just write him a line to say so, and that he is bringing you under the Doctor's suspicion; and I'll venture to say you'll hear no more from him."

"I wouldn't write to him for the world," exclaimed Bella. "I should *be* as bad then as I *seem* to be now. I have a clear concience left, and that is some comfort."

The tears rose to her eyes again, but there was more of sadness in her face now, and less of indignant bitterness. Julia saw and seized the advantage. She threw her arms around Bella and clasped her with a vehemence that was not to be repulsed. Her tears flowed abundantly and she spoke in broken tones.

"Oh," Bella please, *please* try to forgive me! Indeed, Indeed I did not foresee what it was coming to! Indeed, *indeed* I never meant to cause you a moment's pain."

And this much was true, and Bella believed it without seeing how little ground it covered.

"I'm sure you did not, Julia, but oh, you have caused me so much! And I don't see any way out of it until the truth can be known."

"I will make it known," said Julia. You sha'n't be misjudged. Only give me a little time to think how to put an end to it all and give Henry a little warning. I am the only friend he has, and he'll lose faith in everybody, if I desert him without a word."

"And how long will you take?" asked Bella.

"Not a day longer than I can help, dear. I promise to make it all right in a week or two at most."

"Oh, Julia, must I go about for two weeks, with Doctor Landman so angry and distrustful of me all the time?"

"You don't think how hard it will be for me to tell him," said Julia, reproachfully.

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"I will explain it all, if you will let me," said Bella. "I will make it perfectly plain and ask him not to blame you. I am sure he won't think as hardly of it in you as he does in me, for I have known him so long."

I am afraid this was not very clear reasoning, but it seemed so to Bella in her great distress. Julia shook her head.

"At this time of all others." Bella went on, "when the examinations and the May party and every thing is to be gone through with. I can't bear it, Julia. I shall break down in every class with such a weight on my mind. Mama is coming the first of next week you know, and I will wait till then and ask her to advise me, but I can't, I can't bear it any longer."

"Bella," said Julia, "Bella! Bella! I didn't think you would ever turn aginst me so. I would do so much for you, you know I would. If I tell the story to Doctor Landman, he will forgive me because I tell him of my own free will, but if you tell on me, you know how different it will be. I shall be dismissed from school I know I shall, and you can save me and you won't do it. If you tell Mrs. Collins it will be the same as telling the Doctor, for she will go straight to him of course."

Bella was sorely distressed. Her judgement said she ought to speak and tell the truth, while every impulse of her unselfish and affectionate nature seemed to cry shame at the proposal to free herself from unhappiness by telling on another. Whatever Bella could do that was a sacrifice of self, seemed to her to be the right thing to do. Before they parted, she had promised that she would give Julia two weeks in which to clear everything up, and that she would not let anything tempt her within that time, to explain the truth to Doctor Landman or to her Mother. It was after much weeping and entreaty that Julia wrung this promise from her, and Bella gave it in bitterness of soul.

There wanted but these two weeks to the close of the session.

"I shall be going away then, for good, you know, Bella, and it won't so much matter what they think of me when I am not here to see it; and when you know it will all come right so soon, I don't see why you should mind it so much."

Julia kissed Bella and embraced her, and poured out a profusion of grateful thanks, but Bella had no heart to return one of her caresses, and only begged piteously that she would say no more about it, and let her try to be quiet.

(TO BE CONTINUED.)

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JOHN III. 8—WIND OR SPIRIT—WHICH?

The proper translation of the Greek word *pneuma* in this much mooted verse has been the subject of much criticism,—and the recent induction made by Bro. H. T. Anderson (Harbinger for June) of some passages in which the Septuagint uses *pneuma*, where the common version translates by *wind*, has led to a call for a renewal of the investigation in our pages. We cheerfully contribute what light we can on the subject. If we fail to reach a right conclusion it will not be for the want of a thorough, careful and unprejudiced investigation. The passage has been pressed upon my consideration in many ways, for years,—and I have sought in the first place, to translate it according to the laws of language; and then to reach its meaning according to sound principles of interpretation. I shall pursue this method in this article.

I. *As to the translation.* The difficulty which embarrasses most persons is about the Greek word *pneuma*. It occurs *five* times in the course of four verses (John iii. 5–8) and *two* of these are in v. 8. In *four* places it is translated *spirit*—and in *one*, *wind*. Why is this? What reason can be given to justify a translator in changing the word in English, when the Savior did not change it in his discourse to Nicodemus? Is a translator ever warranted in taking such a liberty? This question must be settled at the threshhold,—for if there be any invariable rule forbidding us to translate by different English words, the same Greek word repeated as this is, in several sentences and clauses in close connection,—then the investigation would be foolish;—for critical discrimination is precluded, where an invariable rule is directly applicable. But no one will say that this is the case. But few words in any language can be uniformly rendered by *one* equivalent word in another language. Where the same word in one language has several different meanings—and these different meanings are expressed in another language by different words, the translator is bound to exercise his judgment and use the word that best gives the sense in each place. The *sense* of the place, and not *uniformity* of rendering, is the rule by which the translator must be governed. Nor is it necessary that the *sense* should absolutely "forbid" *uniformity*. There are many cases in which uniformity of translation may be preserved without making nonsense

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of the passage, in which, nevertheless, a clearer and often a truer sense would be given by a departure from the rule of uniformity; so that no translator, who understands his business and is not servilely chained to the letter of rules, will hesitate for a moment to violate the often empirically quoted canon concerning "uniformity," if he can thereby render more clearly or truly the sense, or improve even the elegance or energy of his translation.

To critics, who are fond of the arithmetical method of getting at the meaning of words, it is a puzzling fact that the word *pneuma* occurs 386 times in the New Testament, and is nowhere translated *wind* except in this place, but is everywhere else, with but one exception (Rev. xiii. 15), *uniformly* rendered spirit or ghost. Unfortunately for this most unphilosophic method of getting at the meaning of words, it cannot be used until the words have first been translated by some one, and their meaning determined by some other method. No one capable of original investigation cares a groat for such a process. When a scholar comes to a word that has several meanings, he does not say, "Let us count and see which meaning has the majority," and then take that, but he sees how the word stands related to other words,—what is said of it, what is its regimen in syntax and in thought; applies to it, in short, the principles, not of arithmetic, but of language—and so, makes his selection of the meaning proper to the place. Even in numbers, the same symbol changes its meaning by its relation to other symbols. In the old Roman symbols, an X before an L signifies subtraction, but after an L, addition: XL means 40—but LX means 60. A similar law holds with respect to the Arabian symbols. True, "Use is the sovereign arbiter of language." Since the days of Horace, this has been a recognized maxim of criticism. But what is "use" is often the very difficulty which scholars find it so hard to determine.

In the case before us, it should be remembered that our Savior, in speaking to a "teacher in Israel," did not, in all probability, use the Greek language, but the vernacular common to them both. *In this language, there was no other word for "wind" but ruach, the one which the Savior had already used for Spirit*, so that, if in the 8th verse, he really intended to speak of the *wind*, and to institute a comparison between *it* and the *Spirit*, he had no alternative but to repeat the same word *(ruach)* which he had already used in its sense of *spirit*, and then indicate the change of sense,

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by other words, which he would associate with it. Nicodemus must have been perfectly familiar with this style. *Ruach* is one of the most frequent words in the Hebrew language. It occurs nearly 400 times in the Old Testament. The authors of the Septuagint translate it frequently (43 times) by the Greek *anemos (wind)*, and more frequently, of course, by *pneuma*, according to their conception of its sense in the several places. They evidently thought very little about the law of *uniformity*. King James's translators of the "common version" render *ruach* by *wind*, *blast*, *breath*, or some word indicative of air in motion, 116 times. In 73 places where the Septuagint has *pneuma*, they use *wind*, and they appear to have had no kind of scruple about so rendering this Greek word whenever the words in construction with it seemed to require it. If *wind* would better harmonize with the other words employed in the sentence, they used *wind;*—if *spirit* gave the better sense, they used spirit.

These facts are important to show, *first*, that our Savior, in conversing with Nicodemus, could not have changed the *word* "ruach," even though he intended to convey the sense of *wind*, and that Nicodemus was at perfect liberty to understand it either in the sense of *wind* or *spirit*, according to the connection in which it stood to other words in the sentence. In the Hebrew translation of the Greek New Testament, *ruach* is uniformly used to render both *pneuma* and *anemos*. The language afforded but one word for both meanings;—but it does not follow, that the Hebrew reader could not determine in which of the two senses it was intended to be taken in the several passages. This he could do by the connection—by the other words predicated of it. And this he was constrained to do, or else the word would mean either uniformly *spirit*, and then the sense of *wind* would be ruled not only out of the Bible, but out of the Hebrew language,—or uniformly *wind*, and then the sense of *spirit* would be lost. But such an absurdity shows the falsity of the rule.

In the *second* place, the facts stated in the preceding paragraph show, that while the Greek language afforded the two words *pneuma* and *anemos* to distinguish different conceptions of *ruach*, yet this distinction was not such as to make *pneuma* mean uniformly "spirit," as distinguished from *anemos*, "wind,"—but that *pneuma* still retained, along with its sense of spirit, the original meaning also of air in motion or wind—else how could it be prop-

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erly translated by these words or their equivalents, 73 times in the common version of the Old Testament.

That *pneuma* did retain this double meaning, no scholar will deny. It were puerile to resort to an array of Lexicons to prove it. *Air*, or *wind*, in the general sense of the atmosphere in motion, is the primary sense of the word. There is no division of authority on the fact. In classic Greek, it is the universal literal meaning. When used to indicate the *spiritus* or *anima* of man it was a metaphor drawn from the act of breathing—which is a motion of the air. Its application to the Spirit of God or to demons—disembodied entities—is a usage derived from the Scriptures,—and is always indicated by the words associated with it. It is not a primary meaning of the word and cannot be *assumed*, but must always be determined by signs or predicates out of itself. The primary meaning is air, breath, wind. *Anemos* is not generically different from *pneuma*. They are both derived from the action of breathing or blowing. *Anemos* is only a more definite form of atmospheric motion,—a specific state of the air,—a wind, as distinguished from the gentler or more generic motion of the air.

If any one ask way the word *pneuma* is no where else in the New Testament used in the sense of *wind*, we answer that in one other place it is evidently so used. I refer to the passage in Heb. i. 7—where the common version gives us,—"And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." This is a quotation from Ps. 104. 4, and the sense clearly requires that the *pneumata* of the Septuagint should be translated *winds*. This is so generally conceded now by competent scholars that we need not pause to argue it. But if there be any who still press the question, then we reply,—Simply because the writers of the New Testament had no occasion so to use it. In every other case but these *two*, where they speak of the *wind*, the word *anemos* was more specifically appropriate, because they were cases in which there was a violent or determinate form of atmospheric motion meant. They might have used *pneuma* in a general sense, but *anemos* was evidently a more precise and definite word for their purpose, and they properly used it. This word occurs only 30 times in all the New Testament and its meaning is clearly *specific* in every case. If the writers of the New Testament had no other occasion to use the word *pneuma* in its

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generic sense of *air* or *atmospheric motion* or *agency*, save the *two* already given, of course we ought not to expect to find it so used in their writings. Making no further use of the idea, they had no further use for the word. The further omission of *pneuma* in this sense is not because of any unsuitableness in the word, or that some other word is employed instead, but it is simply because there is no other place in which the conception is referred to. There are thousands of Greek words never used at all in the New Testament, and some senses to some that are used, which are no where employed in their *scriptural* use.

We conclude, then, that Nicodemus was perfectly familiar with the use of the word *ruach* both in the sense of spirit and wind, and that he could readily determine in which sense it was used in the several places in this conversation, by the words that were used in connection with it; that our Savior could have used no other word for wind; and that John, in rendering the Savior's language in Greek, was bound, according to Greek usage, to employ the word *pneuma*, even where the Savior meant *wind*, because the generic conception of air or atmospheric motion or agency, which is intended in the passage, could not have been correctly expressed by the more specific word *anemos*;—moreover that, though he used the same word *pneuma* in two senses in the 8th verse of this passage, there was no more difficulty in determining the respective senses than if they had been so used in widely separate positions, since, in either case, the sense of each would have to be determined by the same method, that is, by the adjuncts or predicates employed in connection with it.

Let it be conceded, then, as it must be, for it is beyond all controversy in the field of scholarship, that *pneuma* may be used, even in the same sentence, in the *two* distinct senses of *wind* and *spirit*, and that the question whether it is so used or not in a given passage, is not to be determined by the fact whether it is so used elsewhere in the same book or not, but by the adjuncts and predicates used in connection with it in the particular case examined; and we proceed to our next inquiry—which is, to determine by this method what is the sense of *pneuma* in its first occurrence in the 8th verse of John iii. Is it *wind* or is it *spirit*?

In some criticisms which we have seen on this passage, the the critics have, in their zeal for a special interpretation, reversed the logical method of determining the meaning of the leading

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noun in the sentence. They have first *assumed* the meaning of the *noun*, or *limited* it to one of its meanings, and then attempted, by force of ingenious but most arbitrary criticism, to force the verbs and every other word and thought connected with it, into agreement with the forgone assumption. The true method is the very reverse of this. It is to consider the sense of the leading noun as indeterminate, till its predicate and other adjuncts have been considered. What are these words in this passage, and what sense do they constrain us to put upon *pneuma?* They are *pnei* (bloweth), *thelei* (listeth), *akouseis* (heareth), *phone* (sound), and generally, our *ignorance of its whence and whither.* These are the words or conceptions predicated of *pneuma*, and out of its several meanings we are bound to select that with which they naturally agree. To one not familiar with Greek, this is of course not so easy, but to the ear of one accustomed to speak and write the language, nothing is easier.

Let us first consider the several parts of this predicate. 1. *Pnei.* This word is used but 7 times in the New Testament and is never predicated of anything but the wind. In classic Greek it is limited to express either the natural motion of the air, or physical breathing. Used in connection with *pneuma*, it would at once suggest to the ear of a Greek the motion of the wind.—Pronounce the word *pneuma* to a Greek and he is in doubt whether you mean *wind* or *spirit*, for he knows it is used for both,—but add *pnei* (blows), and he at once understands that you mean by *pneuma*, wind—because the Greek never says the Spirit *blows.*—Let us illustrate by a similar example to an English ear. I pronounce the word *guilt*, and I ask you, what do I mean? You say, "I cannot tell—for this word has *two* meanings. True, they are spelt differently (guilt and gilt), but in spoken language, they are one. You must give me a predicate." Well, I say, *gilt glitters.* Instantly you know I mean, Gold applied to the surface of any thing. But if I say, "Guilt criminates," instantly you understand me to mean, *moral turpitude—criminality.* All languages abound in examples like these, and no one familiar with the particular tongue in which they occur feels any difficulty in at once catching the meaning.

We need say but little about the word *thelei* (listeth). Having impersonated the *pneuma* by predicating "bloweth" of it, it would be entirely proper to express its unrestrained and myste-

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rious motion as voluntary. Schleusner thinks the sense of *thelei* here here is, (qua fors fert) *whithersoever chance carries it.* This of course would greatly strengthen the argument, since such a predicate could not be used of the Spirit; but we will claim nothing doubtful.

Akoueis means simply and literally, "thou hearest." It expresses a physical sensation through the ear—this, and nothing more,—readily understood of the *wind*, but in no sense known to Nicodemus, applicable to the Spirit. So, also, with the next word, *phone.* Its primary and common sense is an audible sound, corresponding sensibly to *akoueis.* Specifically, it indicates the sound of the voice, whether of man or animals—and here falls in most naturally with the other words predicated of *pneuma* to signify a sensible impression made by it upon the ear. But Nicodemus knew of no such fact as true of the Spirit. Considered as spoken of the Holy Spirit, it was not true that Nicodêmus ever heard the "sound or voice thereof."

The clause, "but canst not tell whence it comes nor whither it goes," is further indicative of the meaning of *pneuma.* Nicodemus, as a "teacher of Israel," was doubtless familiar with the teachings of the Old Testament as to the Spirit, and so far as its source and agency were concerned, could not be said to be ignorant. It is so frequently said, in the Scriptures, "The Spirit of God came on" his ministers, that every Jew must have been familiar with the generally acknowledged doctrine that the Spirit comes from God. Our Savior could not have meant that Nicodemus did not know this. But applied to the mystery of the wind's motion, it was perfectly true that Nicodemus did not know, either the "whence or the whither."

Two things, then, are affirmed of the *pneuma,*—first, its free and unrestrained motion—its sensible effects, which Nicodemus did know;—*second,* the mystery of its whence and whither, which he did not know:—and these are placed in contrast with each other by the conjunction *alla* (but), a fact of the first importance in determining the Savior's design, in making thestatement.

Here then we have a series of words predicated of *pneuma,* every one of which agrees well with its sense of *wind,* and no one of them naturally agreeing with its sense of *spirit*—so that it would be next to impossible for Nicodemus to misunderstand the sense in which it was spoken. Having then determined the translation, we proceed to enquire,—

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II. What is the meaning? Why has the Savior said all this about the wind? We find the answer in the force of *houtos* (so), which introduces a comparison. The *wind* is appealed to by our Savior as an illustration to soften the astonishment of Nicodemus. He introduces it by saying, "Marvel not that I said unto thee, Ye must be born again!" And then he proceeds to illustrate the difficulty by a natural agent, more like the spirit than any other, designated indeed by the same name, and, in this double sense, perfectly familiar to Nicodemus. It is as though he had said, You should not marvel at this that I say to you concerning the birth of the Spirit: here is the wind, whose effects indeed are perfectly evident to you. It blows with free and unrestrained motion, and you can hear it,—but still there is an impenetrable mystery about it. You cannot tell whence it comes nor whither it goes. Yet, you do not stumble at this. You hear and can acknowledge this motion—know it by its effects, though you cannot see the agent, go back to its secret starting place, or follow it to its hidden rest! Hear it sighing in the forest, or whispering through the feathery palm trees. See it in shaded waves, chasing over the ripening harvest, or freshening the surface of the sleeping sea! It stirs with restless and pervasive motion of life the else dead and silent earth. All this you know. But where is the couch of its rising, the chamber of its rest? Whence comes it, whither goes it?—This you do not know. "So is every one that is born of the spirit." So is this process and product of the new birth. You hear it and see it in its effects, its free expansion of spiritual life, its purifying and ennobling influences on the soul, its outburst of praise and devotion, its godlike movements over the waste fields of suffering and sin. The fisherman throws down his nets and follows me, the rich sells all he has and gives it to the poor, the mad and ragged demon rises up in his right mind and is clothed; the deaf hear, the blind see, the lame walk, the dead are raised, and the poor have the gospel preached unto them. All this you know. This is on the surface. But there is something about it you do not know. The secret springs of its spiritual beginning, the ultimate and heavenly tendency of it all—these are hidden. These you do not comprehend. But do not marvel. Even in nature, all things come in and go out in mystery—as the wind. You see the beginning of nothing—can trace nothing to its end. As it is in nature, so it is in grace. Marvel not, but believe. W. K. P.

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Missionary Meeting of the State of New York.

The N. Y. Christian Missionary Society assembled at Tonawanda, on the Niagara river, between Buffalo and Niagara Falls, Thursday, September 2nd. The delegation from the Churches within the bounds of the territory embraced by this Society—including New York State and several New England States, was the largest that ever met at these annual conventions. Between two and three hundred visitors from abroad were present, from New York State, Connecticut, Massachusetts, Vermont, Ohio, Pennsylvania, West Virginia, Michigan, and Canada. Among these were between twenty and thirty preachers.

The large attendance itself gave evidence of the increased interest in the cause of the gospel mission, and showed a settled conviction, of the necessity of the organized cooperation of the Christian brotherhood to carry out the gospel proclamation effectually over the land. We have never attended any similar convention, in which greater harmony prevailed and characterized all the proceedings. We could not but feel in observing the proceedings of the convention that progress had been made by us, and that we had here good signs for the future. Discussions there were, full and free on the subjects brought before the meeting, as there ought to be and will be, but *controversies*, it may be said, there were none. The spirit of disputation was not in the hearts of the brethren. It was such a convention, in this respect, alone as Christian people ought to have. The effect of this was, that the days passed together at this meeting were joyful days.—The business of the convention was conducted with intelligence, promptness, and good order.

A change was made in the constitution of the Society simplifying its organization and increasing its efficiency. The territory embraced in the mission is to be districted in the manner of some other States, to call out and bring into action more efficiently the strength of the churches. The missionary board was located, for the sake of efficiency, principally in the city of New York. Bro. W. A. Belding was chosen as corresponding Secretary and is to give his whole time to the work. Bro. Merwin, the earnest and efficient president, was reelected. We trust the coming year will show an increased activity and a noble result in the work of this mission.

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The Sunday School cause occupied a part of the time of the convention, as very essential to the work of the gospel mission. A strong interest was manifested in this direction.

Every day we had two or more discourses from preaching brethren present. The earnest and truly evangelical spirit, the unity of doctrine and feeling, that pervaded these, and the deep impression they made on the large audiences that heard them, all testified of a great and good result from the preaching. Noble words were spoken in memory of the beloved brethren Dr. C. J. White, for a long time president of the Society, and J. M. Bartlett, for many years one of the most earnest and able preachers of the gospel in the State of New York. Both of these men of God died during the past year.

The church at Tonawanda is in a very prosperous condition.—It has seen days of trial;—these we trust are now past. The congregation is now living and working together in harmony and love, and an excellent spirit seems to prevail. Bro. J. C. Goodrich, the preacher of the church, is fulfilling well the work of the ministry in and out of the pulpit, and enjoys, as he deserves, the confidence, love, and co-operation of the brethren. Through the labors of Bro. Goodrich, aided well by the church at Tonawanda, a new congregation has been established at Suspension Bridge, below Niagara Falls. This little church meets now in a house of its own. Bro. Oliphant from Canada preaches here a part of his time.

The large number of our brethren that annually visit Niagara Falls should remember the congregations at Tonawanda and at Suspension Bridge; the former on the railroad, about half way between Buffalo and the Falls. C. L. L.

Grace in Temptation.

Infinitely wise is the petition—"Lead us not into temptation;"—preserve us from temptation. Who so self-confident, or so self-righteous, as to presume to think that he can surmount all the alluring, syren suggestions of the carnal man! He who is so presumptuous, is destitute of divine grace; and, independently of such grace, no temptation can be successfully resisted.

Happily does Dr. Chapin utter this true thought: "'Let it pass from me,' said Christ, in the agony of the Garden, as the

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sweat fell like drops of blood, upon the ground. Thank God, that He prayed—'Let the cup pass from me,' and justified the trembling weakness of our humanity. If He had said, 'Let it come; I can meet it,' He would not have been a Christ."

J. L. C. G.

LETTER FROM AUSTRALIA.

DEAR BRO. PENDLETON:—The word of the Lord has free course and is glorified among us, in this sunny land. We are progressing daily in "the work of faith and labor of love," and are making constant inroads into "the kingdom of darkness" and sectarianism, and always return laden with trophies to the glory of God our Saviour. In city and country the truth prevails, and all the combined powers of opposition fail to prevent its progress.

In Adelaide we have the largest audience and realize greater success than any other Church. Nearly every week we have additions to the Church of Christ, as the result of our regular Lord's days preaching; some are from the world, and others are from the ranks of sectarianism. The day is not far distant, we fondly hope, when the Church of Christ will exert a potent and controlling influence in Adelaide, and in the chief cities of this Southern hemisphere. We are enlarging our sphere of operations as much as our strength will allow, and had we more Preachers of the Gospel, much more would be accomplished.

This great want we are endeavoring to supply, by obtaining Evangelists from America, and by educating all the available talent in the churches here. We have several of our young brethren in the field, and a number of others who are preparing themselves for the good work.

What we greatly feel the need of here, is an institution like Bethany College or Kentucky University, where a good sound education, and a knowledge of the Bible are imparted, untrammelled by sectarianism. This we hope to get ere long. We have commenced the work in good earnest. The brethren here will do what they can and have made a commendable start; and we trust that we shall find not a few brethren in America who will lend us a helping hand in this noble enterprise.

In the course of a few months I shall (D. V.) return to America (for a visit) after an absence of nearly nine years, to lay the claims

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of the Australian Christian College before the brethren in America, and to see once more in the flesh my dear parents, relatives and numerous esteemed friends.

I expect to leave Australia in Dec. or Jan. next, and after making a short visit to California, take the Pacific R. R. to the States. I expect to see Bethany and my old friends residing there, during my visit. In my extensive travels I have gathered some geological and other specimens for Bethany College museum, which I shall either bring with me, or forward to you.

On April 25th we opened a new Chapel for the use of the Church of Christ at a small town called "Two Wells"—distant from Adelaide about 25 miles. The building is neat and substantial, being built of stone, and seated and finished inside with cedar. It will seat comfortably 250 persons, and cost about £500 ($2500) sterling. We had crowded audiences at the opening services and a fine interest prevailed, which resulted in *fourteen* additions to the Church.

Our esteemed brother G. L. Surber has returned from his visit to Dunadin New Zealand. He has nobly followed up my labors in that city. His success was cheering, and resulted in about fifty additions to the church. Brother T. Wright from Victoria, Australia, has been invited by the church to preach for it one year, and has accepted the invitation. He is now there laboring, we hope, with acceptance and success.

Wishing you the greatest prosperity in your noble and important labors, Yours in Christ, HENRY S. EARL.

LITERARY NOTICES.

PLAIN EDUCATIONAL TALK WITH TEACHERS AND PARENTS.—Claxton, Remson & Hafflefinger, Phila. This is a series of 21 Lectures—making a neat volume of 220 pp., by Albert N. Raub, A. M., Sup't of Lock Haven Public Schools. They are full of wise suggestions on their theme, and will repay perusal both to Teachess and Parents. Prof. Raub is evidently thoroughly freed from the old empiricism, which has so long made our primary education a loathsome drudgery to our children and an almost profitless expense to the people. I am gratified to see the broad and philosopical views, which he so perspicuously presents, thus brought before those who are so intimately concerned in them.—

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Both our Primary Schools and our Colleges are running too much in the ruts of the dark ages. Reformation is needed in these both—and the time is fast approaching when systems more in harmony with human nature and the wants of the individual, the family, and society will become generally introduced into all grades of our schools. Prof. Raub's Lectures form a strong plea in this direction, and we shall be glad to know they meet with a wide circulation.

For sale by Campbell & McDermot, Wheeling, W. Va.

LIPPINCOTT'S MAGAZINE for October contains—I. "The Vicar of Bullampton," by Anthony Trollope; II. The French Fever; III. Two Names, (Poem); IV. The Lonely Ones; V. What I saw of the Suez Canal; VI. Beyond the Breakers—Part X—by Hon. Robert Dale Owen; VII. Dick Libby; VIII. The Freedman and his Future; IX. From a Garret, (Poem); X. Magdalena; XI. The Democratic Movement in France; XII. The Pleasures of Poverty; XIII. Our Monthly Gossip; XIV. Literature of the Day. Yearly Subscription, $4. Single Number, 35 cts.

THE GALAXY.—Contents of the September number: I. Susan Fielding—by Mrs. Edwards. II. The Real Louis Napoleon. III. A Journey in Northern China. IV. Little Bopeep. V. Put Yourself in His Place—by Charles Reade. VI. Renaissance. VII. Why Thieves Prosper. VIII. Ten Years in a Public Library. IX. In a Box. X. Shakespearian Mares'-Nests. XI. The Galaxy Miscellany. XII. Literature and Art. XIV. Nebulæ.

The subscription price of the Galaxy is $4 a year.

The Blessings of Divine Revelation.

Where may we look for treasures of wisdom and knowledge, like unto those exhaustless treasures, which are comprehended in the Revelation by our blessed Lord and Savior, Jesus Christ?—Many valuable lessons of knowledge and even of virtue are to be found in *human* systems of ethics and jurisprudence; but, all such inculcations are to be ascribed to the only original Fountain of Knowledge, God himself, than whom none other is *originally* good! "God is Love!" (1 John iv.) according to the record of *the beloved* disciple; and on this sublime sentiment rest all the treasures of wisdom and knowledge, as on it are based all the hopes, all the joys, all the peace of the Christian institution.

J. L. C. G.

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Prospectus of the Christian Union.

The undersigned propose to commence at Rutherfordton, N. C., about the First of November, the publication of a Weekly Religious Newspaper of the above name. Its purposes are,

First—To present the best religious thoughts of all denominations. Second—To maintain that the Church of Christ, as His body, is One and Indivisible. Third—To promote Fellowship and Co-operation among Christians of every denomination.—Fourth—To encourage and promote the Sunday School cause.—Fifth—To expose and denounce corruption of every sort; and furnish interesting information of all kinds for Family Reading.

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One copy, four months, "	.50

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Good Words from Our Correspondents.

WABASH, IND., Sept. 1, 1869

DEAR BRO. PENDLETON:—Including the 4th Lord's day in August, it was my happy privilege to attend the Dekalb county annual meeting. The meeting was held with the congregation in Smithfield, and was a joyful and we trust profitable one. Of preachers, there were present, Bros. James Hadsell, of Kendallville, M. M. Gleason, of Flint, Indiana, Robert D. Gardiner, of Kendallville, Bro. Olmstead, of Allen co., Ohio, and the writer. Bro. Hadsell has for more than a score of years been doing valiant service in the army of King Jesus. We found him clothed with zeal, as in other days, and determined to do all in his power to advance the interests of the Redeemer's kindom.

We had not met with the brethren in Dekalb for five years, and to us it was a most joyful privilege after so long a time to greet them once again in the kingdom and patience of the Lord Jesus. We renewed our acquaintance with many of the old brethren, and formed many new acquaintances. There were Disciples present from three States—Indiana, Ohio and Michigan. Quite a large number of counties in Indiana were represented. Five precious souls acknowledged the authority of the Lord Jesus, and were gathered into the church of the living God.

The brethren in Smithfield have recently completed a neat, commo-

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dious and comfortable house of worship. They have done as brethren building houses of worship everywhere should do,—put a baptistery in the house; so that under all circumstances the solemn and impressive ordinance of Christian baptism can be attended to decently and in order. They were owing about $100 on their house, but the brethren at their meeting raised that sum, and thus their house is entirely paid for. Long will we remember the kindness and liberality of the brethren in Dekalb county.

Our cause in this city (Wabash) is still prospering. At our regular meetings we have frequent accessions. We have preaching every Lord's day, both morning and evening. We are having a fine Sunday School, with prayer-meeting every Tuesday and Thursday nights.

We are struggling hard to complete our house of worship. When completed, it will be the best house owned by our brethren in Indiana. I know of no congregation anywhere making greater sacrifices for the good cause than the congregation in Wabash city.

In the labor and love of the gospel, your brother in Christ,

L. L. CARPENTER.

DEAR BRO. PENDLETON:—I regretted that I did not receive your reply to my note addressed to you from New Port, Giles co., in regard to Dr. Gilbert's charge against Bro. Campbell, "in cutting the Holy Ghost out of the scenes of Pentecost." I showed, however, that while the expression, "they were all filled with the Holy Spirit," was omitted, and for what reason I did not know, the "Holy Ghost was *not* cut out," as it was nevertheless twice mentioned in the chapter. He was exceedingly bitter in his denunciations against Bro. Campbell, and against us as a people. I reminded him of the noble gallantry of making war upon the dust of a fallen hero; and in other respects gave him a lesson which he will recollect as long as his memory lasts. The results were glorious for the Truth. During the period of the debate 100 persons bowed to the supremacy of that gospel which this Methodistick attempted to overthrow, among them a good number of his own church; and what is quite significant, Major Sam Lybrook, the presiding moderator in the discussion of the first question—the action of baptism—a gentleman of considerable intelligence and influence, in whom the community have unbounded confidence, was among the number buried in the waters of New River. To the God of Truth be all the praise.

SNOWVILLE, Va., Aug. 30, 1869. G. W. ABELL.

[☞ The clause, "They were all filled with the Holy Spirit," was left out of the "Pocket Edition" of Father Campbell's version of the New Testament, by an accident common to the most careful printers.—

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No man, not blind with the meanest kind of prejudice, could suspect Father Campbell of any *intentional* violation of the word of God, in this or in any other passage. We have a copy of the first and of the last edition ever published of the Family New Testament, and the clause is fully given in both of them. His record on the person and work of the Holy Spirit is too full and emphatic for any man, not blindly determined to slander him. to charge him with any design or interest so to change the 2nd of Acts as to omit the clause referred to. Such efforts will always react upon the heads of their authors, as was so signally the case in this discussion. W. K. P.]

MARSHALL, Saline County, Mo., Aug. 17, 1869.

DEAR BRO. PENDLETON:—On Saturday evening, July 31, Bro. Wm. H. Robinson and myself commenced a meeting in this place, and closed last evening. Bro. Robinson is the regular preacher for the congregation here, and hence I have done most of the preaching; he is an able and successful exhorter, as also one of our strong and talented preachers. He is one of the graduates of Bethany College, and is an honor to the institution that has sent out so many efficient ministers of the Gospel of Jesus Christ. He is constantly in the field of active labor, although he has nearly lost his eyesight,—and fears are entertained that he will become totally blind, unless he obtains relief soon. I pray he may soon do this. Our meeting has been a glorious success, and the noble band of sisters and brothers here are thanking God, and have taken courage.

There have been 34 additions. The meeting has been truly a success, and the church here now numbers 146 members. To God,—and not to organs,—be the praise. Affectionately your brother,

T. M. ALLEN.

JONESBORO, GEO., Aug. 8, '69.

DEAR BRO. PENDLETON:—I arrived home yesterday; been absent 17 days, preached 25 times in fourteen days and nights, at two meetings, one in Walton county and one at County Line, in Fayette co.; had 23 additions to the churches—15 by confession and baptism and 8 from the Baptists; good meetings, well attended, and the brotherhood revived and stirred up to diligence. Six of the above were added in Walton, and 17 at County Line. I got home pretty well worn out and quite hoarse. Bro. P. F. Lamar was with me in Walton, and preached once. I am invited to go to Clark, Washington and Campbell counties to hold meetings, but cannot say I shall be able to attend.

May the good Lord prosper you in every good word and work, and all those who love His divine word. NATHAN W. SMITH.

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NEWTON GROVE, N. C., Aug. 7, 1869.

DEAR BRO. PENDLETON:—Again I am permitted to write to you of the success of the blessed gospel in our midst. I have just closed a meeting of thirteen days at Mill Creek, Johnston co., where I baptized 42, restored 7, and received 1 from the Baptists,—making *fifty* added to the church. Some of those baptized were among the most intelligent and respectable citizens of this community. Others were very poor, old and hardened in sin, "strangers to God" and at enmity with Christ.—But the young, the middle and the aged, alike bowed to the King of kings. Truly the Gospel, when believed, "is the power of God unto salvation." It has awakened many among us from a state of apathy that looked hopeless. To the Lord be all the praise.

The good old *Harbinger* is a regular, welcome monthly visiter to me, and is worth twice the subscription price.

In the one Hope, JOHN J. HARPER.

EDEN, Lincoln co., D. T., Aug. 30, '69.

BRO. PENDLETON:— * * * We have organized a Christian church here; it is small yet, but every Lord's day there are some additions.—Methodists and Presbyterians are uniting with us. I have circulated the Harbinger around among them, and they like the reading well. I am in hopes we shall get you up quite a club by the first of January next.——Yours in Christ. L. T. FARLEY.

OBITUARIES.

IN MEMORIAM.

The following resolutions were adopted at the last Annual Meeting of the Christian Missionary Society for the 16th Dist. of Ohio, held in Beallsville, Monroe co., commencing Aug. 12th:

Whereas, Our beloved brother Dr. James Smith, of Woodsfield, formerly President and subsequently Vice President of the Missionary Society of the 16th District of Ohio, is dead; and Whereas, the cherished memory of the church's dead has ever been among her most precious legacies; and Whereas, our dear brother, pre-eminent in faith, in piety and devotion to the cause of Christ, was suddenly called from his labors on earth, Lord's Day morning, Oct. 18th, 1868, while alone—his family absent at Sunday School—meditating, as his custom was, instruction for the church: we think it meet to give expression to our feelings of sorrow and sympathy—Therefore

Resolved, That we recognize in our departed brother the Christian gentleman, the eminent physician, and the humble and devoted disciple of Christ.

Resolved, That we tender condolence and our warmest Christian sympathy

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to her who has lost a true husband, and to his children who have been bereft of one whose counsels were always wise. To God we commend them.

Resolved, That a copy of these resolutions be sent for publication to the "Harbinger," the "Standard," and the "Review," and a copy be sent to the family of the deceased. GEO. CLENDENAN, WM. JOHNSON, YEARLEY THORNBERRY, } Committee.

Died, at the residence of his father, in St. Louis county, on the 27th day of June, 1869, Thomas Smith.

He was born in Columbia, Missouri, on the 15th day of June, 1843. He was a graduate of the State University at Columbia. For a few years previous to his death he had been engaged in the practice of the law in the city of St. Louis, but during the year immediately preceding his death, ill health had compelled him to abandon his business, and give up the pursuit of the profession which he had chosen, and in which he gave promise of more than ordinary success and eminence.

He was cut off in the very prime of youth,—beloved, honored, respected, and admired,—for he was kind-hearted, generous, and accomplished,—and gifted with intellectual endowments that opened before him a wide field of usefulness and honor.

His moral character was above reproach, and those who knew him best will bear witness that no purer spirit ever left its tenement of clay.

It is a sad bereavement, that one so gifted, with all the accomplishments that inspire love and friendship, should so soon be snatched from the circle of his admiring friends.—"Missouri Republican."

Died, July 4th, 1869, in Canfield, Ohio, Mrs. E. Sackett.

The subject of this brief tribute was born in Connecticut in 1795. She early removed with her parents to the State of Vermont, where she lived until she was nearly 18 years of age. About fifty six years ago she came to Ohio. She was married to Simeon Sackett shortly after, when they settled on the farm where she died. She was the mother of twelve children, nine of whom survive her.

Never was pillow smoothed more tenderly and wish anticipated more certainly and gladly by children-hands and hearts than by hers. For several years past she has been a sufferer, but for six months before her death she was perfectly conscious that the great change must soon come.

For it she was ready. Each day she looked for it, and the last recorded utterance of her lips was, "Lord, come quickly." Her disease was dropsy.

On Lord's day, July 4th, 1869, at that calm hour when her brethren in Christ were assembling to worship God, she bade them adieu and passed on to the "General Assembly and Church of the First Born in Heaven."

In the days when Alexander Campbell and Walter Scott, the Paul and Apollos of the 19th century, preached the "ancient Gospel and order of things" in the grand valley of the Mahoning, her home was their home. Many time have these men whose dear memories bring a tear to my eyes as I write, been cared for under the same roof and in the same room where she "fell asleep."

The first sermon in favor of the restoration of the "ancient order" of things, ever preached in Canfield was in her house, by Walter Scott, in the early part of the year 1828. In March of the same year her husband and herself were "immersed into Christ" by Walter Scott. Her recollections of that eloquent man were vivid and grateful.

She loved to dwell tenderly on the memories of those early days of grand battles and mighty victories. In her religious history the names of Campbell and Scott were inseparably connected. But they have left us and she is gone. We wait for the great "reunion day" in the joyful hope of meeting them all again. F. M. GREEN.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 40.] BETHANY, W. V., *OCTOBER*, 1869. [No. X.

THE WANT OF PREACHERS.

The great agent of the Spirit in the spread of the gospel, is the Preacher. "The Gospel is the power of God unto salvation," but only to him who believes it; and in ninety-nine in a hundred cases, it is the preacher who induces men to believe. There was the most active propagation of the gospel long before there was a written word. Men caught it up from the life of living proclaimers. Our Savior said, "Go into all the world and preach the gospel;" the order was to send it out through the human voice a present herald, crying aloud the proclamation, and summoning people to the Cross. Our Savior wrote nothing; he preached—preached as man never preached. The words of life fell burning from his mouth, and quickened the dead and hopeless into new being. The multitudes hung entranced upon his strange eloquence, hungry for light and forgetful of the hunger for food.—As he did, so he taught his disciples. When he sent out the twelve, he said, "Go, preach, saying, 'the kingdom of heaven is at hand.'" When he appointed the seventy, they were charged with the same proclamation. If this people would not receive them in one place, they were to hasten to another. They were to "heal the sick, cleanse the lepers, raise the dead, cast out devils"—but the crowning work of all was to preach, "the kingdom of heaven is at hand." Their mighty works were only, as a recommendation to the mightier truth that "the kingdom was very nigh unto them." They must work miracles, win the hearts

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of the people by the free gift of these precious preternatural blessings—but above all, "*preach* the kingdom."

On the day of Pentecost, the miracle of power was the mighty *preaching* of the day. The divine preparation was the gift of tongues. The gospel fell upon all ears, at once, and was borne to each man in the sweet familiar tones of his "own tongue, wherein he was born." Parthian, Mede, Elamite,—no matter what nation under heaven was there, to him it was given to hear in his own tongue and from a living speaker "the wonderful works of God." The air rang with the glad-tidings; the spoken words thrilled, as with magnetism, the multitudes,—and three thousand "gladly received them, and were baptized." And so it went, from the street to the Temple. Out into the country—along the high ways,—to Damascus—to Antioch—over the sea to the Islands—out into the provinces—down into Africa—all over Asia Minor—shaking down the idols in Athens and knocking at the doors of the imperial household of Rome—with nothing but the mouth of the preacher telling the story of the Cross and persuading the people to faith and obedience.

There were no power-presses rolling out black sheets lettered with luminous learning,—no mail bags laden with the mute symbols of a studied eloquence,—no great publishing houses flooding the land with tracts and ponderous folios of doctrine and discipline,—but instead, there was the living preacher *going* up and down and calling men everywhere to the free salvation. Peter, and Stephen, and Philip, and Paul, and Silas, and Barnabas, and Apollos—the eloquent,—see what these men did in a few years, by *going* and *preaching!* They had no railroads to rush them over the fields of their labor with the speed of the winds—no steamboats to make swift headway against opposing currents,—but along rocky ways, beset with robbers, and over stormy seas swept by merciless winds, they hastened as they could—and despite of rocks and robbers and rough waters, *went* and *preached.* And the people *heard* them, many of them gladly, and so, in a little while, "their sound went into al. the earth, and their words unto the end of the world."

Is there not a similar power in the preacher to-day. We flood the land with Bibles, and this is well—but do we not mistake, when we conclude that the Bible alone will convert the people? There is a great deal of talk about the word alone—almost as

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much as we used to hear about faith alone—but power is not found in things which stand alone. Our Savior said, "The son can do nothing of himself, but what he seeth the Father do."—"As my Father hath taught me, I speak these things." So it is ordained the word shall not go forth without the preacher. When the Holy Spirit is in the preacher, then is it most mightily with the word. The preacher is the incarnation of the written word. As it is in him, so it becomes in his willing hearers, the quickening power of the new life. Paul said, "Necessity is laid upon me; yea, woe is to me if I preach not the gospel." It was as if a man having life in him would refuse to breathe, or moved by the power of God would refuse to speak. Again, he said to Timothy, having stated the inspired origin of the Scripture and its grand furnishing power to the man of God, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and in his kingdom, preach the word: be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine." Let us not therefore, neglect to circulate the word, but above all, let us send forth the preacher.

There seems to be an impression with some that we convert too many people now. Looking at the tattered condition of many congregations, who are scattered for the want of shepherds, they say, let us cease to convert, and take care of those already gathered into the fold. Is this after the model of Apostolic times? Who that has studied the new Testament can say so? The Apostles and the primitive preachers did not so. True, they revisited the fields of their labor and from city to city, went about setting things in order, and putting churches into a condition to take care of themselves and attend to their own edification. They wrote letters to them,—cared for them, interested themselves in their welfare;—but their great and supreme work was to preach the gospel. They were perpetually *going*—pushing into new fields, carrying the gospel to those who had never heard it—and sewing the precious seed beside all waters. They never feared, lest they might convert too many.

The example of the apostolic preachers, in this respect, needs to be more closely studied and faithfully imitated. Their method was, to send the word by the *mouth* of the preacher to the *world*, and to give it to the *churches* by *writing*. The business of

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the preacher was to *disciple* the nations. It was the business of the church to *teach* and *train* them afterwards. Neither work was neglected,—but preaching went before always, and was not dependent upon the after organization and discipline of the converts. Consider the long journeys of Paul,—see how he went from continent to island,—city to city, preaching Christ—making converts, and leaving them to grow up by the power of their new life till they were ready for organization,—and then revisiting them and putting things in order. As did Paul so did all the rest. Philip was specially directed to go a great way to preach Christ to one man—and he an officer of an Egyptian Queen passing over the highway to Gaza,—going down *into* a country where there was no church, and no pastoral care to watch over him.—Our modern prudence would have said, "Don't convert this man. He is going down among idolaters where there are no disciples,—he will be in the midst of the seductions of Queen Candace's court,—there is no church there—no evangelist there—no one to care for his soul. He will fall away,—disgrace the cause. Better stay, Philip, among the many you have already converted and teach and train them! But the Spirit taught not thus. He said rather, Go, Philip, join yourself to this man. Preach the gospel to him. Win him to Christ, make a disciple of him—and let him go on his way rejoicing.

We seem to forget that, fallen as we all are, and needing one another's helping counsel, as we all do, yet, "a man's a man for a' that"—and there is such a thing as one's by the help of God, taking care, in some measure, of his own soul. Better convert a man and commit him to the grace of God for the rest, than leave him in darkness, a sinner ignorant of the salvation of Christ and without hope in the world. Better for the Eunuch that he could go on his way rejoicing, and take his chances against the idolatries of the Queen's court alone, than that he should be left, without this sweet experience of a new life shed abroad in his heart by the Holy Spirit. He that pitieth the widow and the orphan will take care of his adopted ones; and of many isolated converts, over whose destitution of pastoral care we so prudently mourn, it may yet be said, "Those that thou gavest me I have kept, and none of them is lost."

Let us send out the preachers then,—fill the land with them and sow the good seed broadcast over all fields. Where there

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is a preacher, there will soon be a church, sometimes many of them. If there are no "places" for them, they will soon make places for themselves,—and thus the truth will be spread and the people saved. What the cause wants is more preachers. Wherever we raise up and send out a good preacher there we raise up and spread the cause. This is certain. It is both reasonable and the lesson of experience. Let any community abound in preachers, true men of God, and it will soon abound in churches. If we would be true to the interests of the gospel we must provide for its free and universal proclamation. Nothing short of this meets the spirit of the commission. The community that neglects to provide for this essential feature will languish and die. Every congregation that is able, should constantly sustain at least one young man in a course of preparation for the ministry. If one is not able, then two or more should unite, and see to it that this great need of the cause is steadily provided for. Brethren, we cannot succeed if we neglect this manifest necessity. If we expect the good cause to prosper we must anticipate the means necessary to this end and see that they are provided in time. This is the common duty of the children of the kingdom, and the expense necessary to accomplish must be met as any other debt that we owe to the Master. This he has laid upon us, and woe to us, if we neglect it.

W. K. P.

THE "RAGS OF TRADITION."

The eminent Dr. Lightfoot somewhere says: "The Papist saith, 'Scripture is not sufficient to instruct all things of religion? True;—not of the Romish religion. For the rags that patch that you must go to some broker; for the divine wardrobe of Scripture hath none such, viz., the orders of monks and friars; pilgrimages; the single life of the clergy; salt, oil, spittle in baptism; tapers at the communion; processions; praying to and for the dead, and a thousand other trinklements and trumperies.—Scripture never knew any such base ware;—we must go to some kind of shop for it. And that pedlar, with them, is *Tradition*!"

Whately, in his *Errors of Romanism having their Origin in Human Nature*, says: "Men are apt, not only in what regards religion, but in respect of all human concerns, to contemplate the

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faults and follies of a distant age or country, with barren wonder, or in self-congratulating contempt; while they overlook, because they do not search for, perhaps equal, and even corresponding, vices and absurdities in their own conduct. And in this way it is that the religious, and moral, and political lessons which history may be made to furnish, are utterly lost to the generality of mankind. Human nature is always and everywhere, in the most important points, substantially the same; circumstantially and externally, men's manners and conduct are infinitely various, in various times and regions. If the former were not true—if it were not for this fundamental agreement—history could furnish no instruction; if the latter were not true—if there were not these apparent and circumstantial differences—hardly any one could fail to profit by that instruction."

Again; "In contemplating human transactions, the law of optics is reversed; we see the most indistinctly the objects which are close around us; we view them through the discoloured medium of our own prejudices and passions; the more familiar we are with them, the less truly do we estimate their real colours and dimensions." These remarks are made with especial reference to the position of Protestantism toward Romanism, and in view of the fact, that the superstitions, errors and corruptions of the Church of Rome are a constant theme of denunciations with Protestants. It is well, as the author has so admirably shown in the book referred to, and in his other Tracts on Romanism, to remember that the errors of 'The great Apostacy' had their origin in our common human nature, such as it was and is, not only in Rome, but everywhere,—equally so in Jerusalem, Byzantium, Geneva, Paris, Edinburgh, London, New York,—all over the world; and that "All these dangers (arising from Romanism), as they did not *begin* with the Romish system, cannot be expected to end with it: they emanate not from that corrupt Church,"—for "the mystery of iniquity—the man of sin, was already working" centuries, before Rome stood forth, in full development, as 'The Great Apostacy,'—"but from the corruption of our common nature; and none consequently are more open to them than those who are disposed to think themselves secured by merely keeping out of the pale of that Church, and inveighing against her enormities."

There is no lesson, however, that in our self-righteousness and

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false, delusive security, we are less disposed to learn, than just the one here inculcated. "All men are mortal but ourselves;"—all men are liable to, and guilty of, the things we condemn!—"Happy is he that condemneth not himself in that thing which he alloweth"!—but this happiness, this blessedness, is the share of but few.

The motions that have worked so mightily in Rome, are felt, and may be observed, also, in Protestantism,—yea, in the most demonstrative of Protestants, often. Rome has her proud *hierarchy*, "sitting in the temple of God, and showing that it is God;"—the spirit of hierarchy,—of assuming to rule over men in divine things, of acting as God over men,—is all over the earth, more or less revealed in every party; in men great and small of office and influence in the church, the *hierarch* and pope is often lurking and stretching himself. Rome has her *infallibility*; infallible men and parties are objects of every day occurrence, outside of Rome. Rome has her *inquisition*; religious 'father inquisitors,' with hosts of officious 'familiars' at their command, have never been wanting outside of Italy and Spain, and that own no allegiance to Rome. Rome has her *Index Expurgatorius*,—her 'Index of Prohibited Books;' in Protestantism everywhere, men may be found fit and willing to constitute a *Congregation of the Index*.

The Popish dictum, *nefas est in ecclesiam dicere*,—'it is forbidden to speak against the church,' whether that church be right or wrong, is widely and highly appreciated outside of Rome. Rome has for ages been 'drunk with the blood of the saints,' and has an eternal, unquenchable thirst for it; the spirit of the persecution of men that differ from us, is one of the commonest and most undying, as well as most revolting, sins and afflictions of our common, corrupt, nature everywhere.

To return more particularly to Dr. Lightfoot's stat ment above. The Romanist declares, 'the Scripture is not sufficient to instruct all things in religion;'—the Protestant declares that it is, and that we need not call on Tradition to help us out; to do so would be to announce the insufficiency of the Scripture. Protestants claim to reject the heritage of Tradition, as worthless, 'filthy rags,' like our self-righteousness.

Neither Luther nor the Anglican reformers, abandoned altogether the claims and use of Tradition; and to-day Tradition yet holds a not inconsiderable place in the teachings, forms and usa-

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ges of Protestant churches; thus proving the truth of Dr. Whately's statements.

Let us look to the Anglican church. Whence are primates, archbishops, archdeacons, canons, bishops and deacons (after the order of this church), &c., &c.? Scriptural bishops and deacons are quite other things than these; and the other are wholly unknown to the New Testament. Whence the idea and custom of the English sovereigns being the 'head of the church' (often women and bad men)? Whence the 'trinklements and trumperies,' —the now so-called 'millinery,' of this church? 'For these rags, you must go to some broker; for the Divine wardrobe of Scripture hath none such.' Hence '*early*,' not *primitive*, New Testament, 'Christianity' has to be appealed to for support of such an order of things. This perpetual appeal to, and reverence for, 'the first four centuries,' by the Anglicans, is quite significant.—The apostolic age alone, as given in the New Testament, is insufficient; 'the first four centuries,' '*early* Christianity,' is the rock of support. What is this but *Tradition?* The *corruption* of Tradition may not be so extreme within this period as in later centuries, but Tradition, that which is *out-side* of the Scripture, it nevertheless is. And even that period does not furnish support for some of the 'trumperies' we yet find in this and other churches.

The union of church and State,—this unholy alliance of the church and the world, of the spirit and the flesh, of the divine and the human, of the earthly and the heavenly; this unnatural wedlock, that has for centuries, to this very hour, so greatly affected the doctrine, organization, worship, and moral and spiritual life of the churches; whose immeasurable corruptions both of the church and the State; whose awful blood-guiltiness, bitter persecutions, and nameless wrongs and iniquities, up to this day, have abounded in the history of Christendom for more than a millennium;—a union in which the Lutheran, the German, Swiss, Dutch and French Reformed, the English and Presbyterian, churches have fully shared, and do share to this hour, and to which they cling with such unholy tenacity and lust of power;—what is it? The Scriptures of the New Testament never taught it, but are clearly opposed to it. It is a 'base ware,' that comes from 'some other kind of shop'! It originated far this side of the apostolic age, towards the end of 'the first four centuries.'

Whence originated the establishment of a separate and distinct

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order of men in the church, that assume and arrogate to themselves the name, title, rank and dignity of the *clergy*, the *clerus* of God, in contradistinction to, and exclusive of, the other members of the church, who are the *laity?* Whence, I say, this idea and practice, fully shared and gloried in by almost all Protestants, of thus proudly arrogating to the ministry of the Word a divine name, right, and high prerogative, that belong alike to all of God's people,—to 'the least of those that believe in Christ,'—that of being called the *heritage (kleros)* of the Lord? Is this proud assumption of heaven or of men? Does the Scripture 'instruct' any such thing? Or is it not also one of these *trumperies*, a *fraud* practiced on the church of God? I will not speak of 'the lording over God's *heritage*' the clergy have so often been guilty of—but I am speaking of their robbing the people of God of this very title, and thus claiming to be, in name, themselves peculiarly 'the heritage' of the Lord? Why do Protestants retain, and perpetually repeat and parade, this offense of the ministry against the people of God, and the word of God?*

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* "The name clergy, clergyman (clerus, cleric), has never been accepted by the evangelical (i. e., Protestant,—as opposed to Catholic) church. In later scientific structures of practical theology, it has indeed been used, but only for the sake of brevity. Sometimes, too, here and there, in newspapers we read of a "Protestant clergy." The rejection of this term has its ground in this, that to the name clergy, even more than to the name priest, clings the contra-distinction between the minister and the congregation. In contrast to the clergy are placed the laity, that are always connected with the attribute of the uninitiated, the incompetent, the *idiotes* (ignorant, uncultured *vulgus*), as opposed to the *ordo* (high rank), the *plebs*, who are ever but *plebs*—(low plebeians)."

"But a yet farther step it is, when the persons clothed with this office (of Pastors) stand not only to their congregation in the relation determined by this office, but when the ministers of the several congregations form among themselves a corporation, an order or rank, by which the consciousness of the *individual* is not only peculiarly determined and elevated, in as much as he now knows himself to be no longer exclusively in connection with his congregation, but far over and beyond it in organic connection with the *members of his rank*, but the latter relation even works so as to weaken and estrange from the primitive relation with the congregation. *And this point it is that has so fixed itself in the name clergy;* the clergy are a corporation and as such they—this order—feel no longer, that they have grown up out of the Church, but as a higher rank are placed in contradistinction to it. * * * The ministry become the clergy when they are no longer officers of the congregation, but *ecclesiastical dignitaries of the general church.*"—Herzog's Real-Encyclopædie. Art. Klerus [*Clergy*].

"CLERGY—from the Greek word *kleros*, heritage—in the general

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And here I may refer, also, to another fact of to-day, and one of the most astonishing in the current history of Protestantism,—in the most Protestant parts of the world. Whence comes the absolute clerical ecclesiastical government we see in the Methodist Episcopal Church,—the 'clergy' being all the power, self-perpetuating, responsible only to themselves, above and beyond the church,—indeed so far as legitimate power, voice, representation, action, are concerned, being themselves the church,—almost more than Rome itself?—for Rome largely employs laymen, which the M. E. Church does very sparingly; even her Book Concern is officered and managed chiefly by 'clergymen.' I am saying nothing against the intelligence, piety, devotion and conscientious zeal of this church, and the much of good and truth otherwise in it,—these are of a high order,—but am speaking of their church government. 'The Scripture is sufficient to instruct all things of religion'—does it teach this? or is this not 'of religion'? Is this not also one of the things unknown and contrary to the Scriptures, but originating in that past where Tradition ruled and triumphed over the word of God? This great people are seeing the tremendous wrong and are breaking their chains; but 'the clergy,' with the fewest exceptions, are desperately clinging to the ancient evil. One of their leading papers—the *New York Christian Advocate*—even advises the General Conference to ignore the vote taken throughout the churches on the subject of lay representation, holding to and declaring the *absoluteness* of that body, and that it is not bound to heed the expression the people have given in favor of their emancipation from clerical absolutism.*

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sense of the word, as used by us, signifies the body of ecclesiastics of the Christian church, in contradistinction to the laity; but strictly speaking, and according to Scripture, it means the church. * * * The New Testament writers adopt this term, and apply it to the *whole* Christian church, 1 Pet. 5: 3. Thus it is the church distinguished from the world, and not one part of the church as distinguished from another part." Buck's Theol. Dictionary. Art. Clergy.

* Last spring I sat in the cars by a minister and a class-leader (so I judged the latter to be) of the M. E. Church, and their conversation was on this very question of 'lay representation.' "Explain to me this strange inconsistency," said the layman, "that you ministers, in the Conference, and as individuals, almost to a man, so earnestly plead and vote for giving the ignorant negroes in the South full enfranchisement,—citizenship and vote, in earthly, political matters, because, as you say, thus alone are they freemen, and thus alone can they guard their freedom, manhood and rights,—but here in the North, you *deny* the

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And whence come the party names, so utterly unknown and foreign to the New Testament, which Protestants have given to the churches, thus robbing God and his Christ of an honor due to them alone,—for the name of God and Christ alone the church ought to bear,—and degrading men by placing them under human names, besides creating and perpetuating thereby divisions and strifes among God's people. 'Has the wardrobe of Scripture any such' names? or does this also belong to 'these base trinklements and trumperies'?

Is the business, that has run riot through the long centuries, and is yet rife to-day, of men without inspiration, without any authority from heaven, legislating for the church of the living God, of any higher origin than the evil practices of the church in its degeneracy? Are not their enactments themselves of the same origin as Tradition—the offspring of uninspired men, and ought they not always to be classed with it—with that which Christ said 'made void the law of God'?

Whence, finally, comes infant baptism, this ancient evil, with its later attendant corruption of sprinkling and pouring for immersion? Where and of what was *it* born?—and what has supported it and given it long life?—this ancient evil that has destroyed, in its legitimate effects, the glorious original, divine character and power of the church, as a regenerated, sanctified body of believers; has made flesh-and-blood relation, instead of a soul-purifying, penitential, personal faith and obedience, the law of en-

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same privilege to your own brethren in the church of God, in matters of eternal, personal interest; in matters of religion; in that in which every man must answer, and can answer alone for himself before God, and none can answer for him; in the church, in which we are all the freedmen of Christ, fellow-citizens of the kingdom—an inheritance and privileges worth to us infinitely more than all temporal rights. You deny it here to us, your brethren, who, you know, are the peers of any other equal number in the land for intelligence." The explanation, as might be expected, was very unsatisfactory. It amounted to about this [in an easy, jocular way], "Well, brother, you know *we* are your *friends*, and have your best interests at heart; we can't do you wrong." The question of right, human or divine, as well as of intelligence, and of capacity of self-government, entirely escaped the reverend gentleman's notice; and he was of the most acceptable sort in the church, kind and courteous. The lay brother wound up with this hard thrust: "Brother N——, there is but one church that compares with ours in respect to this absolute supremacy of the clergy, and that is the Roman Catholic." "Yes," replied the preacher, in a low tone, "but you know, brother, that the Catholic and the Methodist, too, are the most powerful churches in the land." L.

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trance into the church, so destroying it with unbelief and unsanctified life. The New Testament knows nothing of it!—the degenerating ages of Tradition, of the apostasy, bore this monstrous birth!—and yet in the bosom of Protestantism, even where men know its 'base,' illegitimate origin, it lives and is cherished! Man after man, of eminence, in the Protestant churches has declared that it was unknown in the New Testament and in the apostolic age, and that it grew up in the after ages, the ages of the birth of Tradition; and yet, these very men cling to it! and this in Protestantism, that judges Rome because it says, 'Scripture is not sufficient to instruct all things of religion'!*

Yes! all these things of which we have spoken, as yet retained and often vigorously flourishing in Protestantism, one and all, with other things not named, are of these 'rags' of dishonor and shame, with which, alas! Christian men have chosen to deck the church! 'The divine wardrobe of Scripture hath none such;' they are of 'the thousand other trinklements and trumperies; Scripture never knew any such base ware;—men have gone to some other shop for it. And that pedler is—TRADITION!'

In the words of Tertullian,—a great defender of Tradition, "If you ask for a law of the Scriptures for these and other practices, you will find none; tradition will be offered to you as the author of them, habit as confirming, and faith as accepting and observing them."†

Evangelical Protestantism, resting itself on the Bible, is inconsistent in retaining these inheritances of Tradition, of corrupt Christianity. It must, by God's help, be purged from this base dross. Our voices of remonstrance must never be silent, as long as such grave errors, such great departures from original Christianity, remain to pollute, vex, and shame the church of God.

Whoever in word or in practice say, 'Scripture is not sufficient to instruct all things of religion,' surrender the great question to

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* "Let us, in addition, refer to the reception of single articles of Tradition by Protestants themselves, as, for example, the virginity of Mary, the homousia, the celebration of Sunday, the validity of heretical baptism,—*but above all, Infant baptism.*"—Herzog's Real-Encyclopædie. Article, *Tradition.* Dr. Herzog, and his co-laborers in this great work, are Pedobaptists

† "Harum et aliarum disciplinarum, si legem expostules Scripturarum, nullam invenies: traditio tibi praetendetur auctrix, consuetudo confirmatrix, et fides observatrix."

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Rome. We say, Scripture *is* sufficient to this, and, by the grace of God, we we will maintain it.

I close with a couplet of Dryden, by which he scourges this false way of men in religion, who while claiming the Scripture as the supreme law, seek to bring into life, and establish, doctrines and practices the Scripture knows nothing of:—

> "The Word is then deposed; and in this view
> You rule the Scripture, not the Scripture you!"

C. L. L.

The Bible and the Common Schools---Mass Meeting at Greensburg, Ind.

From the Indianapolis Sentinel.

EDITOR OF THE SENTINEL:—There was a large and enthusiastic meeting of the citizens of this place on yesterday evening. The citizens, without regard to party or creed, assembled at the First Methodist Church to take into consideration the means necessary to prevent the perversion of the common school fund to sectarian uses. The contest now going on in Cincinnati and other parts of the country, between the Catholics and infidels on the one hand, and the trustees of the common schools on the other, in regard to the banishment of the Bible from the school houses, has elicited much warm feeling here and elsewhere.—The Rev. D. R. Van Buskirk, a minister of the Christian Church, was we believe the originator of the movement here. It is probable that if the ends in view are reached, to wit, the organization throughout the State of "Protestant Unions," it may have a controlling influence in the future of the State, not only in its religious and educational, but its political interests.

The movement is certainly indicative of the fact that Protestants are disposed to forget their little bickerings, and to close up ranks. A committee on resolutions was appointed, consisting of one member from each of the Protestant churches in the place, viz: Thomas M. Hamilton, William Cumback, Charles Shackleford, D. M. L. Falconbury and William B. Harvey, who reported the following:

WHEREAS, There is an effort being made in many parts of the country to exclude not only the Christian teacher but the word of God from our common schools; Therefore be it

Resolved, That believing as we do, that as a nation we are indebted to the general dissemination of the Bible, for not only the formation but the preservation of the institutions of civil and religious liberty, we hereby enter our protest against this wicked movement, and as Protestant Christians, will stand united against the exclusion of the word of God from the common schools.

Resolved, That we hail this attack upon the Bible, the common rule of our faith and practice, as a signal for united action on

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the part of all Protestant Christians to rally as one in defense of the Word, and as one to resist all assaults upon it, and we hereby pledge to each other united action in defense of a common faith against a common foe.

Resolved, That we recommend, at an early day, a general convention of the friends of the Bible in the common schools, be held at the capital of this State.

Resolved, That the friends of the Bible at Cincinnati, who are so manfully resisting the effort to banish the Bible from the common schools at that city have our prayers and sympathies, and we hereby urge them to stand firm.

Resolved, That the proceedings of this meeting be published in the Standard and Press of this place, and in the public journals of Indianapolis and Cincinnati.

It is probable that this meeting will be followed by similar ones throughout the State, and that a general convention of the Protestant forces of Indiana will be held at an early day at the capital. The meeting was characterized by harmony and deep feeling.—What may finally result from the move remains to be seen. S.

Few questions can be of more importance to the American people than the one agitated in the foregoing resolutions. The right and duty of any government to educate the children of her citizens is based upon the right and the duty of self-preservation. As free institutions can only exist where the people are intelligent and virtuous, it is evident that a government like ours, freer, in the highest and most radical sense, than any other government on the earth, owes it to herself and all that is valuable to humanity in her liberty and civilization to provide for the liberal education of all. This great truth has been apprehended by our statesmen, and the largest provisions have been made in nearly all the states, for free public education. As yet, however, the great question, what shall the education which we provide at public expense be? is in a measure unsettled. Shall it be simply intellectual? This were to ignore the fact that a mere intellectual education affects the development of only a part of our nature. It secures neither a sound body nor a pure heart. It may make men keen traders, cunning political tricksters, or ambitious demigods greedy of power and wealth, but it does nothing to call out the nobler nature,—to make men patriots or philanthropists—to develop the moral and religious nature, without which man is but a polished savage.

We need virtue as well as intelligence. The people who neglect the moral and religious training of their youth neglect the very foundation of their greatness, the Archimedian lever of their true and

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abiding elevation. Without morality, the government must sink into corruption, and without religion, there can be no authoritative morality. Laws will be unjust, their administration will be mercenary, and the reverence for them, without which they can avail nothing, will perish from the hearts of the people. The highest sanction to law is found in religion. The man who does not feel himself responsible to the all-searching Eye, will feel but little concern for the purity of the law or the equal principles of justice.

But how shall we implant the principles of morality and religion in the hearts of a nation save by instructing them in the Word of God? The effort to expel the Bible from our common schools, is an effort to dethrone God from the conscience and to obliterate the handwriting of the law on the heart. The enemies of our national purity know this right well. Banish the knowledge of the Bible from the hearts of the people, and you kill Christianity, and convert our Christian civilization into a new form of heathenism. The Pantheon of Auguste Compte will take the place of our Christian temples, and philosophy, whose book of revelation is the human consciousness, or science, whose data are experience and observation, will be substituted for the Word of God, and the testimony of the Spirit. Nothing is plainer than this. Commit the deliberate insult to the authority of the Word of God, of expelling it as a thing of evil from the halls of our public education, and to that extent precisely you deliberately take a step toward heathenism. Spurn the Bible publicly before the eyes of all the children of the land,—say deliberately and openly—by a public vote of political authority—to every child in the land, The Bible is not fit to be used in your moral and religious instruction; you shall not read it in the school house; we solemnly and in the face of this enlightened nineteenth century condemn it, as dangerous and delusive,—and what will the next generation be but a nation of scoffers!

"O, but the church will take care of this matter," you say.—Yes,—thank God, and the noble men whom he yet preserves as the salt of this fair and goodly heritage of ours,—the church will see to this as best she can; but how does this mitigate the deep damnation of the national sin, which, against the light of our Christianity,—against the remonstrances of the noblest and truest of our patriots,—against the prayers and entreaties of mothers

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and even the children themselves, still persists in insulting the Word of God and denying it to the schools. God can and will take care of his people, and he can and will also punish his enemies. He takes care of them who humbly strive, according to his will, to take care of themselves. But when a nation deliberately spurns him in the rejection of his best and highest gift, what can we expect but national calamity and decay. The politician is responsible for political infidelity, and where the politician is responsible to the people, as in this country, the people themselves become responsible to God for the unrebuked sins of their rulers. Let the American people think of this, and check this wild and fierce aggression of the infidel spirit, which is assaulting so clamorously the very citadel of our national greatness. W. K. P.

FUNERAL SERMONS.

There is a fashion, whether good or bad I do not now stop to investigate, which calls upon the "Oracle of the pulpit" in a multitude of ways, and as frequently as occasion offers, entreating him to lend the sanctity of his profession, the benediction of Christ's cause, and the ceremonial of "preaching the word," to a very large variety of objects, having but faint relation to the salvation of the soul.

We have an "endless continuity" of shady, flowery, odorous sermons (on dedication and celebration occasions), executed in all the popular styles, the main purposes of which are ceremony and programme completeness; and concerning them I would merely suggest the interrogatory, Do we not, by these events, injudiciously appropriate the "preaching of the word of life," and divert the current of the true gospel work?

I do not here aver that these practices are wrong, but ask, have we any right, defined or implied, to so apply the ministry of God's truth?

I understand the preacher's work, his pulpit and his influence, are sacredly consecrated to the sole object of awakening and building up spiritual life in the hearts of the people, and that these *holy things* should not be used to inaugurate events, which are in any sense continued in the pursuit of worldly pleasures, and ended in scenes over which Bacchus has jurisdiction.

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There is a strange latitudinarianism existing among professional preachers in respect to the objects to which they devote their time and capabilities, which I think is dangerous—derogatory to their exalted duties, and decidedly enervating to the power of the message they are commissioned to announce to a world lying under the absorbing delusion of sin and the condemnation of death.

There is a notion very commonly held by Christians as well as worldlings, which is radically erroneous, and indicates shortness of vision or a capriciousness of purpose to fasten on the preacher higher obligations under the divine law, than we *laymen* recognize as binding upon us,—viz., that preachers ought to be more consistent Christians than their unofficial brethren.

On what grounds such a theory can be established, I am unable to determine. The results of the workings of the Christian society have never sustained it, and I apprehend they never will; human nature and the power of religious truth being the same in the pulpit and out of it, the world over.

It is urged in support of this vain requisition for a purer life on the part of the preacher exclusively, that he is not exposed to the trials and temptations of life such as beset business men—that he is restrained more immediately by the influences of his holy occupation, and his associations naturally tend to keep his heart and mind closely engaged in things that are pure and of good report. But no man, be he preacher or layman, saint or sinner, ever lived, who did not meet with the trials and temptations incident and peculiar to his position; and the preacher is yet unborn who will not meet with them severe and numerous enough to task him to the core of his heart, and make him tremble with fear lest he should be overcome as others, and finally be a castaway.

A preacher needs no more—no less—than a layman of the grace of God to hold him up and save him, and the same force of the devil's agencies which shook the layman from the "faith," will shake the preacher from his calling.

The best of preachers are not "made of sterner stuff," neither are they cast in a finer mould, than are the Christians who play their various parts in the mercantile world, and in the several professional callings of life.

I have frequently been impressed with the singular and almost overwhelming temptations of a preacher's life—those temptations which work so insidiously upon human integrity and consistency,

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and make it the most difficult task in the world to steer clear of the abounding shoals of partizan demands and the breakers of favoritism and caprice.

I have always arrived at the same conclusion in this matter, that a preacher, to be faithful to the multiform interests of his calling, needs surely as large a supply of God's controlling and sustaining grace, as any of his brethren, whose experiences run in all the diversified channels of this wide, wide world.

I will now mention a few temptations incident to a preacher's career, and which pertain exclusively to the subject of this article:

1st. *Funeral sermons on the decease of professed Christians, who were not the salt of the earth or the light of the world.*

Bro. A was an earnest business man—gave himself wholly to the accumulation of money—rarely ever went to prayer-meeting, and died, leaving behind him no sunny memories of his devotion to the church of Christ. The preacher was requested to discourse on the occasion of his funeral;—here was a temptation. The widow and mourning friends expected a sort of eulogy on his virtues, also unmistakable assurances of his acceptance in the eternal state.

Bro. B was a light-hearted, frivolous man, who never realized the obligations of the cause of the Redeemer—who never spoke of his religion with that serious appreciation of and devout longing for its comforts and joys, which become the followers of Christ. As a rule, he was not seen at the devotional meetings of the congregation, and died as he had lived, without giving any evidence that he had aspired to a graver contemplation of his destiny in the world to come. According to custom, the preacher, in his oration on the occasion of his death, was anticipated to overlook all his glaring short-comings, and passing by the ample legacy of his religious infirmities, to devote himself only to those reflections which would satisfy the anxieties of his bereaved survivors.

Bro. C was noted, until he became sick unto death, for his vulgar jokes and general irreverence of conduct. For years his face was never seen where the brethren met for prayer and praise, and in no way, except by occasionally attending the preaching meetings, was he identified with the life and work of the church. And yet the family of the deceased presumed that the preacher would not depart from the inevitable custom. The world, the flesh and the devil combining to urge him in the direction of fashion, whilst the word of the eternal Jehovah commanded him to

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stand fast and proclaim the truth, in justice to the living and dying, "whether men would hear or whether they would forbear."

Bro. D had professed faith in Christ for many years; he generously kept his well-fed purse open to the demands of many a needy enterprise; yet his associations in the business life of the world, were loose and far from exemplary. He had not "grown in grace and in the knowledge of the truth," and died without having known the mysteries of the religion of Christ in his life, or its solace and sustaining power in his dying season. Fashion says, the preacher *must* obey its mandate, and preach him into heaven without the least doubtful contingency.

These cases already cited are sufficient to demonstrate, that a preacher must be made something more than a man, by the transforming power of Divine truth, otherwise he cannot rise above the control of his own sympathies—he cannot contend heroically for the law and judgment of his Master in the case, or fulfill the unpleasant task of encountering and overturning a morbid custom, so pregnant with deceit and encumbered with falsehood.

A preacher must be the highest type of a Christian, when he dares to speak the truth, and if necessary the whole truth, under these circumstances, so that the sorrowing ones may not be insulted by the tender of false hope, and the sinner disgusted to his ruin, because the anathemas against all unrighteousness are at such times tempered even to laudations. That some preachers do fall into this snare—that they *do* preach one gospel to the living and another gospel over the dead, is a fact as disgraceful to common honesty as it is high treason against the highest interests of mankind, and the honor and veracity of the immutable Lawgiver.

With Solomon, let the preacher say, "If the tree falleth toward the south or toward the north—in the place where the tree falleth, there it shall be;" and again, "There is no work, nor device, nor wisdom nor knowledge in the grave," and forbear to delude the living by an argument to establish that even one of his black hairs has or will become white. These things cannot be pondered too intensely or applied too severely near to the understanding heart. Let the truth prevail even on the funeral occasions of brethren whose lives and deaths furnish no worthy examples to the church, or proofs, which, in the light of Scripture, are reliable, that their peace was sealed unto everlasting life; but on the contrary,

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were reprehensible and decidedly undesirable to all who knew them.

2nd. *Funeral sermons delivered on occasions of the decease of sinners, or persons who have never espoused the cause of Christ.*

Mr. A was a man in the fullest sympathy with this world, and never cared to make preparations for a better life in heaven. He ran the whole round of pleasure, and drank greedily at the streams of dissipation and excess, as if

"'Twere all of life to live, and all of death to die."

He stopped his ears to the ringing notes of gospel invitations, and he persistently turned away from "the Savior on the cross," preferring the skepticism of this world to the religion which teaches of, and preserves the soul unto, the world to come.

But the day came to him when "the silver cord was loosened—the golden bowl broken—the pitcher broken at the fountain, and the wheel broken at the cistern"; and having laid up no "treasure in heaven," he was summoned from earth "without God and without hope."

My brethren who stand in the pulpits, and speak in the name of Him, who "is the Redeemer only of those who believe," and the inexorable Judge of the finally impenitent, how do you dispense the unchanging law with its unchanging provisions, when called to officiate on the occasion of such a funeral? Let us examine ourselves and see whether or not we are true to the Faith under such circumstances.

Mr. B was an indolent and purposeless man, who had wasted his life with all its opportunities for usefulness and blessing—in whom the true elements of manhood were never developed—who was a burden to himself, a reproach to his family, and a scourge to society. This man's functions literally rusted into decay, and the wheels of life were choked by the accumulation of moral corruption through his lifetime. When his earthly record was closed, what version of his case did you, my brethren of the pulpit, express in the presence of the dead and the living, in the fear of God, and before the people assembled to hear the funeral oration?

Mr. C was distinguished as a man of some vices. He was never in the common gaol, or familiarized himself with life in the penitentiary; for he was not guilty of that class of crimes which con-

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sign a man to penal incarceration. But he was a profane man. His word was too light for the confidence of the community, and by him the milder restraints of society were not respected, or its estimate of what is reputable appreciated. Scarcely a tear responded to the announcement of his decease, outside of his family circle. What did the preacher say as he took the customary position on the occasion of the funeral?

I confess the popular habit of preaching indiscriminately at all funerals, surrounds the preacher with trials and temptations, which demand the very highest preparation of heart to withstand, and to prove himself true to the sacred trust in his keeping. My preaching brethren, do you hide the truth and darken the counsels of God, because the dead did not "die in the Lord?"

'Tis true that the preacher should "weep with those who weep, and mourn with those who mourn," but 'tis not true that he may, with impunity, pervert the judgment of heaven, when a soul has gone with the burden of his sins upon it, to meet the judge of quick and dead, merely that the preacher may console and comfort the bereaved.

Mr. D was ostensibly a moral man. He had a fair reputation for probity and was not illiberal. He attended the "preaching of the Word" for many years. He was an eye-witness repeatedly when numbers came forward and made "the confession of the Faith," yet the power of this world was too strong upon him.—He heard the calls of the Christ, the Spirit and the church, but the seed fell by the way-side and was lost upon him. He knew that it was his duty to confess Christ. He was thoroughly furnished with the knowledge requisite to obey the Savior, but his tongue was speechless ere he acknowledged Jesus before men and his heart was pulseless and cold ere it yearned for that newness, which is the impress of God's children and heirship of immortality with the saints in light.

Such a case as this, occurring every day over this semi-Christianized world, might be exceedingly delicate and difficult for the preacher in his discourse to manage, unless he boldly and plainly plant himself on the divine law and confine himself faithfully to its teachings.

If the "confession of the Christ before men" is a condition, absolutely enjoined in order to the Savior confessing the confessor before God and the angels, then the preacher should say so at all

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times when events call for a statement of the subject. If faith, repentance and immersion are positive terms of the sinner's acceptance with God, let the preacher not be ashamed to declare these things invariably.

I remember an instance—one at least—which occurred during the past summer, and was a lamentable and disreputable specimen of the contrary course. One of our preachers, well known to the brotherhood, on an occasion similar to that last mentioned, threw overboard the primitive teaching which had characterized his long and eminent ministry, and proclaimed dogmas utterly incongruous with his old record, and to the confusion and sorrow of his brethren.

To suit the case before him, he asserted, "*That God would not damn a man because he had not been baptized.*" "*That God would excuse some men for not becoming Christians.*" "*That he had long since ceased to believe—that he did not now preach and that he never would preach again—that a man could not be saved without baptism.*"

The above, and many other declarations of similar import, were announced with *extreme unction*, in a Christian meeting-house, on the occasion of the funeral of a non-Christian, before an assemblage of Christians, worldlings, infidels and noted backsliders, resulting in no intrinsic benefit to any persons, but sorrow and reproach to many, and probably irreparable damage to others, of the hearers.

In one of the mourning carriages of the funeral "*cortege*," an Elder of the church sat with two wealthy worldlings and a prominent infidel.

The first remarked—"I was very glad to hear Mr. —— speak so liberally. He said, *that a man might be saved without baptism.*"

The second said: "So was I, for I have heard him preach many times, but never such doctrine as he did this morning."

The third rejoined, "Yes, I was very glad to hear him speak so charitably, for he said, '*that a man could be saved without becoming a Christian.*"

Our Elder was bitterly confounded. His tongue cleaved to the roof of his mouth, and his heart was full of sorrow and shame.

I do not inveigh against funeral discourses as a class of ministerial duty, but on the contrary, I am satisfied that they might be made eminently profitable to all who hear them, so that the truth *only* is presented.

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When a Christian dies in the faith and hope, as he has lived in the purity, earnest labor and love of the gospel—reflecting a good influence on the church and the world, 'tis well to make the period of his decease the occasion of an eulogy on the present beauties and enjoyments of the Christian life, and the glories of its future destiny. To do this, not for laudatory ceremonial over the dead, but to commend the motives and objects of such a life to the living, that they may be constrained to enter upon it, so that "they may die the death of the righteous, and that their last end may be like his."

When a sinner—a man—whether moral or immoral—who has never named the name of Christ, and covenanted to be his disciple, departs this life, it surely does not become a preacher to expatiate on the certainty of his salvation—because of the presence in the audience of mourning friends and relatives, or to foster a false reputation which the outside world entertains for the deceased. It may be that this habit prevails so extensively with some preachers, that they do more injury on such occasions to inquirers after the truth, than their ordinary labors in the proclamation of the gospel accomplish good.

Any habit that involves such flagrant inconsistency, must blunt the edge of their advocacy of the "living oracles," and at least measurably prevent their free course to pierce the heart and convict the sinner of the supreme folly of delay, and bring him to Christ before it is too late.

Far distant be the day, when a godly walk and conversation shall end in this world, without awakening from the pulpit appropriate comments, with earnest commendation to the living to follow the Christian pattern; seeing that the solemn transfer of earth's brightest spirits, to renew their being in the fullness of divine perfections above, is the grand finale of the religion of Christ, and the irresistible attraction of the Cross to all who desire a better life than this.

And speedily may the day arrive, when the power of the gospel ministry shall on all occasions be faithfully put forth, in expounding the *one law* without variation, and delivering its harmonious teachings with reference to the sinner, whether dead or alive—beyond the influence of persons, circumstances and worldly conditions, that all men who have not obeyed, may know, clearly understand and fear the law of Christ. THOS. D. BUTLER.

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From the Sunday Magazine.

MADE HOLY.

BY DR. GUTHRIE.

I go on now to say that sanctification, while the work of the Spirit, is accomplished through the use of means. There is,—

1. Prayer. In their joys and sorrows, in their trials and triumphs also, the children of Israel, during their sojourn in the wilderness, present a striking picture of the conduct and fortunes of Christ's Church on earth; and in nothing more than the use their history teaches us to make of, and the confidence it teaches us to place in, prayer. We have many remarkable examples of this; and none more to our present purpose than what is related as having occurred in Rephidim. It has been often observed that a season of great privileges is a prelude to great trials, as if God intended by the one to prepare his people for the other. For example, the three disciples who were honored to bear Christ company on the mount of transfiguration, were the very three He chose to be the painful witnesses of his humiliation in the garden. Again, the Apostle Paul is called into the third heavens, to hear and see things of unutterable glory; but he leaves these and the company of angels to be buffetted by a messenger of Satan—a warning to God's saints to carry their honors meekly, and look out for storms on the back of sunshine. So it was with Israel in that valley, where, from a rock cleft by the rod of Moses, a river flowed with life in its welcome streams. Seated on its banks, as the people recalled the misery of yesterday,—the whole camp in mutiny, and mothers fiercely pressing on Moses with dying infants in their arms, and this cry upon their lips, "Water, water, give us water!"—they were probably singing, The Lord hath done great things for us, whereof we are glad! At that moment a storm unexpectedly bursts on their heads. The clash of weapons and shouts of war break on the sweet, peaceful scene. The whole camp resounds now with the cry, "To arms! to arms!" and seizing their weapons, with Joshua at their head, the braves of Israel sally forth to meet the sons of Amalek, who, approaching the host by stealth, have fallen on it like a roaring whirlwind. Meanwhile Moses—not that he was afraid, or a man either to fear or flee—betakes himself to the top of a neighbouring hill. He had other and better work to do than fight. Joshua fights below; and he stands

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above, holding aloft the rod that had erst woke the thunders of cloudless skies; turned rivers into blood; and, breaking the power of Egypt like a potter's sherd, cleft both sea and rock asunder.—Symbol of prayer, it appeals to heaven for help, and teaches the people to look there for victory. And now, that rod and the arms which sustain it, appear to govern the varying fortunes of the battle. As it stands erect, or falls through the weariness of Moses' arms, so rise or fall the scales of victory. And so, from morning to noon, the tide of battle swaying from side to side, when Moses' arms are up Israel prevails; when they sink, fortune changes sides, and Amalek prevails. The battle was fought by Joshua, but won by Moses. Setting him on a stone, Aaron and Hur, like people engaged in united prayer, join their efforts to sustain his arms. That done, Israel wins every foot of ground; the warriors of Amalek fall at every blow; the fight becomes a retreat; the retreat a rout, till, in the light of the setting sun, Moses descends the mountain to build an altar to the Lord, and in commemoration of a victory won, I may say, by prayer, call it Jehovah Nissi, "The Lord my banner."

On the same pivot turns our success in the work of sanctification, so far as concerns our life-long conflict with temptation; the good fight we have to wage with that trinity of enemies—the World, the Devil, and the Flesh. Since prayer supplies the strength and calls down the blessing, therefore everything turns on it; therefore the Apostle speaks of "praying always;" therefore he urges his converts to "pray without ceasing." And as in him whose case defying the utmost efforts of Christ's disciples, required the presence and power of their Master, there are devils in every man who are not to be cast out but by prayer—earnest and persevering prayer. By way of illustration let us look at two cases—the first teaching us what triumphs are to be won by prayer; the second, what shameful defeats shall follow and punish the neglect of it.

The king of Babylon has issued his impious decree; and this man clothed with a little brief authority has forbidden all men for thirty days, and under penalty of being cast into a den of lions, to pray to any, be it God or man, but to himself. At no time is prayer more needed than when it is forbidden—just as we have never more need to pray than when we are least inclined to do so; when hearts are cold and faith is weak. Bad times require heroes

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—brave, as well as good men; nor should his people ever stand up more boldly and resolutely for the cause of God than when they are likely in a worldly sense to lose rather than gain by doing so. So Daniel judged. He had never been ashamed to pray; and now, with that decree hanging like a naked sword over his head, he is not afraid to pray. It was no time for such a man as he to seek his closet and shut the door. The time was one requiring faithful men to openly hold up a banner for the truth.—So, shaking out its folds in the face of king and princes, friend and foe, death and the devil, Daniel bravely displayed it—throwing his window wide open tkat all might see him on his knees. Paying an involuntary tribute to his constancy and courage, his enemies watch him; he is seized; hurried from the throne of God to that of a mortal man, and from thence to the den of lions.—Hungry and savage, they leap with a roar upon their prey, and fight, growling over his mangled remains? No. Prayer shuts the lions' mouths; gentle as lambs, they gambol around him, or lie crouched in sleep at his feet. Not Amalek, but Israel prevails. There was a man in Scotland once so in love with prayer that he was wont to retire to his old church in the town of Ayr, and spend whole nights upon his knees, till, it was said, they grew hard as the stones he knelt on. But what made the knees callous softened and sanctified the heart; inspiring it at the same time with heroic courage. Fit mate of her, John Knox's daughter, who, on King James offering to set her husband free if he would own the king's supremacy in Christ's Church, replied, as she held out her apron, "*I would rather kep his head there,*" Welsh rose by prayer above all fear of death. A prisoner in the Bass Rock, where he mingled his psalms with the boom of the breakers that burst on his dungeon walls, that man feared only lest he should not be deemed worthy, like others, to seal his testimony with his blood, and win a martyr's crown.

Now look at another and opposite case. The supper is over; and, pledged in the wine-cup rather to die with Christ than deny Him, the disciples go thence with their Lord and Master. On entering the garden Jesus—entering now into the gloomy shadow of the cross—leaves Peter, James, and John, with instructions to pray. He returns after a little, but it is to find the hands of Moses down—the disciples are asleep. Awakening them, he repeats his injunction, but with no more success; and on a third trial, re-

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turns to find them, not praying, but sleeping. They shall sleep no more. The tramp of armed men breaks on the silent night, and torches flash on armor and flicker through the branches of the trees. They are taken by surprise—The Philistines are on thee, Samson! and to them more, in a sense, than to their Master, it "is the hour and power of darkness." Jesus triumphed over death, and sin, and hell, entering on the conflict with prayer. But they entered the battle prayerless; and so, after a brief display, a mere flash of courage, they took to flight. And how does Simon, the brave and self-confident disciple who had declared that though Christ's own mother, and the Marys, and all others should forsake Him, he never would, choosing death rather than desertion—how does he meet this trial? No better, but rather worse than his fellows. We have seen a brave sight—Daniel stand unmoved alike before the wrath of kings and the roar of lions; alas! here,—"how are the mighty fallen! the weapons of war, how are they perished! Tell it not in Gath, publish it not in the streets of Askelon!" Peter quails before a woman's eye; and turning his back on that loving Master to whom he had sworn dauntless and deathless allegiance, he now,—oh, most cruel and wicked lie!—says, ay swears, "I know not the man!" Daniel prays, and grace prevails; Peter sleeps, and sin prevails. But who may not, shall not, do the like if prayer be neglected? Let him that thinketh he standeth, take heed lest he fall. Who would mortify the flesh, cast out the devil, burst the bonds of sin, walk in the glorious liberty of sons of God, and, denying themselves to ungodliness and all worldly lusts, at length perfect holiness in the fear of God, must seek their strength, their "great strength," in the use of prayer. Prayer is to the Christian what his hair was to Samson; shorn of it, he is feeble as other men.

To be sanctified, therefore, to have our corruptions subdued, to reach greater heights in grace, to grow in the love and the likeness of Jesus Christ, to be mellowing and ripening for the kingdom of heaven, let us pray much; pray often; pray, in a sense, "without ceasing." That door is always open, and is open to all. We cannot go there too often, nor ask too much. "He that spared not his own Son, but delivered him up for us all, shall he not with him also freely give us all things?"

2. Attention to the state of our hearts.

I know an ancient fortress which one brave man could have

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held against a host. Perched on the summit of a lofty rock, around which the sea goes foaming, and parted from the mainland by a dizzy chasm, over which a narrow arch, hanging like a thread in mid-air, is thrown, that old castle stood in other days impregnable. There was but one way of approach, and *that*, such as one man could hold against a thousand. As might be inferred from these words of Scripture, Keep thy heart with all diligence, for out of it are the issues of life, it is otherwise with us. With appetites and passions, each of which may be made an instrument of sin, our hearts lie open on many sides to attack.—Take, for example, the most innocent of these appetites, that of hunger,—"Give me neither poverty nor riches," says the wise man, praying as much against the first as the second; because, though happily we know nothing of it, it is difficult for a hungry to be an honest man. The empty sack as the proverb says, cannot stand upright; and he tempts the poor through this appetite, who used it to tempt our Lord himself—saying to Jesus when he was an hungered, If thou be the Son of God, command that these stones be made bread. In this, as in other ways, Satan tried with his fiery darts every joint of our Champion's armor; and only failed because, as Jesus himself said, The prince of this world cometh, and hath nothing in me! We cannot say so. Like traitors lurking within a beleaguered city, our natural corruptions are ready to open the gates and betray us to the enemy. Hence he who would keep his heart from evil, keep it pure and holy, must plant a sentinel at every avenue by which sin may find access there—guarding against none more than the little sins, as they are called, that are like the urchins who enter by the window and open the door for bigger thieves. The man of God has his eyes to keep, and so Job said, I have made a covenant with mine eyes—his tongue, and hence the exhortation, Keep thy tongue from evil, and thy lips from speaking guile—his ears, and hence the warning, Cease, my son, to hear the instruction that causeth to err—his feet, and hence David says, I have refrained my feet from every evil way, that I might keep thy word. And since there is no gate of the five senses by which the enemy may not, unless the Spirit lift up a standard against him, come in like a flood, we have need to guard every port, and write over every portal, "Here there entereth nothing to hurt or to defile."

The work of grace is carried on within the heart. It is there-

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fore the state of our affections more than our outward conduct that should occupy our chief attention, and engage our most earnest prayers. Let me illustrate and enforce this by an analogy. The burning thirst, the flushed cheek, the bounding pulse, the restless nights of fever, are but the symptoms of disease.—That thirst physicians may allay by cooling draughts; and opiates may dull the sense of pain, and shed sleep and sweet oblivion on the eyes of the weary sufferer. The symptoms are alleviated, but the disease is not arrested—the evil is but masked not mastered. And that is all which is achieved in the *reformation* which sometimes passes for *regeneration*; in that outward improvement of habits and decorum of life which will never supply the place of sanctification in the judgment of a holy, heart-searching God. Man looketh on the outward appearance, but God looketh on the heart. I once heard physicans say, as they stood baffled by the bed-side of one fast posting on to death, We can do nothing now but combat the symptoms. Ominous and fatal words! Divine grace, thanks be to God, does more. Let it reach the heart, and those works of the flesh, which are the outward symptoms of indwelling sin, will ere long pass away, like a plant which, cut at the root, droops, and withers, and dies. It is in the heart the change is wrought for salvation; and there, as a building rises from its foundations, the work of sanctification is carried onwards, and upwards to perfection. Cleanse this fountain, and purity will flow in all its streams. Let our heart be turned heavenward, and our members and affections, our powers, and time, and influence will all follow and obey its movements as from stem to stern, from her keel that plows the wave to the masts that rake the sky, a ship obeys the hand of the steersman and movements of the helm. Who, therefore, would grow in grace, die daily to sin, would live daily to righteousness; while they strive to keep their hands from doing, and their ears from hearing, and their lips from speaking evil, let them strive above all things to keep their hearts with all diligence, since out of them are the issues of life.

(TO BE CONCLUDED NEXT MONTH.)

Write your name in kindness, love and mercy on the hearts of those you come in contact with, and you will never be forgotten.

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THE CATHOLIC CHURCH AND THE FREEDMEN.

The Boston *Pilot*, one of the first Catholic papers of our country, says, that "there are not less than one hundred colored men in Rome preparing for the priesthood, most of whom will become teachers among the freedmen at the South."

Colored men,—negroes, at the schools of the Propaganda at Rome, preparing for the mission among their own people, are no new thing. The wisdom of Rome has always led it to select, if possible, men of the peoples and tribes to be converted, as missionaries, and to educate them *with a special reference* to the fields they were thus to occupy. The Propaganda at Rome has students, *old and young*, from all parts of the world, educated in all the languages spoken in the fields of Catholic missions.

The Catholic Church has, among others, one quality truly apostolic, and worthy of all praise and emulation, and which is to be regarded as the cause of the fact just stated: it comes down, in its affections and missionary devotions, to the lowest races of mankind and classes of society. It has, as a church, in its work as a church, no prejudices against any race or class of men. It has, led by its subserviency to the wicked ambition of kings, sometimes violated this rule; but its general course and conduct have been characterized by this remarkable devotion to the low as well as the high. It shrinks not from the lowest degradations of humanity. Nowhere is the condition of men so revolting, in any way, that its ministers will not freely go, live, labor and die among them. In all this they have had, as it could not otherwise be, to the full extent emulators among evangelical Christians.—But the conduct of Protestant Christians has not seldom offered a very disadvantageous contrast to this most praiseworthy devotion of the Catholic church. We are not now speaking of how this church does this work with the low races and classes; that is another matter.

There are two things we would call attention to in the spirit of the Catholic church, as regards its missionary work;—two things that go far to explain its conduct. First, it is *deeply and unfalteringly devoted to the ambition of conquering the world.* It does not feel this to be a false, illegitimate ambition, but a true and lawful one—it cherishes the profoundest conviction that this desire and work of a world-conquest is given to and imposed on it as a

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right and a duty from God, and given to none else. It therefore never yields nor loses this ambition for a moment, and shrinks at no sacrifice of means, labor and patience to accomplish the end. It is rallying itself at this very hour to the tremendous task, in spite of the most discouraging omens and obstacles, of conquering back the lost ground in Germany, England and America. It is not terrified from this endeavor, at the immense *power* of Protestantism; but hopefully and patiently, through long years of disappointment and slow progress, it waits and labors. Centuries of defeat, shame, reproach, obloquy and scorn, do not crush out this faith and hope. All this, because this conquest is a mighty, undying ambition in its heart; because it feels it to be a divinely given right and duty.

For one opposed as we are to Rome, and armed against it at every point, we cannot but look with wonder and admiration at this astonishing devotion of the Catholic church to a great purpose. It challenges the attention and admiration of the world. It does more: it conquers many, and leads them captive into "the bosom of the mother church." For, let no one overlook this:—the all-sacrificing, all-enduring devotion of a church, an unfaltering persistency in its purpose, are themselves a mighty argument to men in its behalf,—a great power to draw them to it. In this we but state the recorded testimony of many who have entered the fold of the Romanist church. Now, of course, it is a very easy thing for men,—Protestant Christians often, who feel not a throb of the grand, heaven-inspired devotion, to have the *world*—not a few around us, our own people or nation,—but the *world*, men of all peoples and all nations, brought to Christ and saved, to say hard things about the Catholic church. *This will not meet the case.* The hearts of men will not be satisfied with this contempt and bitter denunciation on the part of inactive indifference; the current of events is not to be controlled by such means. It is a weak and shabby logic in the face of the mighty demands of the world and God upon us. It is an easy, cheap, and not very heroic thing, for a stout Protestant,—a preacher perhaps, overlooking from some high eminence some great city of our land, and counting the spires of Catholic churches rising up in great and ever-increasing number, all over that mighty city,—to grow indignant, and denounce in high indignation the corruptions and abominations, and the wicked ambition and soul-destroying ways and doctrines

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of Romanism, and end his zeal with that. This is easy, we say, and requires no great valor or devotion. Speak so, but full-armed meet the foe, with sacrifices and labors,—a heroism, a devotion, equal to that of Rome. Go out into the field of dispute—go out at all hazards, and rescue, O church of Christ, with Christ-like, apostolic love and zeal, the myriads of souls from the great deceiver's grasp! *This* is what is wanted!—the *other*, if alone, is but idle words, to be turned into mockery by the enemy.

But we spoke of *two things* characterizing the missionary devotion of the Catholic Church. The first we have discussed; the second is born of the first; it is this,—already referred to at the beginning of this article,—that Rome *identifies herself with every part of humanity*—the civilized and the uncivilized, the low and the high, the unlearned and the learned, the degraded and the elevated, casting aside all prejudice of nation, race, and society. You may call this but policy, wisdom;—but it is 'the wisdom of the serpent,' that is, as given by Christ, a law of the Gospel, and indispensible to its success!—Rome sends its ministers as readily and promptly to the filthy hovels of the ignorant and depraved, as to the gilded palaces of monarchs, and lets them all feel its sympathy, love, and devotion alike. This gives the Catholic church a tremendous power, especially over the classes and races so often overlooked, because despised, by others, who ought to love them more because their religion is purer.

Rome is sleeplessly watchful; it has the wisdom, and its policy the maturity, of ages. It sees and knows, and will use its opportunities. As surely as the sun rises and sets, it will do its utmost,—and that is not a little, to make a great conquest of the colored race in our land. We have seen the great movements in that direction; we see what is doing both here and in Rome, to that end. Its ministers will go to the meanest huts of the most degraded of this race in our land, fully instructed, fully prepared, in word, in hand and in heart,—with a patience, a sacrificing devotion that nothing will conquer. The Catholic church will seek out, fit, and send forth men, white and black, to this field, and give its means without stint.

And what shall *we* do? What do we mean to do? What do we feel like doing? How great is our "heart's desire and our prayer to God," for the salvation, temporal and eternal, of this race? and what kind of feeling moves us? Shall we go forth in the love

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of God and of these people, to them, casting aside every false prejudice, with the gospel of love and mercy and salvation in our hands, that they may meet us in all love and confidence,—with which alone we can win them?

We cannot win and convert the negroes, or any other people, *from a distance*. To announce to them the gospel over a deep, wide, cold, impassable gulf of feelings of aversion, contempt and neglect, is a self-deception, and labor lost. And yet, how many of us of the favored race have, with all the power of the gospel, yet conquered those feelings? Seldom have we heard where we have been among the churches, spontaneous, strong pleadings of the cause of the negroes, even where the political feeling in their behalf has been the deepest; and what must it be elsewhere! Ah, poor, despised, neglected, degraded Africa! the Lord pity thee, have mercy on thee, 'send thee help from the sanctuary,' and save thee!

Let us, O ye people of God! triumphing by the power of the Cross over every passion and unholy prejudice that would hinder us,—even while the war of political strife is raging around them, go, regardless of it, in the love of Jesus, with the blessed message of the gospel, to these people in their ignorance and sin and want, and lovingly labor for their elevation and salvation. To raise the cry of alarm at what Catholics are doing, and denounce them for it, and all this time do nothing worthy of the hour ourselves, is a zeal so poor as to deserve not a moment's regard or the attention of a word. C. L. L.

DESPISE NONE; DESPAIR OF NONE.—The Jews would not willingly tread upon the smallest piece of paper in their way, but took it up: for possibly, said they, the name of God may be on it. Though there was a little superstition in this, yet truly there is nothing but good religion in it, if we apply it to men. Trample not on any one; there may be some work of grace there, that thou knowest not of. The name of God may be written upon that soul thou treadest on; it may be a soul that Christ thought so much of, as to give his precious blood for it; therefore despise it not.—*Leighton.*

Worldly hopes are often not living, but lying hopes.

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A Sunday-School Story.

VIRGINIA THORNTON; OR, WHAT IS IT WORTH?

CHAPTER XV.

Doctor Landman forbore to speak to Bella of this last occurrence, but she withered, as he knew she would, under the stern coldness of the manner he now adopted toward her. Mrs. Collins came to attend the flower-festival, and it was soon very plain to her that Bella was unhappy, but no entreaties could elicit the cause. Doctor Landman hoped the mother's intuition would set matters right, and therefore kept silent too. Almost at the last moment, Bella withdrew from the pageant, and a substitute near her own size was selected, and wore her dress. Bella was sick with a severe headache, and had not been out of bed during the day, and it was now near one o'clock; but she was subject to attacks of the kind, and they hoped all morning that she would be able to get up in time to dress. About two o'clock, Julia came into the room to make her toilette. Bella watched her dress her hair, and answered in monosyllables to the few remarks Julia addressed to her; she admired the diamonds which Julia brought to the bedside and displayed on their blue velvet cushion, but she spoke in a listless kind of way, through which bitterness was the only emotion visible. Julia felt it, and answered with her usual impetuosity:

"I see how little you care for me, Bella, but you might try to think what it would be to me and to my father if I had to be dismissed in the midst of a'l this. You needn't think I enjoy it so much. I'm just as unhappy as you are, and a great deal more so."

"What makes you feel so sure you would be dismissed?" asked Bella, for the first time taking up this view of the matter. "If the doctor had said anything to you about this, or given you any orders and you had directly disobeyed them, then you might expect such a punishment; but it would not be at all like him not to say something to you first, to try whether you *mean* to do wrong.".

Julia got up from the bed-side without answering, and Bella turned her face to the wall. When the toilette was completed,

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Julia stood a minute still, waiting to see whether the latter would turn to look at her, but Bella might have been asleep, she was so still, and taking up her fan and handkerchief, the beautiful girl glided from the room, closing the door noiselessly behind her.

She met Mrs. Collins on the stairway.

"Bella is asleep," said she. "I tipped out as gently as I could. A good sleep will do her so much good."

Hearing this, Mrs. Collins turned back and accompanied Julia to the school-room, where they were already forming the procession, and anxiously waiting for the queen to take her place. A murmur of enthusiasm greeted their entrance. Julia was beautiful in a neat calico dress, with white linen collar and cuffs, but to-day! Beauty less absolutely fresh and blooming, would have showed some little need of artificial light to harmonize it with the dazzling silk and jewels that she wore, but to Julia Weldon the bright June sunlight seemed only to add more glowing tints of loveliness.

I told you that I should not take up any time in describing this festival. There were one or two in that school-room who thought more of the sick girl lying alone up stairs, than of all the brightness that now dazzled their eyes, and as I recall this day, I too dwell more in recollection upon the lonely and unmerited suffering of Bella Collins, than on the merry scene below, and the triumph of Julia Weldon. Of course Julia acted her part without a blunder, or single act of any kind that could not be called queenly grace and ease. Friends crowded round her as soon as the coronation scene was over, and congratulations poured into her ear literally from all who came near her. From nearly all these also came inquiries for Bella and regrets over her absence, and none could say how ill Bella seemed with voice more full of feeling than could Julia Weldon, or express these same regrets with prettier sadness.

"You must let me stare at you a little," said Alick Farrill, in in his hearty way. "My stars, but you are magnificent!"

She laughed and blushed, his admiration was so hearty and so genuine.

"I told Henry he would be cutting off his nose to spite his face if he didn't come here to have a look at you to-day," Alick went on, "but he wouldn't come, and I can only pity him. He sent you this," and Alick slipped a tiny note into her hand.

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"Nonsense!" was all she said in answer to these praises, but she blushed a little deeper as she took and hastily hid the note, and glancing round to see if she were observed, her confusion was not lessened by encountering the intense gaze of Carrie Mansfield.

Mrs. Collins went several times to Bella's door, but finding her lying so still that she seemed sleeping, forbore to disturb her by even a whispered word, and went back to the company. Seeing Doctor Landman alone for a few minutes, while the guests were pressing most closely about the queen, she mentioned to him, for the first time, her uneasiness about Bella, asking him if he had not observed her unnatural state of mind, and whether he had known any circumstance that could afford the least clue to it.—The good man was startled and perplexed by the question, and while he was hesitating how to answer with the least pain to his listener, some people coming to speak to him, put an end to the conversation.

"We will talk of her by and bye," he said, as he turned to them.

It was almost dark as the last carriage drove away from Morefield gate, and Doctor Landman left the house without speaking to any one, and took a footpath leading to the nearest woods. He was anxious to be alone, to commune with himself and to seek council from the highest wisdom, before again meeting Mrs. Collins. As he entered the forest, his attention was attracted by the sound of voices near the border, but seemingly coming from a clump of trees so dense that at this hour the eye could not penetrate their depths. Involuntarily he paused to listen, and almost immediately heard Bella's name pronounced in the clear, cold tones of Henry Fox.

We are accustomed to heap indiscriminate blame upon the character we call eaves-dropper, but Doctor Landman judged it his simple duty to solve this strange mystery if possible, and so stepped hastily aside and concealed himself from sight. There were evidently two people in the grove, but after the articulation of this name, their voices dropped into unintelligible whispers. They were approaching the edge of the wood, however, and in a minute more they would be in sight.

Henry's voice now became audible again. "Must you go so very soon?"

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"Yes, indeed; I am only afraid I have been missed already."

"When can I see you again? You are going far away, *so soon.*"

"I don't know. I will come here again to-morrow evening, if I can. You don't know how hard it is for me to get away."

"How I wish I could see you when you take your diploma. Nobody will be *invited* that day, may be I may slip in among the crowd in the back part of the hall."

"Why don't you? *I* think you were so foolish not to come to-day. But I *must* go. Good night."

The figure, it was a female's, held out its hand, and the boy raised it to his lips. She drew it away quickly.

"Take care," she said. 'I told you not to do that."

"I see so little of you," was the answer, in a tone of reproachful expostulation.

"I must not stay a minute longer," said the other, "good night again."

She did not emerge from the wood, though they had been standing almost on the edge, but disappeared in the thickest part, doubtless intending to come out at a point, further along, and approach the house by the side on which the school-room stood, and which was now likely to be most deserted. Doctor Landman had only been able to observe that she wore a large traveling cloak, or *duster* made of white and brown plaid opera flannel. The hood was drawn over her head, and at the bottom it suffered only a few inches of a plain white skirt to be seen. He recognized the cloak as one belonging to Bella Collins. She had worn it about the house a good deal during the spring, and no one else at Morefield possessed one resembling it. Henry remained some minutes standing alone just where his late companion had left him, and looking intently toward the seminary building. Doctor Landman walked past him, raised his hat and uttered a quiet "good evening." In great surprise and confusion, the young man returned it. In so short a time that his absence had scarcely been noted, the doctor appeared again on the front porch. A few near neighbors who had walked to Morefield, still lingered and would probably spend the evening. Julia was standing, the center of a small circle, of whom Mr. Weldon made one, and Doctor Landman approached her.

"I would like to see you in the house, Miss Julia, if these friends will excuse you."

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She said "Certainly," and left them with a graceful bow and bright smile. Just inside the door, he spoke.

"Go at once to your room, and tell Bella I wish to speak to her in my study."

"Why, doctor," said Julia, in genuine amazement, "do you not know Bella has been in bed all day?"

"She is not in bed now. Go and tell her, if you please, without more delay, and explain to her that she will find me *waiting*." As each turned away, the doctor confronted Carrie Mansfield.

"Doctor," said she, in her blunt, honest way, "what is the matter?"

"Nothing that you can have anything to do with. Can you tell me where Mrs. Collins is?"

"I can find her for you. But, doctor, may be I can have something to do with this. What is wrong?"

"What do you mean, Carrie?" said he, for the first time appreciating her unusual earnestness.

"Doctor, please let me come to the study. I am sure Bella will not mind my being there. You will not repent of it. I am very uneasy, please let me come."

"Nonsense, child. Go and bring Mrs. Collins."

"I will go in with her," said Carrie to herself, "and perhaps he won't think to send me away."

Carrie tried hard to grasp the whole condition of things, as she went in search of Mrs. Collins, and the resolve to which she came by the time she reached that lady, was to persuade her, if possible, to insist on Doctor Landman's summoning Julia to appear with Bella, and also permitting her, Carrie, to be present at the examination. She talked so earnestly and with such appearance of reason, that Mrs. Collins was readily inclined to act upon her advice.

"There is *something wrong somewhere*," she said, as they approached the study door, "I confess that I haven't understood Bella's actions lately, but I *believe* in her, Mrs. Collins, and I don't believe in Julia. I know some things that I am not free to tell. I am so hampered that I *can't* tell them, though I feel so strongly that they ought to be told. If the worst comes, I will find a way, I *must* find a way to reach the truth, but if you bring more together now, may be it will come out. Who knows?"

She knocked at the door, and it was opened by Dr. Landman, as she finished speaking. Meantime Julia had gone to deliver

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his orders to Bella. She was not a little perplexed by his manner of delivering them, for she felt sure that Bella was too ill to leave her bed without increased suffering, and she had never known the doctor to be cruel. As she reached the top of the stairway and turned to go along the hall, what was her surprise to find Bella, all dressed, walking slowly before her toward the door of her room.

"Why Bella! You out? Where have you been?"

"To the school-room, after this," said Bella, pointing to an old atlas in which she was accustomed to keep her pen and writing-paper. "I felt too restless to lie still any longer, and thought it would do me good to get up. Nearly every one has gone, I believe?"

Bella was dressed in a plain white cambric wrapper, and her plaid was wrapped about her.

"Did you meet Doctor Landman just now?" asked Julia, turning very pale. "I told him you were in bed, but he must have known you were up."

"No," answered Bella, "I did not meet any one. The back yard seems deserted, and I saw the doctor walking away toward Allston's woods just a few minutes ago. He hasn't come back, has he? Julia, what *is* the matter?"

So many varying expressions had chased each other over Julia Weldon's face in the past minute or two, and now such a purple flush was instantly followed by so deathly a pallor, that Bella might well ask the last question in startled tones.

"Nothing," said Julia, "come in," and at the same time she opened their door, drew Bella in with a force that was almost violence, and closing it before Bella could speak again, was on her knees before her.

"O, Bella," she exclaimed, "I see it all! Promise me that you won't break your promise to-day."

"Of course I won't break it to-day," said Bella, coldly. "What makes you take on so just now. You needn't be afraid of me at this late hour, I can't suffer any more than I have done. Please get up."

Julia rose instantly, but she still spoke in an agitation that contrasted strangely with the almost apathetic coldness of her companion.

"You don't know how you may be tempted to break it, Bella;

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but I will trust you. You have only two more days to be tortured for me. I am going with father day after to-morrow, and I intend to leave a letter for Doctor Landman, explaining everything. I will leave it in your hands if you wish. Oh, Bella, I will bless you forever for doing so much for me! I had almost forgotten to tell you that Dr. Landman wants you in the study. He said he would be waiting for you. I was sure you were in bed, and was so surprised to find you up."

Bella's heart sank within her. She felt that some crisis in the suffering of the past two weeks was coming now. Julia probably knew that a fresh trial awaited her. Indeed, had she not said as much? But Bella would ask no questions, she laid the Atlas on the table, dropped her cloak on the bed and went out without a word.

Julia could not at once decide with herself whether to stay there and wait the issue of this dreaded interview, or go back to the company and seek there to banish from her own breast the dread that was upon her. After nearly an hour spent in vain efforts to calm herself and persuade her heart that there was really nothing to fear, that Bella would be sure to keep her promise and that she should have her diploma and be safely away from the limits of Morefield, before any evidence should be given that would disgrace her, she at length determined to go down to the front porch. While she had been sitting there she had mentally composed her letter to Doctor Landman, and in her present impulsive pity for Bella and self-accusation, she made of it a very eloquent composition indeed. Bella's generosity and noble self-abnegation were presented in the brightest colors, her own fault was acknowledged and deprecated in the strongest language at her command, but before the letter closed, and most characteristic of the writer it was, all other considerations were merged in an imploring entreaty that since the writer would be at the reading of the letter, far away from Morefield never to return to it for good or ill, her fault might be forgiven, and her father permitted to remain in ignorance of it.

As Julia opened the door to go down stairs, Mrs. Collins met her on the threshold. Her face was at once so stern and so sorrowful, that the young girl drew back in dismay.

"Where is Bella?" Julia asked involuntarily.

"You surely know where she is," was the stern answer, but as

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soon as it was spoken Mrs. Collins, by a strong effort, softened the expression of her features, and stepping forward put her arm round Julia's waist.

"Virgie," said she, "one of my dearest earthly friends was the faithful, true woman who was a mother to you for so many years. Perhaps I shall only do harm by trying to talk to you, my heart is almost too full of pain, to let my tongue speak gently, but will you not try to think that *she* sees you now, and knows your inmost soul? Doctor Landman has sent me to bring you to him. I must prepare you also to find others present. You know your Papa, I mean Mr. Thornton, was to have been here last night. Sickness prevented him, but he got in by this evening's train. Come." Julia tried to recover her composure, while Mrs. Collins was speaking, and thought almost more of this, than of the lady's words.

"You talk strangely Mrs. Collins," she said in a voice of unnatural harshness. "What is it that you expect me to do? I am delighted to hear that Papa has come. I will go to see him at once."

Mrs. Collins looked at her in painful bewilderment. "How completely changed," she said, speaking to herself," I would not have believed it." She made no other effort to move her, and they walked in silence to the study.

Mr. Thornton was seated at one side of the room, and Julia started toward him, but his face was buried in his hands, he did not raise it, and Doctor Landman's voice arrested her steps.

"You will come forward and take this chair, if you please," he said, indicating one that stood near him. She did so. Bella was seated on the other side; her face was also covered by her hands, and she made no perceptible movement at the sound of Julia's name. Mr. Weldon was seated not far from Mr. Thorton; Julia started as she discovered that he was in the room, and her face turned a shade paler as she also recognized the presence of Carrie Mansfield. Mrs. Landman was present, and these, with Mrs. Collins, constituted the assembly.

There was a brief silence, in which you could hear the ticking of the gentlemen's watches, and a sound something between a sob and shiver, that came from Bella.

Doctor Landman spoke.

"It is due to two of you who are present, to explain why you

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have been requested to attend an investigation so painful as this promises to be. Bella Collins is a girl in whom, until very recently, I have had every reason to place the highest confidence.—Circumstances occurring within the past few days, have shaken this confidence almost to its foundations. If no light can be thrown upon her conduct before we leave this room, I shall be compelled in harmony with the laws of the school, to suspend her from attendance. It has been so strongly urged upon me that her room-mate has it in her power to aid in clearing Bella from the charges I am forced to bring against her, that I have requested the presence of Julia Weldon. Circumstances occurring some time since, and which at the time necssitated some painful expostulation with her, may have some bearing on the present case, though I have had no reason to suppose so. I promised you at that time," addressing Julia, "that if no further provocation occurred, I would abstain from mentioning to Mr. Weldon a fault for which you have proved your regret. Unfortunately some remarks made by another in his hearing just now led to a request to be present here at this time. I explain this because I wish to seem just to you. I regret it for your sake because it will give you pain, but he will blame you no more than I do, for an error, long since abandoned. If you have kept your promise to me, the truth cannot hurt you now, and if you can aid us to reach it, I sincerely trust you will."

Mr. Weldon stood up.

"So far as I can judge, my daughter's fault at the time to which you refer, consisted in nothing more than an act of most unwilling disobedience, and one, the nature of which, the liberty allowed to others did not justify her in even so much as conjecturing." His tone was almost overbearing, in his haughty pride. Dr. Landman heard him through, but answered simply by a bow which expressed no more than that he had heard him. As Julia looked at her father, she said to herself, "would he ever pardon my disgrace!" and this thought made her position seem ten-fold harder than before.

Doctor Landman continued.

"Mr. Thornton has heard our conversation with Bella, as have, also, my wife, Mrs. Collins and Carrie. This was at Mrs. Collins' desire. If there is no objection I will request them to remain?" He looked enquiringly to Mr. Weldon, who acquiesced by a some-

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what impatient jesture, and from him to Julia, who said she had no objection, she was sure.

"It cannot be for very much longer," said the good Doctor, who was suffering perhaps quite as much as any one present.

He went on, speaking to Julia.

"I need hardly tell you that our subject concerns Henry Fox. At the time to which I referred just now, I understood you to promise me that you would drop all acquaintance with him.—Present necessity forces me to ask if you have kept that promise?

"I did not understand you to say *acquaintance*," she answered in a tolerably easy voice. "When I have met him, a few times, in company with others and entirely by accident, I have simply bowed to him, as I thought common politeness required. I did no more than that, as any of the girls can tell you. If this was breaking my promise, I am very sorry. I did not so consider it."

Doctor Landman paused before putting the next question.—Perhaps you don't know how it tries a gentleman to know that duty is urging him toward a course that must convict a young lady of *a lie*. Julia glanced toward her father. His handsome face was lighted already by a haughty triumph. "And is this all?" said Doctor Landman.

It was now Julia's turn to hesitate. The Doctor loooked searchingly at her. For the first time Bella took her hands from her tear-stained suffering face to meet her eyes, but Mr. Weldon's eye was on her too, flashing indignant inquiry at her momentary hesitation. Mr. Thornton sat almost behind her, and if he had raised his head or were looking at her, she did not know it.—We know that *cowardice* in one form or other, makes nearly all the liars. There were many things of which Julia was not afraid, but of one thing she had all her life long, stood in terror. And that was of forfeiting the *admiring plaudit of any one*. She raised her head and answered,

"That is all."

Mrs. Collins was watching her daughter, and for a moment she saw intense surprise take the place of every other emotion visible in her face.

"It has been suggested to me," said Doctor Landman, "that the recent intimacy which many have noticed between Bella and Henry, has been in some way, dependent upon you. From Bella's own confession, I am led to believe that these questions are

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almost superfluous, but they are so strongly urged upon me, that I must trouble you to answer a few more. It is suggested to me," and the Doctor did not smile as he said this, "that if there had been so complete a transfer of a young man's attentions from you to Bella, as there seems to have been, you and she would not perhaps be so friendly with each other. On this ground I am urged to discover if possible whether the manner in which he has lately sought her society has been with the effort to communicate with you. If this is the case, you know it, of course, and I trust no false shame will keep you from owning to it."

"When I used to talk with Henry," Julia answered, "he always admired Bella very much, and if he admires her now a great deal more than me, I assure you it cannot affect my friendship for her. I would like to know who does me the honor of suggesting any such mean spirited jealousy."

She glanced, with no pleasant expression at Carrie, but the Doctor said quietly, "Your answer, Julia is not quite to the point."

"I see it is not," she answered readily. "Of course I have not been in the habit of questioning Bella about everything he says to her, but I believe he has been with her whenever he could, just because he likes her so much," and as Julia said this, she tried with all her might, to feel that it was a generous compliment.

If I have succeeded at all, my dear children, in showing you what a sweet, self-forgetting disposition was that of Bella Collins, and have made you love her at all as I do, I am afraid you will be very much out of patience with Doctor Landman for allowing anything to make him doubt concerning her behavior. But you must remember that he has not all the means that you have of judging her. For nearly an hour before sending for Julia, he had talked with Bella earnestly and affectionately, trying by every means in his power to get at the truth. When asked why she had so openly disregarded the plain meaning of the message he had sent her by Julia, concerning his painful surprise at meeting her on that memorable walk, she first started to say she never got the message; then it flashed upon her that this would be breaking her promise to Julia, and she stammered and broke down in the midst of the denial. When questioned about the letter Henry Fox had handed to her that day, she owned that he had handed her one. When asked what it was about she started to say she didn't know, then paused and stammered in the same

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confusion as before, and ended by refusing to answer. She cried as though her heart would break, but this did not hide the firmness of her refusal. She confessed that the letter Doctor Landman had given her the day he sent Carrie for her, had been from Henry.

Would she tell anything concerning its contents?

She could not.

Didn't she remember what the contents were?

Yes, she remembered very well.

Was there any message for Julia? (Mrs. Collins suggested.)

No, there was none.

When the truth would have been a plain conviction of Julia, Bella either stammered and turned alternately red and pale in a manner that was wholly unaccountable, even to her mother, or she finally refused to answer with a desperate but seemingly calm obstinacy, that Doctor Landman could only explain on the ground that she was conscious of having done wrong, and only just so far from being hardened, that she forebore to deny what she nevertheless would not bring herself to confess. At length he came to the immediate cause of the present trial. "Where was she when Julia found her to bring her to the study?"

In the upper hall, going to her room.

She had not come immediately, or if so, she had walked very slowly. Was she dressed exactly as they saw her now?

Yes.

Exactly? Doctor Landman repeated.

Except her plaid duster, Bella said, recollecting it, apparently for the first time.

How long had she been up and dressed?

Only about fifteen minutes

Where had she been?

To the school room for her Atlas, intending to write a letter.

And she had been no farther than the school room?

No.

"Bella," said the Doctor at this point, and I cannot describe the serious earnestness with which he spoke to her, "if I should tell you that I was in the Allston woods half an hour since, that I saw you there with this white dress and that plaid around you, that I saw who was with you and heard part of your conversation, would you still think it worth while to say you were no farther than the school room?"

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While he was talking in these slow, earnest tones, Bella had time to think again. She recalled Julia's strange manner when she came to her, and the way in which she had spoken. She recollected, what had only caused her a moment's wonder at the time, that she had found her plaid lying on a desk in the schoolroom, and in perfect absence of mind had thrown it over her shoulders to walk to the house. As the purple blood rushed into her face, then back again upon her heart leaving a white and blank despair upon her countenance while the Doctor spoke, what could any person think?—even the mother who loved her best? Bella looked once toward Mrs. Collins, and in that look she realized the fullness of her misery. She dropped her face in her hands, and did not lift it again till Doctor Landman said to Julia, "is that all ?"

This was what they had, by which to judge her.

(TO BE CONTINUED.)

Melanchthon on the End of the World.

The doctrine of *the end of all things*, technically called *Eschatology*, has engaged the minds of men in the church, from the earliest periods of Christianity to the present. It has a copious literature, to which every age has contributed; and there is no reason to suppose that the future will be less prolific in this class of writers than the past has been. It is quite natural that an event so momentous, so awful, as the end of this world, with all that it involves, should always, in the highest degree, excite human minds, especially those of a meditative and speculative tendency. What is revealed in the Scriptures on the subject of the final consummation of all things connected with the earth, itself is calculated to lay hold of the deepest feelings of the human soul, and furnishes, certainly, a most legitimate field of inquiry and meditation. But men's minds have not been satisfied to keep within these boundaries. The curious, in their passion for prying into the 'hidden things,' have passed over these limits that God has placed, and have made the unrevealed the subject of endless speculations. They seek by curious methods to 'lift the veil,' and find out and tell to men the dark things of the future. What a wide field of strange speculations this has been, and what an immense

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chaos of these has been from age to age bequeathed to us! And the end is not yet. *When*, definitely, this world and 'the things in it,' will come to an end (—a matter, after all, of no great personal interest to the individual man,) has ever been the vexing and vexed question of the curious, and to the solution of this problem they have, with immense labor, bent their powers of invention and calculation. It has not always, with these minds, been to the credit of the Scripture that it has not been clearer and more definite in this matter, to them of such deep interest; and they have, generously and patiently, and with infinite resource of ingeniousness, sought to fill up this lack. It is to be frankly stated, however, that after all this well-meant labor of ages, we really do not yet know the date, and are obliged to limit ourselves to the great, practical questions of eternal, all-absorbing interest, that lie in what God *has* revealed.

Wandering in September of last year, through the halls of the British Museum, we spent some time over the cases of "Books with Autographs," of eminent men and women. Our attention was arrested by a German Bible in two volumes, the first with the autograph of Luther, the second with that of Melanchthon. Besides the name of *D. Martinus Lutherus*, there was but little in his autograph. That of Melanchthon, however, filled the fly-leaf. It is written in German,—as German was written then, and by Melanchthon, who was a master in Latin, and wrote well also in Greek, but was but a novice in German by the side of Luther.—The autograph so interested us, that it was copied into the note book. It is Melanchthon's views on eschatology, and as it may be of interest to some of our readers,—at least as a curious relic of the past, we give here the translation.

"THE PROPHECY OF THE PROPHET ELIAS.

"This world endures six thousand years; then it will be burned. Two thousand years it is waste (oed); two thousand years the law of Moses; two thousand years the day of the Messiah. And because of our sins, which are many and great, the years will be lessened (i. e., of the last period—C. L. L.), and will not have their full measure.

"Written in the year 1557 after the birth of our Lord Jesus Christ of the Virgin Mary; and in the year from the creation of the world, 5519.

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"From this number is to be seen that this very inflammable world is not far from its end. May the only-blessed Son of God, Jesus Christ, in this bitter distress, mercifully keep, govern and save with his protection his poor little flock.

"Written by the hand of Philip, 1557."

The periods made by Melanchthon are readily suggested to the mind, by the similitude of a *week*,—a day being a thousand years; and that after the end of the week comes the sabbath,—the eternal rest for the church of God, when "all things shall be made new." Suggestions, however, of this kind, however readily they offer themselves by examples, should be received with distrust, when they are not made by the Holy Spirit. It was a perpetual caution of the eminent Bengel, to his theological students, "*Ex*ponite, ne *im*ponatis;—*ex*pound the Scripture; do not *put things into it*, from without." It is so easy to get up a fine, attractive, plausible theory *outside* of the Bible, and then seek to fit it into it. Yet, blessed is he who loves the appearing of our Lord, and whom the Master shall find, as a good servant, waiting for his coming! C. L. L.

Are Missions a Failure?

At the ordination, in Auburn, N. Y., of four missionaries, Rev. Dr. Clark, of the American Board, preached the sermon, and gave the following summary of what had been accomplished in the foreign missionary field:

"Eighty-one years ago, Carey felt called to be a missionary. That was the beginning of the modern missionary movement. Now there are 42 societies, with 1,800 missionaries, engaged in giving the gospel to the heathen. Sixty years ago, the American Board was not in existence; now it has two hundred churches, and has reckoned, in all, 70,000 converts. Sixty years ago, nothing had been done in the South Seas; now there are 800 native preachers, and 200,000 communicants. There are 100 preachers in Madagascar; 600 missionaries in India; 20,000 communicants in South Africa; 15,000 on the west coast of Africa; 100 native churches in Turkey and Persia; 40,000 people taught to read in the past twelve years, from a single station of the American Board in eastern Turkey. The King of Burmah now

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welcomes missionaries to his capital, is building a school-house to accommodate a thousand scholars, and has commanded the translation of the British Encyclopædia into the Burmese language. The Queen of Madagascar, instead of persecuting her Christian subjects, is bound beneath a canopy inscribed, 'Glory to God in the highest, and on earth peace, good will to men.' In money matters, the change is equally striking. In 1788, there was nothing given for the evangelization of the heathen; in 1808, $100,000; in 1828, $1,000,000; in 1842, $2,000,000; and in 1868, 5,000,000."

THE MAIDEN'S SONG.

Sing a hymn to Jesus
When thy heart is faint;
Tell it all to Jesus,
Comfort or complaint.
If the work is sorrow,
If the way is long,
If thou dread'st the morrow,
Tell it Him in song.
Tho' thy heart be aching
For the crown and palm,
Keep thy spirit waking
With a faithful psalm.

Jesus! we are lowly,
Thou art very high;
We are all unholy,
Thou art purity.
We are frail and fleeting,
Thou art still the same;
All life's joys are meeting,
In thy blessed name.
Sing a hymn to Jesus
When thy heart is faint;
Tell it all to Jesus,
Comfort or complaint.

All begins in Jesus,
And in Him I see
All the eternal Godhead
Coming down to me.
I climb to His brightness,
Up my steps of praise;
And a sudden lightness
Gilds my darkened days.
So I sing to Jesus
When my heart is faint;
So I tell to Jesus
Comfort or complaint.

All His words are music,
Tho' they make me weep—
Infinitely tender,
Infinitely deep.
Time can never render
All in Him I see;
Infinitely tender,
Human Deity.
Sing a hymn to Jesus
When the heart is faint;
Tell it all to Jesus,
Comfort or complaint.

Jesus! let me love Thee,
Infinitely sweet;
What are the poor odors
I bring to Thy feet?
Yet I love Thee, love Thee!
Come into my heart,
And ere long remove me
To be where Thou art.
Thus I sing to Jesus
When my heart is faint;
So I tell to Jesus
Comfort or complaint.

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THEIOTES, THEOTES,—DIVINITY, GODHEAD.

Neither of these words occurs more than once in the New Testament; θειότης only at Rom. i. 20; θεότης at Col. ii. 9. We have rendered both by 'Godhead;' yet they must not be regarded as identical in meaning, nor even as two different forms of the same word, which in process of time have separated off from one another, and acquired different shades of significance. On the contrary, there is a real distinction between them, and one which grounds itself on their different derivations; θεότης being from θεός, and θειότης, not from τὸ θεῖον, which might be said to be the same thing as θεός, but from the adjective θεῖος. Comparing the two passages where they severally occur, we shall at once perceive the fitness of the employment of one word in one, of the other in the other. In the first (Romans i. 20), St. Paul is declaring how much of God may be known from the revelation of Himself which He has made in nature, from those vestiges of Himself which men may everywhere trace in the world around them. Yet it is not the personal God whom any man may learn to know by these aids; He can be known only by the Revelation of Himself in His Son; but only His divine attributes, His majesty and glory. This Theophylact feels, who gives μεγαλειότης *(majesty)* as equivalent to θειότης here; and it is not to be doubted that St. Paul uses this vaguer, more abstract, and less personal word, just because he would affirm that men may know God's power and majesty from his works; but would *not* imply that they may know Himself from these or from anything short of the revelation of His Eternal Word.* But in the second passage (Col. ii. 9), St. Paul is declaring that in the Son there dwells all the fullness of absolute Godhead; they were no mere rays of divine glory which gilded Him, lighting up His person for a season and with a splendor not His own; but He was, and is, absolute and perfect God; and the Apostle uses θεότης to express this essential and personal Godhead of the Son. Thus Beza rightly: Non dicit: τὴν θειότητα, i. e., divinitatem, sed τὴν θεότητα, i. e., deitatem, ut magis etiam expresse loquatur; . . . ἡ θειότης attributa videtur potius quam naturam ipsam

* Cicero (Tus. i. 13): Multi de Diis prava sentiunt; omnes tamen esse vim et naturam divinam arbitrantur—"Many have degraded views of the Gods; nevertheless all think that there is a divine force and nature."

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declarare—"*He does not say* τὴν θειότητα, *that is, Divinity, but* τὴν θεότητα, *that is, Deity (or Godhead), that he might speak more clearly*; ....ἡ θειότης (*Divinity*), *seems to declare (divine) attributes rather than the (divine) nature itself.*" And Bengel: Non modo divinæ virtutes, sed ipsa divina natura—"*Not only the divine powers, but the divine nature itself.*" De Wette has sought to express the distinction in his German translation, rendering θειότης by 'Gottlichkeit,' *divinity* or *divineness*, and θεότης by 'Gottheit,' *deity*.

There have not been wanting those who have denied that any such distinction was intended by Paul; and they rest this denial on the assumption that no such difference between the forces of the two words can be satisfactorily made out. But even supposing that it did not appear in classic Greek, this of itself would be in no way decisive on the matter. The Gospel of Christ might for all this put into words, and again draw out from them, new forces, latent distinctions, which those who hitherto employed the words may not have required, but which were necessary for it. And that this distinction between 'deity' and 'divinity,' if I may use these words to represent severally θεότης and θειότης, is one which would be strongly felt, and which therefore would seek its utterance in Christian theology; of this we have signal proof in the fact that the Latin Christian writers were not content with 'divinitas' *(divinity)*, which they found ready to their hand in the writings of Cicero and of others; but themselves coined 'deitas' *(deity)*, as the only adequate Latin representative of the Greek θεότης. We have Augustine's express testimony to the fact *(De Civ. Dei*, vii. 1): Hanc *divinitatem*, vel ut sic dixerim *deitatem*; nam et hoc verbo uti jam nostros non piget, ut de Græco expressius transferant id quod illi θεότητα appellant, &c. Cf. x. 1, 2,—"*This divinity, or if I may use the word, deity; for our (Latin) writers do not now hesitate to use this word, in order that they may more clearly translate from the Greek what they (the Greeks) call* θεότητα, &c." But not to urge this, nor yet the several etymologies of the words, which so clearly point to this difference in their meaning, examples, so far as they extend, go to support the same. Both θεότης and θειότης, as in general the abstract words in every language, are of late formation; and one of them, θεότης, is extremely rare; indeed only a single example of it from classical Greek has yet been brought forward (Lucian, *Icarom.* 9); where, however, it expresses, in agreement with the view here affirmed, Godhead in the ab-

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solute sense, or at least in as absolute a sense as the heathen could conceive it. θειότης is a very much commoner word; and all the instances of its employment with which I am acquainted, also bear out the distinction which has been here drawn. There is ever a manifestation of the divine, there are divine attributes, in that to which θειότης is attributed, but never absolute personal Deity. Thus Lucian (*De Calum.* 17), attributes θειότης to Hephæstion, when after his death Alexander would have raised him to the rank of a God; and Plutarch speaks of the θειότης τῆς ψυχῆς ['*the divinity of the soul*'] (*De Plac. Phil.* v. 1; cf. *De Isid. et Osir.* 2; *Sull.* 6), with various other passages to the like effect. In conclusion, it may be observed, that whether this distinction was intended, as I am fully persuaded it was, by St. Paul or not, it established itself firmly in the later theological language of the Church—the Greek fathers using never θειότης, but always θεότης, as alone adequately expressing the essential Godhead of each of the Three Persons in the Trinity. TRENCH: *Syn. of New Test.*

A. C. MISSIONARY SOCIETY.

REPORT OF COMMITTEE.

From the newspapers we learn that the Annual Meeting of the A. C. M. Society at Louisville, was well attended. The committee appointed at the Semi-annual Meeting last May, at St. Louis, to report on the Missionary question, generally, and especially on the best method of bringing out and concentrating the strength of the churches, in missionary work, made their report, which, we learn, with slight modifications, was adopted with but one dissenting voice, as follows:

The undersigned, members of the Committee appointed by the semi-annual meeting of the A. C. M. Society, at St. Louis, Mo., May 18th, 1869, under the following resolution:

"*Resolved*, That a Committee of twenty be appointed to take into consideration the whole question of evangelization, and report, if possible, a Scriptural and practical plan for raising money and spreading the Gospel, said committee to report at the Louisville meeting in October next."

Together with delegates appointed by several State Conventions, to confer with us, we beg leave to submit the following:

As a basis for any acceptable and efficient system of co-operation, there must be assumed some well-defined and generally accepted

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facts and principles. We, therefore, submit first of all, the following propositions of this class as the basis of the plan which we recommend:

1. The conversion of sinners, while it is the work of God, is at the same time a work ordained to be accomplished through human instrumentality.

2. The accomplishment of all the philanthropic purposes contemplated in the religion of Jesus—the realization of all its benevolent designs—is likewise to be sought through human instrumentality.

3. The Gospel is the power of God unto salvation to every one that believes. Rom. i. 16.

4. This Gospel must be preached, since it "pleased God by the foolishness of preaching to save them that believe." 1 Cor. i. 21.

5. The work of preaching the Gospel is committed to Christians—the Disciples were to be taught to observe all things that the apostles should deliver to them. Individually they were to shine as lights in the world, holding forth the word of life (Phil. ii. 16,) but especially in their united capacity, as the church of the living God, were they to be the pillar and ground of the truth (I. Tim. iii. 16,) and to exhibit such a divine unity and harmonious co-operation as would lead the world to believe in Jesus. John xvii. 21.

6. The obligation to preach the Gospel being thus laid upon every disciple, he is sacredly bound, in fidelity to the charge committed to him, to make known the unsearchable riches of Christ.

7. The way in which this is to be done must depend much on circumstances. In the New Testament we have:

(a) Individual Christians going forth preaching the word.—Acts xiii. 4.

(b) Single Churches sending out preachers, as the Church at Jerusalem sending Barnabas—Antioch sending Barnabas and Paul. Acts xi. 22; xiii. 1–3.

(c) Churches uniting to recommend a young man for missionary work. Acts xvi. 1–4.

8. While there is no record of associations of Churches, or representatives of Churches to exercise dominion over the faith of any, there are examples of representative action and co-operation of churches in works of benevolence requiring combination of resources; and, hence, there were "messengers of the churches" to whom this work was delegated. I. Cor. xvi.; II. Cor. viii. 18–24.

9. The extent and the manner of this co-operation were governed by the emergency—two Churches joining to send out a missionary—all the Churches in a province entering into hearty co-operation to provide for the poor saints in a land of famine. It is, therefore, Scriptural that the Churches of a district, State, or nation should unite in such co-operation whenever the circumstances render it advisable.

10. A wise economy, a proper regard to harmony, a due respect to the business experience of all effective workers in the line of

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religious and benevolent enterprise, lead to the conclusion that in a great country like ours, with a Christian brotherhood numbering, it is thought, more than half a million, and spread over immense territories without the possibility of developing their resources, except by some general system of co-operation clearly defined and generally accepted, it is highly desirable that such a plan should be adopted, not as a bond of fellowship, but as a voluntary and hearty combination of means, by which the strong may assist the weak, and all possible resources be drawn out to further the philanthropic designs of the Gospel of the grace of God. And since well-known complications in our missionary work have existed for years, arising from our three-fold system of general, State and district societies, having separate financial systems conflicting in their operations, we, therefore, recommend:

1. That there be one uniform financial system to secure the means for missions both at home and abroad.

2. That to render this efficient there be:

(a) A General Board and Corresponding Secretary.

(b) A Board and Corresponding Secretary for each State to co-operate with the General Board.

(c) District Boards in each State, and a Secretary in each District, whose duty shall be to visit all the Churches in his district and induce them to accept the missionary work as a part of their religious duty.

3. There shall be an annual convention in each district, the business of which shall be transacted by messengers appointed by the churches; an annual convention in each State, the business of which shall be conducted by messengers sent from the churches of the State, it being understood, however, that two or more churches, or all the churches of a district, may be represented by messengers mutually agreed upon; and an annual General Convention, the business of which shall be conducted by messengers from the State Conventions.

4. The General Convention shall annually appoint nine brethren, who, together with the Corresponding Secretaries of the States, and the President of the State Boards shall constitute a General Board, who shall meet annually to transact the general missionary business, and appoint a Committee of *five* to superintend the work in the intervals between their annual meeting.

5. It shall be the duty of the General Board and Corresponding Secretary, to provide for, and superintend, Missionary operations in destitute places not actually in State and district organizations, and to promote the harmonious co-operation of all the State and District Boards and Conventions.

6. There shall be also a State Board and Corresponding Secretary in each of the States, elected annually by the messengers sent to the State Convention, and that it shall be the duty of said Boards and Secretaries, to manage the missionary interests in their repective States, in harmony with the system of general co-operation.

7. Each State shall be divided into districts of suitable limits by the State Board; the messengers from the churches of each

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district shall elect, at their Annual Conventions, a Board and a Secretary; and the business of each Secretary shall be to visit all the churches in his district, and in co-operation with their own officers, induce them to contribute and send to the District Treasurers, money for the support of missions.

8. As our whole financial system is based upon a general co-operation of the churches, we recommend that each church, over and above the sums it may contribute for Missionary work under its immediate control, give a pledge to pay annually to its District Treasurer, a definite sum for other Missionary work, and that one-half of such contributions may be under the control of the District Boards for Missionary work in the districts, the other half to be sent to the State Boards, to be divided equally between it and the General Board for their respective works.

9. The churches shall send reports to the District Boards in time for the District Conventions; the Districts shall send up reports to the State Boards in time for the State Conventions, and the State Boards shall send up reports to the General Board in time for the General Convention, so that a report of all our Missionary operations may appear in the minutes of the General Convention.

10. The General Board is requested to adjust the constitution of the General Missionary Society to the foregoing plan; at once open a correspondence with the State organizations, and with leading brethren in States that have no organization, with a view to induce them to adopt the same.

W. T. Moore, R. R. Sloan, Isaac Errett, Ohio; W. K. Pendleton, West Va.; Alex. Proctor, Missouri; W. A. Belding, N. Y.; Enos Campbell, J. C. Reynolds, J. S. Sweeney, Illinois; T. W. Caskey, Miss.; Jos. King, Penn., *Com. appointed at St. Louis.*

A. E. Myers, West Va.; D. R. Duncan, Nebraska; W. H. Hopson, I. B. Grubbs, Ky.; C. G. Bartholomew, N. A. Walker, Ind.; A. B. Jones, Mo.; W. L. Hayden, N. Y.; Edwin A. Lodge, O. Ebert, Mich., *Delegates from States.*

Now, for the practical application and execution of this plan. It will work well, if the churches heartily desire that it shall, as well as any other good plan; without the hearty zeal and unity of the people, in support of it, this, as all other, even the best, the wisest and most thoroughly gospel plans will come to nought, and end only in more general discouragement. We long and pray for success. Brethren, be united, and listen to no voices of distrust and distraction!

Brother Pendleton, who was present, can give our readers fuller details of this important meeting. C. L. L.

ERRATUM.—On page 499, last number, 7th line from the top, read, 'the outside power of the gospel,' instead of, 'the power of the gospel.'

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PSALM XLII.

This poem seems to have been composed by David, when he was expelled his kingdom by his rebellious son, and compelled to fly to the borders of Lebanon, as it is plain he did, from 2 Sam. xvii. 24, 26, 27. Undoubtedly, whoever composed this Psalm was expelled from the sacred city, and wandered as an exile in the regions of Hermon, and the heights of Lebanon, whence Jordan is fed by the melting of the perpetual snow (v. 7). Let it be remembered, by the way, that David betook himself to these places when he fled from Saul, but concealed himself in the interior parts of Judea. Here then he pitched his camp, protected by the surrounding mountains and woods; and hither the veteran soldiers, attached personally to him, and averse to change, resorted from every part of Palestine. Here also, indulging his melancholy, the prospect and the objects about him suggested many of the ideas in his poem. Observing the deer which constantly came from the distant valleys to the fountains of Lebanon, and comparing this circumstance with his earnest desire to revisit the temple of God, and perhaps elevating his thoughts to a higher, celestial temple, he commences his poem:

> "As the hart panteth after the water brooks,
> So panteth my soul after thee, O God.
> My soul thirsteth for God, for the living God;
> When shall I enter, and appear before God!"

that is, *enter into the temple*, from which I am now an exile. He adds a bitterer cause of grief than his exile, namely the reproaches of the multitude, and the cruel taunt, that he is *deserted of his God*, and that the deity, of whom he had boasted, fails to appear for his assistance, than which nothing can be more grating to an honest mind, and a mind conscious of its own piety. Compare 2 Sam. xvi. 7, 8.

> "My tears have been my sustenance,
> By day and by night,
> While they continually say unto me,
> Where is now thy God?"

The repetition of the name of God raises in him fresh uneasiness, and causes all his wounds to bleed again: this forces him to exclaim: "I remember *God*, and I dissolve in tears." For so the

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word ought to be translated, and not according to the Masoretic punctuation, "I remember *these things;*" since an obscurity arises from this punctuation, and it is difficult to say what things are referred to.

"I remember God, and pour out myself in tears:
When I went with the multitude to the temple of God,
With the voice of joy and gladness, with the multitude leaping for joy."

He now restrains his tears:

"Why art thou so cast down, O my soul?
And why art thou so disquieted within me?
Hope thou in God, for I still shall praise him."

He again breaks forth into lamentations, with which he elegantly intermingles a poetical description of Lebanon. There are upon those hills frequent cataracts, and, in the spring season, the rivulets are uncommonly turbid by the melting of the snow:

"Deep calleth unto deep at the noise of thy cataracts;
And all thy waves and thy billows are gone over me."

These form the principal imagery of the poem, and I omit the rest, lest I should fatigue the reader by the minuteness of criticism, which is both useless and impertinent, when the subject wants no illustration. MICHAELIS.

THE MILLENNIAL HARBINGER FOR 1870.

We are approaching the beginning of another year, and we desire to make an earnest appeal to the brethren in behalf of the Harbinger. We have been at much pains and expense to make it in every sense worthy of our readers and the cause it advocates. We are printing it upon a new press and upon a fine quality of paper, and filling it with matter of a kind and style that we think is supplied by no other paper. We need a large increase in our list of subscribers to justify us in a pecuniary point of view, in this labor and expense. We know that there are thousands of the best hearts among us who would regret to have the publication of the Harbinger discontinued, and who, had we time to urge its claims upon them, would come up promptly and generously to its support. But our other duties to the public forbid our doing this; and we are compelled to trust to the influence of this printed appeal for their assistance,

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Brethren, will not every one who says, Go on with the Harbinger, send us not only a renewal of his own subscription, but also *one* or *more* new names? We give 720 pages of choice matter, on a fine quality of paper, for $2,50, which is only about *one-half* the price ordinarily charged for the higher quality of our religious periodical literature.

Subjects which require it, are discussed with as much learning, care and exhaustive thoroughness as are given to them in a Quarterly, while at the same time, much matter unsuitable to a Quarterly, but of great interest to the Christian reader, is presented upon our ample pages. We feel that the Harbinger meets a want that is supplied by no other paper, or we would willingly and at once withdraw it from the list of our periodicals,—but under this conviction, we would be false to our sense of duty not to persevere in our efforts to continue and increase its circulation.

We are free to say that the publication of the Harbinger is not with us a matter of pecuniary interest. Were this the consideration, we would at once abandon it. We have a higher purpose, and this is in no small degree answered in the appreciation of many readers to whom we have been sending it for many years regularly, and most willingly, free of charge. We ask you, brethren, to help us as we help the cause mutually dear to us. Send for a specimen copy, and see *Terms* below. Address Bethany, W. V.,

W. K. PENDLETON, Editor.

OBITUARIES.

Died, suddenly, at Bethany, on the 6th of September, brother Henry Davis, in the 46th year of his age. Without a moment's warning of the nearness of his death, while engaged at his work, apparently in the midst of health and strength, in an instant, Bro. Davis was smitten down by the hand of the destroyer. He had been for a number of years a member of the church at Bethany, was a very devoted and affectionate husband and father, and a respected and useful citizen, whose loss will be very much felt by the community in which he has so long lived, and especially by the worthy family he has left behind.

To see a strong man, in the midst of his years, so suddenly smitten down in a moment among us, is a most solemn admonition to us all to live well prepared to meet our God, for we "know not what day or hour" the summons may come to us. C. L. L.

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The veteran soldiers of the Cross are gradually falling, leaving the depleted ranks to be filled by new recruits. But few months have fled since J. M. Bartlett and Dr. C. J. White were borne to the tomb, and now, a few days since, S. B. Lathe, their senior by a number of years, has traveled the same road. He died the 11th inst., at the residence of his son, in Pawlet, Vt., in the 78th year of his age, after an illness of two days. Bro. Lathe was immersed in 1831 by Eld. Reynolds, soon after the organization of the church of Disciples at Pawlet, and was a constant member until death removed him from us. For many years he occupied the position of Elder in the church in Pawlet, though he did not esteem himself qualified for the defense of the truth. He died, as he had lived, in the glorious hope of immortality. "Blessed are the dead who die in the Lord." W. W. HAYDEN.

WEST PAWLET, Vt. Oct. 1869.

THE MILLENNIAL HARBINGER FOR 1870.

FORTY-FIRST VOLUME.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 40.] BETHANY, W. V., NOVEMBER, 1869. [No. XI.

THE ANNUAL MISSIONARY CONVENTION.

The Convention was held in Louisville, Ky, Oct. 19–21st.; there were many circumstances, which conspired to make it one of unusual interest. To many, there were special attractions in the place of holding it. For many years the several and numerous congregations in Louisville had been unusually isolated from the brotherhood at large. The might and strength of their sympathy had been shut up within themselves. Their thousands of generous and noble hearted disciples had been in good measure fenced in from free and hearty intercourse with the world of brethren actively at work all around them, and to the remotest points of the earth. Now they had thrown open their arms and invited us to come in. Evidently, the Spirit of a grand Christian hospitality was stirring among them and holding out its hands, in genuine, generous greeting. This was grateful,—a token of good things to come,—and when Bro. Hopson stood up, as their representative, to bid us noble welcome, we do not wonder that his heart was full, for around him were gathered the delegates of a mighty brotherhood in numbers and from distances never before paralleled in our history. As the greeting was cordial, so the hospitality was generous.

The unparalleled interest manifested in this Convention was

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due, no doubt, mainly to the fact that it was felt to be in some measure decisive of the fate of co-operative missionary work among us. Our missionary organization began in the spontaneous movement of a comparatively few brethren, who, feeling the obligation to preach the gospel to the lost every where, and finding that the churches, instead of systematically providing for its being done, were systematically neglecting it, determined to initiate the work and, by such co-operation as they could enlist, carry it on in the best way practicable. They were not so much concerned about the *plan*, as about the *work*. When any one could suggest an improvement to the plan, they were ready to consider it, and in the most fraternal spirit, modify their measures to please and harmonize all. The grand object was to have the gospel preached, and to enlist all the disciples in a generous co-operation in doing it. Every body agreed to the proposition, that the gospel should be preached, and that it was the duty of the disciples to provide for the preaching of it;—but there was much discussion as to the proper method of doing this. This discussion was not unprofitable. It was about a great practical Christian duty,—and no matter how wide the range or how wild the speculation, in which the disputants indulged, the main question could not be kept out of sight or removed from the consciences of the disciples. The more we discussed the *plan*, the more we realized the *duty*,—till at last the interest in missionary work became general. In some form all disciples recognize the duty and the blessedness of co-operation in spreading the gospel.

At the last semi-annual meeting of the Missionary Society, which was held in St. Louis, Mo., the importance of some system by which a more general and efficient co-operation might be secured, was brought before the meeting by our Corresponding Secretary, Bro. Munnell. Intimate experience in the practical working of the organization, and much thought upon the whole question, had suggested to his mind the outline of a system, which he presented to the Convention for their consideration and action. After due discussion and consultation, it was proposed by brother W. T. Moore that the whole subject should be submitted to a committee, who should report to the next annual convention for their consideration. This was unanimously adopted, and in order to engage the wisdom of a large body of representative minds, the number of the committee was finally fixed at *twenty*.

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This committee was nominated by the President of the Convention, Bro. R. M. Bishop, of Cincinnati, O., but with full and free and protracted consultation with many wise and judicious members of the Convention, as to the fitness of the persons who were suggested. Besides this, a special request was sent to all the State organizations to appoint delegates to meet with the committee of *twenty* and assist them in their work. To this request *ten* or *eleven* States responded, thus swelling the number of the committee to *thirty*—all men enjoying largely the confidence of the brethren.

A movement so comprehensive and fraternal as this, excited the widest and most general admiration. It satisfied the brethren that the highest Christian aims actuated the Society, and that instead of excluding any from participation in the divine duty of preaching the gospel, there was the most earnest and prayerful desire that all should be united, and upon a basis at once practical and scriptural. There was very general confidence in the wisdom of the committee, and the unusually large number of delegates sent up to the Convention at which they were to make their report, attested an interest in it, that was profoundly gratifying to the many friends of missions, who had been so long laboring for a wider co-operation of the disciples in the great work.

It has been our fortune to act with many committees, but we can safely say that never have we known one to labor more earnestly or patiently for a thorough and complete report, than did this one. Various preliminary meetings were held, at which, though they were but partially attended, much preparatory work was done,—but three or four days immediately preceding the Convention, a majority of the committee met in Louisville, Ky., and worked day and night till the Convention met, discussing the whole question and preparing their report. Every item and word in it were subjected to exhaustive criticism, and when it went before the Convention, while it was fully and minutely discussed, it was adopted, with scarcely the change of a thought or word, and with but one dissenting voice.

We have already given, in a previous number, the report, as it came from the committee; but as one or two additional items, which the committee had purposely left for open discussion, were subsequently added, we shall trouble our readers to examine it again, as it finally passed the Convention:

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REPORT OF THE COMMITTEE.

The undersigned, members of the Committee appointed by the semi-annual meeting of the A. C. M. Society, at St. Louis, Mo., May 18th, 1869, under the following resolution:

"*Resolved*, That a Committee of twenty be appointed to take into consideration the whole question of evangelization, and report, if possible, a Scriptural and practical plan for raising money and spreading the Gospel, said committee to report at the Louisville meeting in October next;"

Together with delegates appointed by several State Conventions, to confer with us, beg leave to submit the following:

1. That there be one uniform financial system to secure the means for missions both at home and abroad.

2. That to render this efficient there be:

(a) A General Board and Corresponding Secretary.

(b) A Board and Corresponding Secretary for each State to co-operate with the General Board.

(c) District Boards in each State, and a Secretary in each District, whose duty shall be to visit all the Churches in his district and induce them to accept the missionary work as a part of their religious duty.

3. There shall be an annual convention in each district, the business of which shall be transacted by messengers appointed by the churches; an annual convention in each State, the business of which shall be conducted by messengers sent from the churches of the State, it being understood, however, that two or more churches, or all the churches of a district, may be represented by messengers mutually agreed upon; and an annual General Convention, the business of which shall be conducted by messengers from the State Conventions.

4. The General Convention shall annually appoint nine brethren, who, together with the Corresponding Secretaries of the States, and the President of the State Boards shall constitute a General Board, who shall meet annually to transact the general missionary business, and appoint a Committee of *five* to superintend the work in the intervals between their annual meeting.

5. It shall be the duty of the General Board and Corresponding Secretary, to provide for, and superintend, Missionary operations in destitute places not actually in State and district organizations, and to promote the harmonious co-operation of all the State and District Boards and Conventions.

6. There shall be also a State Board and Corresponding Secretary in each of the States, elected annually by the messengers sent to the State Convention, and that it shall be the duty of said Boards and Secretaries, to manage the missionary interests in their repective States, in harmony with the system of general co-operation.

7. Each State shall be divided into districts of suitable limits by the State Board; the messengers from the churches of each district shall elect, at their Annual Conventions, a Board and a Secretary; and the business of each Secretary shall be to visit all the churches in his district, and in co-operation with their own

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officers, induce them to contribute and send to the District Treasurers, money for the support of missions.

8. As our whole financial system is based upon a general co-operation of the churches, we recommend that each church, over and above the sums it may contribute for Missionary work under its immediate control, give a pledge to pay annually to its District Treasurer, a definite sum for other Missionary work, and that one-half of such contributions may be under the control of the District Boards for Missionary work in the districts, the other half to be sent to the State Boards, to be divided equally between it and the General Board for their respective works; but this recommendation is not to be considered as precluding a different disposition of the funds when the church contributing shall so decide.

9. The churches shall send reports to the District Boards in time for the District Conventions; the Districts shall send up reports to the State Boards in time for the State Conventions, and the State Boards shall send up reports to the General Board in time for the General Convention, so that a report of all our Missionary operations may appear in the minutes of the General Convention.

10. The General Board is requested to adjust the constitution of the General Missionary Society to the foregoing plan; at once open a correspondence with the State organizations, and with leading brethren in States that have no organization, with a view to induce them to adopt the same.

11. The adoption of this report shall in no way impair or interfere with the constitutional rights of members of either the State Societies or of the General Society.

12. Each State shall be entitled to two delegates in the General Convention, and to one additional delegate for every five thousand disciples in the State.

W. T. MOORE, Ohio, W. K. PENDLETON, West Va.,
ALEX. PROCTOR, Missouri, ENOS CAMPBELL, Illinois,
W. A. BELDING, New York, T. W. CASKEY, Mississippi.
R. R. SLOAN, Ohio, ISAAC ERRETT, Ohio,
J. C. REYNOLDS, Illinois, J. S. SWEENEY, Illinois,
JOSEPH KING, Pennsylvania,
Committee appointed at St. Louis.

A. E. MYERS, West Va., D. R. DUNGAN, Nebraska,
WINTHROP H. HOPSON, Ky., C. G. BARTHOLOMEW, Indiana,
A. B. JONES, Missouri, W. L. HAYDEN, New York,
EDWIN A. LODGE, Michigan, O. EBERT, Michigan,
N. A. WALKER, Indiana, I. B. GRUBBS, Kentucky,
Delegates from States.

The undersigned, not being present at the meeting of the Committee, beg leave to say that they approve the above report.

BENJ. FRANKLIN, Ind.,
O. A. BURGESS, Ind., } *Of the St. Louis Com.*
W. D. CARNES, Tenn.,
S. E. SHEPARD, *Delegate from Ohio.*
P. BLAISDELL, " " *Massachusetts.*

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Already there has been a very general expression of hearty concurrence in this report by our leading papers. Bro. Errett of the Christian Standard says:—

"Altogether the meeting was one of the best of the kind we have ever attended, and we cannot help regarding its action as having very important bearings on our missionary operations.—It remains now to be seen whether a uniform system of co-operation will be more effective than the independent and often conflicting systems under which we have heretofore tried to work. One feature of the plan adopted must commend itself to every one.—It has the unifying elements of an ecclesiasticism, but at the same time leaves the Churches perfectly independent. It is simply co-operation without legislation; a beautiful working system, with no power to interfere with the faith of any. Should the Churches generally adopt it, and we have every confidence that they will, it will not be long before we see a new interest among our people in missionary work."

Bro. Franklin of the Christian Review gives it his zealous approval. He says,—

"In our estimation, it is the most simple, natural and wise arrangement ever made, and that it will commend itself to all who desire to do anything beyond their own immediate vicinities for the spread of the gospel. We have never seen anything proposed that came near meeting with the same approbation in a convention. Nor have we seen anything that could give such an unequivocal approval. We hope now that every friend of evangelizing will put his hand to the work and *push* the work, and let us hear no more about *plans* and *societies*, but work. We can work and *live*, or refuse to work and *die*. This is true of us, as a general rule, in a temporal sense. We must work or die. It is equally true in a religious sense. Work or die is the rule. The Lord has no use for us, as a religious body, unless we work. We must be a powerful and effective body, making the world realize that we are in it. We must bring the gospel to bear on the world, and by actual demonstration, prove to the people of our time that it is the power of God to salvation to every one that believes. We must go into the field and maintain the Bible in opposition to all the *written* traditions of Protestants and *unwritten* traditions of Rome; maintain the gospel in opposition to all systems, doctrines and commandments of men, with a determination to maintain the right of King Jesus till his crown shall be acknowledged from the rivers to the ends of the world; till every knee shall bow and every tongue confess, and till the kingdom shall be delivered to God, even the Father. We need nothing now but work, true and honest work, with determination, faith and love. The Lord put it into the hearts of the brethren to work while it is called to-day, and may his richest blessing attend all our efforts."

One of the Editors of the Apostolic Times, says:

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"It is prominently characteristic of this Convention, that there was manifested on the part of the delegates but little disposition to take up the time of the Convention in speech-making. All who desired to speak did so, and were treated with respect and listened to with attention. The speeches, too, in the main, were quite short and to the point.

"The almost unanimity with which was passed, whatever was passed by the Convention, is, I think, unprecedented in assemblies of the kind, and is worthy of special notice. We are *one people*. We will not soon divide.

"In all that was said and done, it was the general determination to preserve the independency of the churches, and to make the sole business of the Society to cause the gospel to be preached at home and abroad."

Bro. J. C. Reynolds, of the Gospel Echo, who rendered efficient service as one of the Secretaries of the Convention, also gives earnest support to the plan recommended. Writing of it to his co-editor, brother Garrison, he says:

"It will be the basis of our future missionary operations, for, I doubt not it will be generally adopted and acted on by the brethren all over the country. There was a full and free discussion of all its parts, and its adoption by the Convention was so nearly unanimous, that there can be no doubt that it will generally meet the wishes of the brethren.

"The great heart of the meeting seemed to beat as the heart of one man. The deliberations were wise, the songs soul-stirring, the prayers fervent, the exhortations encouraging, and the preaching mighty in word and doctrine.

"I feel confident that this meeting will inaugurate an era in our history as a people. This Louisville meeting showed that we are a people mighty in numbers, mighty in resources, mighty in intellectual and literary abilities, yea, mighty in the scriptures, and consequently mighty responsibilties rest upon us. If we do not inaugurate a work for the conversion of the world heretofore unprecedented among us as a people, there will be a fearful reckoning for us at the day of judgment. Let us brethren, all as one man, awake and arouse ourselves to much greater diligence than we have for years past manifested."

Other papers have given in their prompt and cordial approval. Indeed, the action of this Convention has awakened an enthusiasm, that we have never before witnessed among us on any question of common interest to the churches. After its adoption, subscriptions were taken up in the congregation, and in a few minutes, as we learn from the Corresponding Secretary, over $3600 were pledged for missionary work. Let us hail this as a token of better days for the churches and the world.

I trust that the current year may prove to be one of unparalleled

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activity in this great cause, and that this system, which rests upon the basis of the churches, and makes its appeal primarily and directly to their free and independent co-operation, will become, at once, uniformly adopted and thoroughly carried out.

W. K. P.

From the Sunday Magazine.

MADE HOLY.

BY DR. GUTHRIE.

(CONCLUDED FROM PAGE 569.)

3. Living separate from an ungodly world.

With all the world in his choice, God placed his ancient people in a very remarkable situation. On the north they were walled in by the snowy ranges of Lebanon; a barren desert formed their eastern boundary; far to the south stretched a sterile region, called the howling wilderness; while the sea—not then, as now, the highway of nations, facilitating and not impeding intercourse—lay on their west, breaking on a shore that had few harbors, and no navigable rivers to invite the steps of commerce. Such a position rendered frequent and familiar intercourse on their part with heathen nations difficult, if not impossible. Other circumstances also tended to isolate the Israelites. The words of their law read every Sabbath, and the blood of the passover sprinkled every year on their doors, kept alive the memory of old wrongs—reminding the Hebrews of what their fathers had once suffered in the land of Egypt. This was calculated to alienate them from the Egyptians, their neighbors on the south and west; and the Egyptians, on the other hand, were not likely to regard the Israelites with a friendly eye, seeing how, in the oxen and heifers of their sacrifices, they offered up the very gods of Egypt on the altars of the God of Israel. Their other neighbors were the Philistines and Edomites.

The first, the surviving remnant of nations whose lands Israel had seized, had old defeats and the blood of their countrymen to avenge; while the second, the children of Esau, were ready whenever opportunity offered to renew their fathers' quarrel with Jacob, and fall on Jerusalem with the sword, and cries of Raze it, raze it to the ground! Thus, besides their geographical position, the relations of God's people to the nations around them were

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singularly well calculated to keep them a separate and make them in a sense a holy people; to expose them to the enmity rather than win for them the friendship of the world—a position which our Lord pronounces, and Christians find in their experience to be the safest and therefore the happiest of the two. "When men persecute you," said our Lord, "and say all manner of evil against you falsely, rejoice and be exceeding glad, for great is your reward in heaven."

England's great dramatist speaks of finding "sermons in stones, tongues in trees, and books in the running brooks,"—and may we not find a great truth in the very position in which God placed his chosen people? It certainly teaches us that to be holy, or sanctified, we must be a separate people—living in the world, but not of it—as oil that may be mixed, but cannot be combined with water. Nor was this the only way God took to teach his people, and through them us, this lesson. In our looms for example, nothing is more common than to work up into the same web materials of different textures—wool from the snowy flock, with flax from our own, or cotton from foreign fields; nor is it uncommon for our farmers to sow different kinds of seeds in the same field; and occasionally in our country, and very often abroad, we see different kinds of animals yoked to the same plow, or cart. Very harmless customs, yet strictly forbidden to the Jews by these laws of Moses—Thou shalt not sow thy field with mixed seeds, neither shall a garment mingled of linen and wool come upon thee; thou shalt not plow with an ox and an ass together. And what spiritual lesson were these regulations intended to teach, but this, that it is not safe for those who live godly to associate with the ungodly; that, if we would not be partakers of other men's sins, we must live, as far as lies in us, separate from their society? "Come out from among them, and be ye separate, and touch no unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

We have seen an adroit debater seek by the use of ridicule to throw contempt on what he could not refute: and this has he who is fertile in wiles done with the duty that lies on Christians to live separate from an ungodly world. Satan has sought to make it ridiculous. In the hermits of old times, in the convents and monasteries of Popery, where roam, in the words of Milton,

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"Embryos and idiots, eremites and friars,
White, black, and grey, with all their trumpery;"

and in the seclusive, not to say sour and exclusive habits of some good but narrow-minded Protestants, he offers us a caricature of this duty and God's truth.

It would neither promote our sanctification, nor the glory of God nor the good of others, to withdraw altogether from worldly society. To "depart from evil" is but a part of our duty; we are also to "do good." "Pure religion and undefiled" walks not in solitude; her hands are employed providing the orphans bread; her feet are found at the widow's door; her steps are even sometimes turned to the haunts of vice; her visits are paid not so much to the great and noble as to the fatherless and widows in their affliction; and following our Lord, nor shrinking from the touch of guilt, she goes forth to seek and save the lost. The proper station for a life-boat is not the quiet lagoon or land-locked bay, but the shores of a stormy coast. But though true religion seeks to strengthen her graces by exercise, and thus effectually promote the work of sanctification, that is a totally different thing, both in its intention and results, from voluntary association with the ungodly; from courting the company and cultivating the friendship of such as are not the friends but the enemies of God. It is not safe, as Lot found to his cost to live in Sodom. Who can touch pitch and not be defiled. Sailors give a wide berth to shoals and whirlpools, and we shall find it safest and most for our sanctification to keep away from seductive influences—not so much as venturing into the stream which has carried off their feet many who fancied they could stem its torrent. How often have God's people learned to their sorrow that worldly society —cooling if not quenching their love, blunting the fine edge of a renewed conscience, and checking their growth in grace—has done them far more ill than they ever did it good. Who walks, as we do, in slippery places is in great danger of backsliding; who throws himself into a crowd is more likely to be borne along with the current than to stop it; and who even bravely and nobly attempts to save the drowning must be on his guard lest, locked in their deadly embrace, he sinks to perish along with them.

It is impossible to altogether escape the temptations which the world presents; in that case, a man, as Paul says, must needs go out of the world. This has been tried. But in vain have pious

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dreamers fled the haunts of men, expecting in the depths of untrodden forests, in caves and lonely deserts, to enjoy uninterrupted communion with God. Alas, they carried with them in the corruption of their own hearts what often proved the worst of company; nor there did they escape him who pursued our Lord himself to the solitudes of the desert. But suppose that hermit's cell or cloistered convents offered a perfect protection from evil in every shape and form, it were not the duty of God's people to withdraw from the world. It has need, much need of them. "Unless these abide in the ship, ye cannot be saved." Saints are the salt of the earth, and if the salt be withdrawn, how is corruption to be checked? Saints are the lights of the world; but lights are not kindled in empty halls and unpeopled solitudes. They burn where houses stand thick and crowds throng the busy streets; or shine out at the harbor mouth through the night and tempest—guiding lights by whose welcome gleams the sailor, leaving storms behind, steers his bark into the desired haven. Let such be the aim of God's people. Living for their sanctification, separate in a sense from the world, and moving, like the stars above it, in a loftier sphere, let them shine with the lustre of holy and useful lives, that others, seeing their good works may glorify their Father which is in heaven.

4. The hope of glory.

Hope is a medicine on which physicians place great dependence; nor is there almost any symptom they are more prompt and anxious to combat than the depression of mind which, prostrating the vital powers, goes to produce the very evil that it dreads. Imparting courage, and also strength, firmness to the troops who receive, and energy to those that make the charge, hope has braved the face of death and won proud victories on many a battle-field. In almost every position of life hope is the prelude of success; as *hopeless*, on the other hand, may be justly regarded as equivolent to *helpless*. No hope, no effort—as observed in the demeanor of an unhappy Indian who, caught in the current, perished in the Cataract of Niagara. Wearied with the chase, and asleep, or forgetful of his peril, he had allowed his canoe to drift into the rapids, nor awoke to his danger till the current was sweeping it along with an arrow's speed. Roused at length by the shouts of terrified spectators, he sprang to his feet, and looking around him, took in all the danger at a glance. But he seized no oar, no-

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made an effort to reach the bank. With the courage of his race, and the calmness of despair, the savage bows to his fate; resumes his seat; and, folding his arms, awaits the moment, when borne over the fall he is buried in its boiling gulf. Hope had fled.

The Word of God furnishes two cases strikingly illustrative of the influence of hope on the one hand, and of hopelessness on the other. I refer to those of Saul and David, when each went forth to meet the Philistine. It needed no familiar spirit, nor prophet from his grave, nor accursed witch that night Saul repaired to her hut in Endor, to foretell the disasters of the coming day.—Prostrate at her feet, abandoned of God and of hope, rejecting both food and comfort, Saul was already conquered. In his crushed hopes and heart coming events cast their shadow before. Paralyzed by despair, he was incapable of such efforts, either of body or mind, as the time and his danger required. Ready to fall before the Philistines as a noble oak whose roots have been severed by the axe before the first blast of the rising storm, he had not a chance in the coming battle.

What a contrast to this scene the day that saw David, in the sight of two armies that hung on opposing hills, hastening with eager eye, and flying locks and elastic foot to meet the giant! Hope was in his bounding step; and sounds to my ear like the blare of a battle trumpet in his reply to Goliath, "Thou comest to me with a sword, with a spear, and with a shield; but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied; this day the Lord will deliver thee into my hand, and I will smite thee and take thine head from thee; and I will give the carcass of the host of the Philistines unto the fowls of the air, and to the wild beasts of the earth, that all the earth may know that there is a God in Israel; the battle is the Lord's, and He will give you into our hands." Brave speech, this was the voice of hope, of heaven-born hope. Sustaining David's heart giving sight to his eyes, and imparting strength to his arm, as whirling the sling around his head, he launched the messenger of death right to the mark, that hope was the omen, and under God the means of victory.

And so it is in the Christian's conflict with sin; and indeed in all the work of sanctification. Hence, not for our peace only, but for our purity also, the importance of a "lively hope," of ma

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king our calling and election sure. In spiritual as in earthly things, there is great strength in hope; and therefore God's people are carefully to cultivate that grace. Carefully avoid everything that could cast a doubt on your salvation; throw you into a state of spiritual darkness; and bring you, as David seemed to have been brought by his great sin, to the very borders of despair.—A well-grounded hope that, having been made new creatures in Jesus Christ, we are his—that with our names, though unknown to fame written in the Book of Life, we have grace in possession and heaven in prospect—that after a few more brief years, pure as the angels that sing before the throne, we shall be brought with gladness into the palace of the King, to be like Christ, and with Christ, seeing Him eye to eye, and face to face—such hopes are powerful springs of action. The source of a peace that passeth understanding, nothing could be better calculated to wean our affections from the world, and deepen our abhorrence of sin, and inflame our desires to be holy as God is holy.

IV. Sanctification is a progressive work.

A connoisseur in painting, so soon as the dust of years and neglect is wiped from a fine old picture, can tell whose hand laid these colours on the canvas—the works of each of the great masters having a character of their own. In like manner an antiquarian, though history is silent on the subject, and no date stands carved on the crumbling ruin, can tell when this tower was built, or that arch was sprung—the architecture of every age being marked by features peculiar to itself. And to pass from small things to great, so distinguished are God's works by features all their own—evidences of divine goodness, power, and wisdom—that a Bedoween, when asked how he knew there was a God when he had never seen Him, had good reason to look with surprise on the skeptic, and reply as he pointed to a foot-print in the sand, "How do I know whether it was a man or camel that passed my tent last night?"

Among other features impressed on all the works of God, none is more distinctly marked than their progressive character. It was step by step, and day by day, not all of a sudden, that our world was constructed, and creation finished—with man, his Maker's image, and his crowning work, standing on the summit of the pyramid. The Providence, also, that sustains and governs the world is no less distinctly marked by progress.—

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Babes grow into men; seedlings into trees; the grey dawn into the rosy morn; the morn into the blaze of sunshine; and the green blades that spring from dull clods into the golden sheaves of autumn. Nothing in nature starts at once into maturity—neither the fish of the sea, nor the fowls of the air, nor the flowers of the field, nor the trees of the forest. Nor is man himself, in respect of either soul or body, exempt from this imperial law. Going away to push your fortune in the world you leave an infant in your mother's arms, and return after long years of absence to hail the blue mountains of your native land as they rise above the wave. Hastening homewards, you stand once more amid the dear and well-remembered scenes of other days. The same trees wave over the house, the same stream with its daisied banks runs murmuring by the door; and, though time has silvered their heads, and written wrinkles on their brows, you at once recognize the faces, and are locked in the arms of happy and beloved parents. But who is he that stands there, in strength and stature a mighty man?—but the infant you left hanging helpless on a mother's breast. And thus, without any previous knowledge of the matter, and looking only at God's works of creation and providence, we could predicate that sanctification, one of the greatest of his works, would also be one of progress—giving us no more reason to expect that a sinner on his conversion would suddenly grow up into a perfect saint than a seedling into a perfect tree, or the field sown to-day to be to-morrow flashing with the sickles and joyous with the song of reapers. Grace has its dawn as well as day; grace has its green blade, and afterwards its ripe corn in the ear; grace has its babes and its men in Christ. With God's work there, as with all his works "in all places of his dominion," progress is both the prelude and the path to perfection. Therefore we are exhorted to grow in grace and in the knowledge of our Lord and Savior Jesus Christ—to lay aside every weight and the sin that doth more easily beset us, and run with patience the race set before us, to run so that we may obtain, to go on to perfection, saying with Paul, What things were gain to me, those I counted loss for Christ; yea and I count all things loss for the excellency of the knowledge of Christ Jesus my Lord. I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus.

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This is a view of sanctification well calculated to strengthen feeble knees and hold up arms that are ready to hang down.—I am a great sinner—my head is dark and my heart is dead—my feet are ever slipping—when I would do good, evil is present with me; what I would I do not, and what I would not that I do! has been the complaint of the godly. And as a native of the plain, who climbs some Alpine summit, on finding, when he has reached the first height, that another rises before him, and another, and still another, each towering higher into the sky, is ready under the depressing influences of disappointment and fatigue to throw himself on the ground and abandon the task in despair, so, thus complaining and confessing, God's people have been ready to fall into despondency and, writing hard things against themselves, lose the blessed hope of being ever wholly sanctified.

But why should you be cast down, or your spirits disquieted within you? "It is good that a man should both hope and quietly wait for the salvation of the Lord." Descrying the day in the dawn, the man in the stammering babe, and in the seedling the stately tree with roots rifted in the rock and giant arms thrown out defiant of the storm, let his people rejoice in the Lord, and joy in the God of their salvation. It is not possible for them to employ language humbler than that of St. Paul, the great Apostle of the Gentiles. He reckoned himself "the chief of sinners, and less than the least of saints"—that he had not attained, or was yet perfect, but did he go mourning all the day long, wearing a face of mourning and hanging his head like a bulrush? No. He went out to work, expecting a blessing on his labors; he went down to battle confident in God, and therefore confident of victory. They cast him into the inner prison, and he passed the night singing psalms of praise; they hunted him like a partridge on the mountains, and he rejoiced in tribulation; they, both the heathen and his own countrymen, sought to overwhelm him with persecutions, and amid perils and sufferings many, he rose, like the ark, buoyant on the top of the flood; Death shook his grisly hand at him, and he defied the king of terrors—this the source of his joy and peace, of his unwearied energy in work and dauntless intrepidity in danger, the confidence that He who had begun a good work in him would carry it on to the day of the Lord Jesus. No cloud on his brow nor in his sky, I am

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persuaded, he exclaimed, that neither life, nor death, nor angels, nor principalities, nor things present, nor things to come, shall separate me from the love of God, which is in Christ Jesus our Lord.

This confidence is "the inheritance of the saints"—of all the saints. The blood of Jesus has lost none of its virtue, nor his Spirit any of its power; the fountain of grace is not exhausted, nor is the edge of the sword of the Spirit of God either rusted by age, or blunted by use. To-day, the sun in heaven shines as bright as when his old fires first began to burn: and so does that better Sun, the Sun of Righteousness, which sheds healing in its beams—to-day, the wind sweeps field and forest with wings as strong and free as when first it stirred in gentle breezes or tossed in storms the palms of Eden: and now not less free and full than ever, that Spirit which is as the wind that bloweth where and when and how, it listeth—to-day, the great sea, "where go the ships," after receiving, for long ages into its capacious bosom the mud and mire, the decay and death of a thousand rivers, is as pure as when its billows first broke their snowy heads on the shores of our new-born world: and so, though ten times ten thousand and thousands of thousands have washed away their guilt in the blood of Christ, are the fountains of grace and salvation. For deliverance from the love and power, as well as the guilt, of sin, we are "complete in Christ." In this confidence, though with fear and trembling, let us work out our salvation; God working in us both to will and to do of his good pleasure. Seeking the aids of the Holy Spirit, let us aim at perfection. Let every day see some sin crucified, some battle fought, some good done, some victory won; let every fall be followed by a rise, and every step gained become, not a resting place, but a new starting-point for further and higher progress; and looking over the gloomy confines of the grave to the glory that lies beyond, let us meet our last hour and last enemy, when they come, calm "in the sure and certain hope of a glorious resurrection"—this our confidence that He who hath begun a good work in us will carry it on to the day of the Lord Jesus; and will, while mourning friends receive our parting sigh, bring forth the "head stone"—all the angels of heaven and all the saints in glory, shouting, "Grace, grace unto it!"

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A Sunday-School Story.

VIRGINIA THORNTON; OR, WHAT IS IT WORTH?

CHAPTER XVI.

When Julia finished speaking, there seemed nothing left to consider. Mr. Weldon spoke:

"I trust, Doctor, that you are at last satisfied by my daughter's replies to your, to say the least of them, very plain questions?"

"It has been been necessary to make them plain."

"Is the business done with?"

"Almost. Mrs. Collins, I need not waste time by speaking of the pain we both feel, my wife and myself. We will both say this for Bella, that until lately, she has held the very highest place in our love and confidence. We hope she will profit by this painful scene, and we believe she will. Perhaps she ought to be formally dismissed, but I willingly spare her this pain in consideration of the blameless character she has borne hitherto. It will simply be understood that she does not come back. He was silent for a minute, no one spoke, and Bella was looking intently at him, her eyes dilated, her face colorless. "Bella, my dear child," he said to her, and his voice shook, "you know that confession always mitigates punishment. If you think better of the stubborn silence you have maintained to-day, and will explain all that has occurred more fully, to me or to your dear mother, perhaps we may find reason for reversing this sentence, that you must know it gives me so much pain to pronounce."

He stood up, and the rest did the same. Carrie was saying to herself, "I will see Charlie the first thing in the morning, and he *shall* help us all. Henry has told him the truth twenty times, I know."

Old Mr. Thornton was looking from Bella to Julia and back again, feeling infinite pity for Bella, mixed with an undefined pain at what seemed the heartlessness of his beloved Virgie.—"She has proved herself innocent, why does'nt she go to Bella and try to comfort her?" he thought.

Julia was saying to herself "How wretched Bella looks, and how generous in her to bear so much for me! I don't know how

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to thank her. It is a shame to make her suffer so, but it will all come out now so soon, and she will forget and forgive."

Mr. Weldon was first to move toward the door. Doctor Landman started to follow him, and Julia had gone to greet Mr. Thornton. Mrs. Collins seemed rooted to the spot where she stood, looking in mute agony at the white face of her darling child. It seemed to Bella that her very heart-strings were being torn asunder. Even two days more of such pain constituted a period of darkness, through which she could not look to the once hoped for light beyond. Her despair found vent in one half unconscious wail, that smote sharply on every heart present.

"O, Julia, will you not speak?"

Mrs. Collins sprang forward, but before she reached her, Bella had fallen heavily upon the floor. All was confusion and distress, and as they gathered about the lifeless girl, this conviction flashed like lightning upon Julia, "She is *dead* and *I* have killed her!"

Mrs. Collins did not lose her presence of mind, she knew that Bella had only fainted, and while some one ran for water, she said in clear, impressive tones,

"I appeal to all present to interpret my daughter's cry; was it not that of innocence?" "It was! It was!" exclaimed Julia, almost beside herself, and falling on her knees beside her victim. "O Bella! Bella! open your dear eyes, and I will tell every thing this very moment. I only am to blame."

Doctor Landman raised her.

"We must give her more air," he said kindly. "Stand back all of you. When she can understand, we will hear you."

At the first intimation of what heartless people are fond of calling "a scene," by which they mean to describe any exhibition of genuine distress, Mr. Weldon had quietly slipped from the room. When Doctor Landman came to seek him an hour later, he was enjoying a cigar in the front yard, where it was moonlight. It was not a pleasant mission on which the Doctor came—that of informing Mr. Weldon of all that had transpired since he left the study. But he performed it conscientiously, keeping nothing back.

Mr Weldon did not seem particularly shocked by his daughter's deception, nor moved at all by the fact that she had freely and fully atoned for it, though so late. He went so far as to say that there "seemed to have been a great 'tempest in a tea-pot' after

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all." But Doctor Landman had something more to say. He was the bearer of a message from Julia. The poor girl felt very lonely and desolate when she thought of meeting her father again.—She knew that he did not love her, and she thought it probable that he would be deeply offended at her disgrace. The tenderest kindness had been shown her by all who had remained in the study. Mrs. Collins in the great lightening of her heart concerning Bella, would not willingly have been angry with any one, but she felt that this must be a turning point in Julia's life, and that her whole future might depend on the guiding of this hour.—Julia was thoroughly humiliated and subdued, and the gentleness with which her fault was treated softened into penitent submission and self reproach, every feeling that might otherwise have been hardened into stubborn willfulness by wounded pride. It was her nature to be as severe as possible upon herself as soon as she had determined to be severe at all.

"I *wish* I could go home with you," she said to Mr. Thornton. This was after the most painful subjects had been talked over and put aside. Mrs. Collins caught eagerly at the suggestion.—"Why not, dear Virgie? We will do all we can to make you happy, and I do think the visit would do both you and Mr. Thornton a world of good."

"I must not tell you how much I want you," said Mr. Thornton, and the old tender tones, the old loving smile made her heart heave with a yearning to be again all that she had been in the innocent days at Maplewood, before she ever left it—before her first trouble came upon her—that of the broken vase. She *thought* as she had not done for many a day. It seemed to her that a new state of mind had begun for her that morning when she kept silence and made Mrs. Thornton believe that Bella had broken it.—Again she had allowed Bella to suffer, and this time how much more carelessly, for her own acts. "It shall be the last time, the very last time, while I have heart or reason left," she mentally exclaimed.

"Doctor," she said aloud. "Will you ask father to let me go to Albemarle? I would rather not see him to night, unless he wishes it, and I do not think he will. We were to have gone to Europe right away; I thought it would be the most delightful thing in the world, and that I could not have borne to be disappointed, but now I feel sure that I ought not to go. I am not fit.

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I must try to understand myself better. If I go right to the old way of living I shall forget this—this terrible day. I know myself well enough now, to know that I shall forget it if I give myself a chance. I ought to have something to remind me, I know, something that I can't help feeling every day for a long time.—You have not said that I shall not have my diploma, but perhaps you mean not to give it to me. If you do, you will be right; I know I do not deserve it. It will be very hard, but I shall know you are right. And O, what have I lost it for? What did I care for that vain, selfish boy? It has all been because I never *thought*, and because I was so vain, and *any one could flatter me!*"

She put up her hands to hide the burning blush that came with these reflections and burst into a flood of bitter, bitter tears.

"You are too hard on yourself," said old Mr. Thornton, wiping his eyes. "Isn't she much too hard on herself, Doctor?"

Mrs. Collins thought and said the same. Doctor Landman was much moved as he answered, "I think Julia is right. Her disposition is peculiar, and we must not let the pain it gives us keep us from acting justly. She says she needs the help of something that shall be in itself always present with her, and I think the same."

It was plain that all present thought his verdict unnecessarily severe. He was deeply pained. It would have been infinitely more agreeable to him to have dismissed the whole matter then. His heart was too tender not to make the office of Judge a very painful one.

"My child," he said to Julia, "I hope *you* do me justice. If you do not yet, I know that hereafter you will, if you pursue your earnest desire to profit by what you suffer now."

She answered sobbing,

"I said you would be right. I have been very wicked. I have told so many falsehoods and acted so many more. I have deceived you and deceived Bella and nearly broke her heart. Nothing can be too hard for me, but you cannot wonder if I am very wretched. May I go to my room now, and will you please tell father all that has happened, and ask him to let me stay with papa while he is abroad. May be he will never forgive me. He does not love me as papa did."

"Don't say as I *did*, my Darling. Say as I do and always will," said Mr. Thornton, tenderly embracing her. She put her arms

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around his neck and kissed him, then went quickly from the room, closely followed by Bella. Without another word from any one, the room was deserted, and Doctor Landman went in search of Mr. Weldon.

I have said that gentleman thought but lightly of his intelligence. He pooh-poohed the idea of Julia's wishing to give up her foreign tour, and said she must have been over persuaded and that she would think better of it altogether when she had had a good night's sleep, and could think and speak for herself. Doctor Landman was strongly tempted to resent the implication contained in this reply, but he remembered the serious task he had to perform, and passed it by without comment. On finding that the question was not to be lightly treated, that the wish on Julia's part had been voluntarily expressed, and finally that she felt that a return to life with him and his worldly-minded wife would be a return to all the temptations that had already been so fatal to her, he chose to be very much offended. He assumed an iciness of demeanor that no earnestness on Doctor Landman's part could warm in the least. He said his daughter's conduct had shown a degree of disrespect and ingratitude for which he was quite unprepared, and that until she was ready to beg his pardon for the insulting tenor of her request to return to Mr. Thornton, he 'washed his hands of her.' At the end of the conversation he asked for a conveyance to the depot, and left by the night train. It was Mr. Thornton who met Julia in the morning, and told her that Mr. Weldon had gone.

"We will talk about his reasons another time, Little One. We must have some breakfast, and then I intend to run away with you. You just have time to put on a traveling dress after your coffee; the train passes at nine. Mrs. Collins has promised to pack all your things and bring them with her day after to-morrow. Shall it be so?

She was looking very pale and worn, she had not slept, but a gleam of her wonted brightness lightened in her dark eyes.

"Oh, yes, Papa! How thoughtful and kind you are. I cannot get away from here too soon."

CHAPTER XVII.

Another year had passed. Mr. Weldon was still abroad. Julia had written to him once, not exactly begging his pardon for

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the course she had taken, for she felt that she could not do so in justice to herself, but expressing most sincere regret that this course had offended him, stating her reasons for acting as she had done and endeavoring all in her power to soften the language in which she explained them, and entreating him to write to her in token that he did more justice to her motives, which were only those of a sincere effort at self-discipline. Her letter never received any notice. This saddened her a little, but she felt that she had done right.

She was very much changed, and the chastening of her spirit was plainly to be seen in the milder expression of her lovely face.—At the beginning of her return to life at Maplewood, she had laid down a few rules to be rigidly followed. Mrs. Collins helped her to the forming of them, but at the end of every conversation she would always say:

"I may help you to decide on what you ought to do, dear Virgie, but there is only One who can make it possible for you to do it. If you forget this for a moment you will find your feet are stumbling."

They were severe rules by which the young girl determined to live. She had to fight against the strongest natural bent, made stronger yet by long indulgence. Often Bella would say, with tears in her soft eyes, "You are very, very hard on yourself Virgie. You will make yourself miserable. I don't see that you ever do wrong now-a-days."

"On the contrary, Bella, darling, I am making myself happy, and I see that I do wrong every day. But it is so different always to have everything open. I have a great many mortifications and humiliations. If I had seen any body else, a year ago, have to acknowledge as many faults as I do, I should have wondered how she could ever hold up her head. But I do not feel ashamed that way, and I do not feel uneasy any more. I used to be always half afraid of something being brought to light that I was trying to cover up. Oh, that is the life that is truly miserable!"

One thing which Julia had resolved upon in the beginning was this. Whenever she recollected that in the hurry and excitement of conversation she had made a misstatement of any kind, she would take the first opportunity to correct it. Sometimes these faults seemed so trivial that even Bella could see no cause for regretting them.

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"You will give people such a wrong impression of you, Virgie. When you were telling about how old Mrs. Wells opened her snuff box in church so close to the window that day, and about the snuff blowing all around in the people's faces, when you said it set *every body* sneezing and they kept it up for *half-an-hour*, of course nobody thought you meant that exactly. It was so funny! and when you showed the way Mrs. Wells looked around, and how horrified she was, every body laughed so! It was too bad for you to take it nearly all back five minutes afterward. Every body got so serious all at once, and some of them didn't know what to make of it."

"I saw they didn't. You don't suppose it was very easy for me to spoil my little joke that way, directly I felt it had succeeded in amusing every body, do you Bella?" And Julia tried to smile, but very often there were tears in her eyes as she answered these expostulations.

"It will do very well for you," she continued, "to speak carelessly sometimes, because your nature keeps you from doing any harm by it. But you see, Bella, when I let myself run on that way, the first thing I did was to say what wasn't so. If I had been telling an anecdote that nobody claimed to have any truth in it, it would have been different, but I was professing to describe what I saw, and *every body* didn't sneeze, and *none* of them kept sneezing for anything like *half-an-hour*. A great many people have a habit of saying every body when they only mean a great many. And when the term, (everybody) is understood by both the speaker and listener to mean a great many, I don't know that it is wrong for some persons to use it, but it won't do for me. You see, Bella, that I was not born to the same sensitiveness to falsehood that you were. If you speak the slightest untruth, even in jest, it hurts you so that you notice it right away. Now it is natural for me to talk carelessly, and not notice the worth of what I say, and I have deadened the little sensitiveness of this kind that was mine in childhood, by allowing this carelessness to grow upon me, till I have only one way to help myself. I must have a rule to go by, and never break it knowingly. Mrs. Collins says if I persevere I will *form a habit of truthfulness by and bye.*— It will be a long, long time, I know, but if—I *ever* succeed? O, Bella, you cannot understand in what perpetual humiliation I live. Some times I think I will resolve to hold my tongue, and say no

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more than yes and no, except when necessity compels me, but how sulky and disagreeable I should be then, and how unhappy I should make you and Mrs. Collins and papa, who are all striving so patiently to help me! And don't you *know*, Bella, that a weight of shame must be crushing me, even while I acknowledge these things to you? O, Bella, to think of having to own to your self that a lie is natural to you! That you can utter one and forget it a minute afterward!"

Bella could only answer these outbursts of her friend, by redoubled affection and assurances of her unwavering faith in her final triumph over evil.

You are not to suppose that Julia Weldon made such progress toward the light without many drawbacks beside those already named. She had not taken on a new nature with her change of purpose, but those few minutes at Morefield in which she believed Bella Collins to be actually dead, and believed herself to be her murderer, had been an inexpressible shock to her; in the revulsion of all her feelings caused by this belief she had formed noble resolutions with all the earnestness of her impulsive disposition, and the friends about her had possessed so much of good sense and of that true Christian charity that *hopeth all things*, that they had instantly taken her by the hand, putting away the past and showing her plainly, that they could still place faith in her for the future. Remember dear children, if ever you have to deal thus with an erring fellow creature, how much her faith in her own strength and for her own success may depend on this kind of help from you. Julia had this kind of help constantly surrounding her, always reaching out hands of welcome, and smiling encouragement and confidence at every step. But of course she had it because she chose to have it. She might have turned away into paths where it could not follow. These paths were always open before her, smiling and beckoning to her to enter them, and the pleasures they offered had been too recently dear to her ambition to awaken no emotion now; but she kept in mind the sacred compact she had made with her soul. "I am not as many who can go among the worldly minded and do them good without receiving harm. I *must* stay in quiet places, or I shall surely fall. *Lead us not into temptation.*"

It was not a dull life that the young people led in the neighborhood of Maplewood, but it was one of unaffected simplicity of

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manners and pursuits. Not that any neighborhood is free from its leaven of evil, mischievous persons, tattlers and envious ones and hypocrites, in the country as well as in the city, but the pure gather the pure about them, and Bella was the center of the little circle in which she and Virgie moved. The latter was always called by this old name among these old friends, and she said it almost seemed to her that a different person answered to it from her who had been Julia Weldon.

The group who had fought the mimic battle in the front yard at Mrs. Collins' on the day on which Mr. Thornton first learned the existence of Arthur Weldon, were now often together again under the same trees, and although exercised in somewhat more dignified pursuits, such as listening to an entertaining book which one of them read aloud, or engaged in pleasant conversation, they were scarcely less happy and light-hearted than these merry children had been. Mr. Thornton and Mrs. Collins often sat among them, and their presence was never any restraint upon their free and happy interchange of thought.

Virgie knew that in the fall Henry Fox had gone to Staunton to study law, but she heard this from Bella to whom Alick Farrell communicated it. Bella mentioned his name with a little hesitation.

"You need not be afraid to speak of him;—"said Virgie; "I only just not indifferent to his existence because I wonder so at my ever thinking I liked him; but I have concluded long since that I have no right to blame him with all I have suffered. If he led me on knowing his own motives to be those of either pride or avarice, that does not change the fact that my own pride and vanity and wilfulness made it possible for him to do so."

"Virgie," said Bella one day, "I believe you read yourself now, as if you were a book!"

The tears came into Virgie's eyes, and she threw her arms round Bella in her warm-hearted, eager way.

"No, I don't—no, no, indeed I don't! But, Bella, Mrs. Collins shows me all these things, and when I pray about them they get very plain to me."

Bella did not return to school this winter. Her health continued delicate, and her mother decided at the last moment, that she would yield to her own affectionate fears, and keep her at home. Bella was very well educated already, and her health was of more

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importance than a diploma. So said Mrs. Collins. Virgie was very happy over this decision.

Charlie and Alick were at the University this year. Charlottesville was only a few hours' drive from Bella's home, and a great many Saturdays saw these two young fellows either there or at Maplewood. There was a little restraint between them and Virgie at first She remembered how distrustful of her Charlie had been at one time, and how entirely a thing of the surface their friendship had always been, and now, in the presence of both, she had a consciousness that they knew what she had been, and would still judge her by that. With Alick this feeling soon wore away. He had always liked her, and she soon began to feel that he was not thinking of anything disagreeable when with her. In the case of Charlie, it lasted longer. He was very different from Alick. With all his light-hearted ways, Virgie felt how thoughtful he was, and how seriously he weighed the actions of others, even while he was slow to speak in condemnation of them.—Charlie and Bella were like brother and sister, and Bella had built up a little romance in her own thoughts, in which he and Virgie played the part of hero and heroine. One day she said to him:—

"Charlie, I wish you would ask Dr. Landman to tell you something that happened just before school closed last year. I'm not free to tell you, but I *wish* you knew it."

She looked at him wistfully as she finished speaking, and, in her consciousness of having her little plot in her head, she blushed almost as rosily as though she had been her own heroine. Charlie blushed a little too, but this Bella was too intent upon her plans to notice.

"May be I know all about it already," said he, "but if I didn't, who can be so dull as not to see what a noble woman she is growing to be?"

Neither of them had mentioned Virgie's name.

"If you do, you ought to know how to value it, Charlie, but I don't think you quite appreciate her."

"I am afraid I appreciate her only too truly," and he laughed a laugh not quite as free and unrestrained as usual, but this, Bella did not notice either.

This was the last of June. The University had held its Commencement the day before, and Charlie was going, this very after-

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noon, down to Louisa to attend the closing exercises at Morefield, which were held this year on the first day of July.

There had been a secret at the commencement there last year, that had been known to all the girls except Virgie. It was a mystery how a secret had been kept for a whole year by so many young girls, but Dr. Landman had given them a grave charge concerning it, and put them upon their pride to demonstrate that girls *can* do such a thing as keep a secret, if they only will to do it. If any of them had told it, it had not traveled as far as Albemarle.

About a week after this, Charlie was back at Mrs. Collins'. Mr. Thornton came over in the evening to tea, but Virgie did not accompany him. He said she had a headache. "Is she in bed?" asked Bella, anxiously. "Oh, no. I left her sitting on the front porch with a book." Bella turned to Charlie:

"Suppose we walk over and see her. We can get back to tea." He assented readily. She went to get her bonnet, and he went to his room, which was in "the office." They met, by agreement, at the yard gate. Mr. Thornton called after him. "What is that you have under your arm, Charlie?"

"A secret!" was the laughing answer, accompanied by a shake of the head which said plainly, "you needn't hope to find it out." They walked along in perfect silence. Charlie was usually very talkative with Bella. If she noticed the difference this evening, she evinced no wonder. When they reached the gate leading out of the plantation, he stopped and confronted her. "Bella, you and I have been friends too long to need many words now. Will you be offended if I ask you to wait for me here? I can't to go on alone."

A tall oak grew just beside them, and its gnarled roots formed an arm chair where Bella often sat. She sank down in it now, made a feeble effort to smile, and answered "No," in a tone that was quite breathless. Charlie would have been amused if he had not been so pre-occupied.

"You must follow me with your hopes, dear Bella," he said, holding out his hand, and when she had answered by a cordial pressure of her little fingers, he walked rapidly away toward Maplewood.

(TO BE CONTINUED.)

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A PERPLEXING QUESTION.

HOW WAS CHRIST BAPTIZED?

Lebbeus Armstrong was a Pedobaptist minister; of what particular party or denomination, I cannot confidently say, but am of the opinion that he was a Presbyterian or Congregationalist. It is manifest that he considered himself very *strong* in his view of the different "modes" of administering baptism. During the summer of 1849 he visited a highly esteemed minister of the Baptist persuasion, with whom he had already had frequent interviews and agreeable associations, and while there, the daughter of the Baptist minister propounded to him the following very singular and important question:

"Mr. Armstrong, if a messenger from Heaven should be commissioned to inform you that you could not be saved, unless you were baptized in the same way that Christ was baptized by John the Baptist, which of the three following practices would you choose,—Im-mersion, Pouring, or Sprinkling?"

As there had been no previous conversation with her or in her presence on that subject, and desiring to avoid controversy, Mr. Armstrong was disposed to evade the question; but being urged to give a categorical answer, he responded as follows: "If the salvation of my soul was divinely suspended on my choice of the mode of Christian baptism, and I was made to believe that such was the fact, the only sure method of safety would dictate to be baptized in all three of the practical modes mentioned in the question."

As may be presumed, this was not considered satisfactory, but an uncandid evasion of the question, which, it was alleged, required that one, and one only, "of the three specified modes of baptism" should be selected as the one in which he believed that Christ was baptized by John. The father of the lady regarded the answer given as an attempt to avert or escape from a conviction of the truth, and pressed him with the repeated question, "Why no you not answer my daughter's question?" and at length said, "You dare not do it. I now challenge you to do it." "Put your daughters question in writing, and I will answer it," said Mr. Armstrong.

Shortly after was handed to Mr. Armstrong a paper on which was written as follows:

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"Brother Lebbeus Armstrong: If a messenger from heaven should be commissioned to inform you that you could not be saved, unless you were baptized in the same way that Christ was baptized by John the Baptist, which of the three following practices would you choose?

1. Immersion. 2. Pouring. 3. Sprinkling.

Be so good as to write your name opposite the mode you would choose, and return this paper to me."

Mr. Armstrong was unwilling to place his name opposite to one of the practices specified, indicative of his choice, without assigning his reasons for the mode selected. To this, however, it was objected, on the part of the Baptist minister, that the question did not seek the reasons for the preference, however valuable those reasons might be in coming to a decision, but the preference itself, as the result of a careful examination. Considerable altercation was had respecting this demand of the querist, and, perceiving that it was not likely to be complied with as he desired, he proceeded to inquire as follows:

Q. "In what mode do you believe Christ was baptized?"

A. "With, or in, the water of Jordan."

Q. "Was he baptized by immersion or sprinkling?"

A. "The Scriptures do not expressly designate the mode."

Q. "Was he sprinkled?"

A. "The water of Jordan was applied to his body by John the Baptist, and, considering the Jewish ceremonial rite of consecrating Aaron and his sons to the office of priesthood, divinely required that they should be washed with water at the door of the tabernacle by *sprinkling* the water of purification upon them,.... there is as much reason to believe that John baptized Christ *with* the water of Jordan, by *sprinkling*, as there is to believe that Christ was baptized *in* the water of the Jordan, by *immersion*."

Q. "Do you say, then, that you believe that Christ was sprinkled?"

A. "I now say that Christ's baptism was in conformity with a Mosaic ceremonial rite to 'fulfill all righteousness.' The ritual which was 'fulfilled" by his baptism, was a divinely appointed consecration of the Aaronic priesthood to their sacred office by washing with water at the door of the tabernacle, which Moses was expressly commanded by the Almighty to perform by 'sprinkling.' Hence, as Christ's baptism was, evidently, a sacred conse-

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cration to his ministry as a preacher of righteousness, in fulfillment of a Jewish ceremonial rite, it is reasonable to conclude that the ancient mode of that ceremonial rite was performed by sprinkling; and to say the least, there is as much reason to believe that Christ was baptized by *sprinkling*, as by *immersion*."

Q. "Will you sign your name to this paper that I have written, that you say you *believe* that Christ was sprinkled by John?"

A. "I will do no such thing."

Q. "With your leave, then, I will withdraw the question, destroy the paper, and let the whole subject be and remain as though it had never existed."

A. "No, sir, this cannot be. The subject has progressed too far to be thus disposed of by oblivion! You may not only expect my signature to that paper, but also my explanations and reasons for so doing, both on that and on any other paper, as I may deem expedient. And, perhaps, it may appear in print, in connection with a discourse I delivered long ago, in vindication of the scripture doctrine of infant baptism."

In due time the paper containing the question was returned to its author, with the following remarks and explanations written thereon:

"N. B. If any Messenger should profess to come from heaven to me with a problem so anti-Christian and unheavenly as the one presented in this little scrap of paper, I should consider the very problem itself a sufficient proof of the imposture of the Messenger. I regard the problem as implying the belief that immersion is the only scriptural mode of Christian baptism; that none but those who are immersed have a right to the communion-table of our common Lord and Savior; and that immersion is to be considered to be as essential to the salvation of the soul, as it is to communion at the Lord's table. From all the above implications I am bound to dissent, and do therefore conscientiously subscribe to the mode of—1. Immersion. 2. Pouring. 3. Sprinkling.

"Christian baptism is a purifying sign and seal, designed to represent the *modus operandi* of the purification of man's heart by the Holy Ghost in regeneration. Now the scriptural representation of the Holy Spirit's operation on man's heart, is by pouring, or sprinkling the blood of atonement on the heart. This is represented by pouring or sprinkling of water on the forehead, (place of the seal,) and hence the *mode of sprinkling*, 'clean wa-

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ter,' in the name of the Holy Trinity, is to be 'preferred' in Christian baptism."

Such is the final response to the question. The end, like the beginning, was undecided. The simple fact that Mr. Armstrong said he "preferred" sprinkling by no means proves that he believed as a question of fact, that Christ was sprinkled. It must be very perplexing to a Pedobaptist to be pressed to answer such a question. He soon perceives that he must take one of three positions, none of which exactly suits his fancy. He must say 1. That Christ was immersed and sprinkled and poured; or 2. That the mode of applying the water is indeterminate; or 3. That the force of Christ's example must be given to one mode rather than to the others. This third position would be accepted gladly, if it was evident that Christ was sprinkled. But as it is not, the best that he can do is to balance the probabilities in favor of sprinkling and immersion, and then say "he prefers" sprinkling. With all the prestige of an irrelevant "Jewish ceremonial rite" which "was expressly commanded to be performed by sprinkling," Mr. Armstrong could only say "there is as *much* reason to believe that Christ was baptized by *sprinkling*, as by *immersion*."

I am unable to understand why this problem "implies the belief that immersion is the only mode of baptism," except on the ground that the evidence necessitates such a conclusion. The problem asks a decision based on evidence, with the peril of being lost, as a motive to tell the truth. Beyond this, it says nothing, implies nothing. Why should it be thought "antichristian and unheavenly?"

But stripping this problem of its needless hypothesis, which gives it but the appearance of authority, it is resolved into this simple question. "How was Christ baptized?" To settle this question we must appeal to the New Testament as our only arbiter. Any reference to the "Jewish ceremonial rites" is as irrelevant as it would be in attaining the mode of Communion, or of observing the Lord's day, unless it be to ascertain the usage or import of a word. Mark, who gives the fullest statement of the matter, says, "Jesus came from Nazareth of Galilee and was baptized of John in the Jordan, and immediately came up out of the water." The last expression is favorable to immersion, but it, of itself, is not decisive; for Mr. Armstrong asks with an air of triumph, "does going into the water of Jordan or any other river, up

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to the knees or waist-deep, and standing there one minute or five' or less or more, and then 'coming up out of the water,' prove infallibly that the whole body was plunged, dipped or immersed wholly under water?" Besides this, the word *apo*, might be rendered *from*, as it is in the expression, "from Nazareth," and thus describe a person coming away from the water's edge. But "from the water" is ambiguous, since it may signify "out of the water" as well as from the edge of the water, and hence the sense intended must be gathered from the connection.

The word baptize tells what was done, whether they went to the water, or into it; and it is evident that John must have performed whatever is *essential* to a baptism. More than this *may* have been done; but less, could not be, and the act be baptism. If the word *baptizo* signifies to immerse, then Christ was immersed; if to sprinkle, then he was sprinkled; if to pour, then he was poured. If the word signifies all three of these acts—which it cannot, as they are incompatible—then John must have performed them all in the baptism of Jesus. But it is a fact that all Greek lexicons give dip, plunge or immerse, as the primary meaning of *baptizo*. They never give sprinkle or pour as the primary, secondary, or any other meaning of the word. The primary meaning is the *essential* idea in a word. This "proves infallibly that the whole body was plunged, dipped, or immersed wholly under water," and that sprinkling and pouring are wholly excluded.

We must not overlook the fact that Mark does not say simply that "Jesus was baptized;" nor even that he was "baptized *in* Jordan;" but that he was "baptized *into* the Jordan,—*eis ton Iordaneen*. These words, which are peculiar to Mark, have an important bearing on the question at issue. They express the idea of transition from one state or condition to another. Respecting the force of *eis* in conjunction with verbs of action or motion, Dr. Harrison has given a very valuable rule, which I here transcribe, somewhat abridged: "When *eis* is added to the action or motion of the verb, and regard is had to the accusative case following, there arises from the conjunction of the preposition, verb and accusative, the sense of 'into,' and the effect is to represent the subject of the action or motion, as brought within the circumscribed space, class or category, state or circumstances, named by the noun in the accusative." * This principle applied

* See M. H. Vol. xxxviii. p. 566.

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to the language of Mark, represents Jesus—the subject or recipient of the action—as brought within the circumscribed space, state or circumstances named by the noun Jordan. Observe that this change in the relation of the subject was not effected by an act of his own, but by the agency of John, and by the use of the words in construction with *baptizo* the historian has directed attention to the transition that was made,—to the plunging of Jesus by John into the Jordan,—and as a consequence he was "brought within the circumscribed space" of "the water of Jordan," as Pedobaptists are so fond of saying.

With a proper understanding of these two points—the primary meaning of *baptizo* and the import of the words in construction with it—it cannot be truly said, "the Scriptures do not expressly designate the mode" in which Jesus was baptized. A man may say, "I don't know," but he cannot in truth say "It is not said."

W. W. HAYDEN.

INSPIRATION OF THE SCRIPTURES.

A friend sends us the report of a discourse preached on this subject, by C. H. Richards, pastor of the Congregational church in Milwaukie, or Madison, Wis., (I forget which,) which is worthy of note, as indicating the growing influence of a theory of inspiration, which, from its philosophic ground of rationalism, is daily undermining the respect of the age for the authority of the the Scriptures. The reporter says:

"The '*Inspiration of the Scriptures*' was the subject of the evening discourse. The text was taken from the 21st verse of the 1st chapter of the Second Epistle of Peter: 'Holy men of God spake as they were moved by the Holy Ghost.' The views presented the speaker were novel, and differed somewhat from those commonly entertained, so that we have taken pains to procure a careful outline of them, as follows:

"The dignity of human nature, the greatness of its possibilities, and the splendor of its original promise, are facts to be gratefully acknowledged. But the terrible havoc of sin leaves this magnificent creature in ruins. Since man has thus defeated the great end of his creation, the question is, What will God do about it? He does just what we should expect him to do. Sin being willful, he comes down to persuade men's wills. He discloses to them the great principles of righteousness, and wins them back to allegiance and companionship.

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"But the great majority of men cannot realize the presence of an Invisible Being, nor hear his voice. God must reach them by some means more level to their comprehension, and appeal to their senses. So he draws the spiritual men into deeper intimacy with Himself. They walk with Him, and commune with Him as a Heavenly Friend. Impressing them with the greatness of His character, disclosing to them His truths, He gradually fills them with His spirit. They begin to see as God sees, and think as God thinks. Their hearts swell with the same high emotions as throb in the Divine heart. They long, as God does, for the renovation of mankind, and to win back the errant wills to God and holiness. And thus filled with this Holy Spirit of God, they go out to plead with and persuade men even as God does.

"These devoted men, giving themselves up to this constant companionship with God, surrendering themselves to this lofty communion and noble living with God, we call inspired. And inspired they are, indeed, but in no magical, arbitrary way. God does not pick out certain men capriciously, and compel them to be his mouth-pieces in spite of themselves. They are not Sybils, waiting for the Divine phrenzy to seize them, and then doi ng its will as machines. But they are men who devote themselves to God, walk with Him, feel the great influence of His personality, see His truth, and under the tremendous power of these great impressions, speak out. The very meaning of the word Prophet is 'one who bubbles over,' and these prophetic men abide with God till heart and mind overflow, and out of the fullness of their souls they speak and act.

"This inspiration is not an unnatural, exceptional thing, as some suppose, a miraculous contrivance of God to piece out a a broken plan. It is the highest condition of nature, the union of man with God. Man was made to commune with the great Father-mind, as reason and the universal instinct of the race indicate. And, when God comes into fellowship with the soul, He makes it overflow with thoughts of Himself and His truth, if men will permit Him. It is not limited to one age or clime. There were inspired men before the Bible writers, and have been since. You may be as *really* inspired as Isaiah, if you give yourself up as completely to the Divine life, though not as *fully*, unless you have as great powers as he had. As a matter of fact, one period and one despised race have manifested the highest inspiration of the world, and have given us men who were deepest in intimacy with God. They alone have produced writings that will outlive all others.

"Communion with God, this is the secret of inspiration, feeling the great impression of His personality, just as your friend impresses you. The contact of Jesus with His disciples is the best illustration of it. How long it took them to catch His Divine spirit, and understand His truth! More than three years passed before they were sufficiently inspired to be religious teachers for the world. What low views they took of His Kingdom, and what ambitions and revenges they manifested even in the third year of their companionship. Not till Jesus was gone from them, had they inspiration enough to represent Jesus to the

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world. Moses walked with God eighty years before he was sufficiently inspired to do God's work with the Jews. Abraham was seventy-five years in communion with God, before he was sufficiently inspired to go forth on his journey of faith. God does not take men as empty bottles, and pour His spirit into them arbitrarily, but He receives them into friendly intercourse, and so impresses them with His Divine personality and His truth.

"The Bible is the result of this heavenly communion. It is the human expression of this Divine inspiration. It is the great treasure house of religious truth. It is not, as some suppose, one Book, all equally inspired. It is a collection of books, written by forty different writers, during a period of 1,600 years, and was the natural outgrowth of their deeply religious lives. Some of them were more fully inspired than others, as John's writings are immeasurably superior to Solomon's.

"It is not, as some have supposed, verbally inspired. In the seventh century, men held that not only the words, but even the letters, vowel-points, and punctuation marks were dictated by God. But the Bible writers nowhere claim any such inspiration; nor did their contemporaries claim it for them. If they had been regarded thus sacred, doubtless the writers would have taken such pains about the transmission of them that we should have had no dispute about their genuineness. As it is, the oldest New Testament manuscripts are lost, the most recent we have dating 350 A. D., and that contains a book not in our Bibles, the epistle of Barnabas. Such a claim only brings confusion into our thought. But these holy men of God, living with him, seeing truth as he saw it, gave us the grand facts of eternity as they saw them.

"Is there authority to such a collection of books? Certainly; the authority of truth. As the pilot by large experience knows what you don't, you entrust yourself to him. As when lost in a forest, the man who from some hill-top sees the city whither you go, becomes an authority to you; so these men, having been with God, and seen what you have not seen, are your authority in religion.

"The Divine Element is so conspicuous in it, too, that it is emphatically God's word. We see the evidences of this in its Divine unity, combined with its human variety; in its striking originality and freshness; in its continuance, the most fascinating book of the world; in its immense superiority compared with other literary writings; in the universal application of its principles, and the breadth of its teachings; in its power to touch and exalt every part of human nature. Man alone could never have produced such a marvelous work. It is the miracle of literature.

"The preacher closed with an exhortation to deeper study of the Word, and heartier living by its truths."

It is easy to see that this is Theodore Parker-ism. "There were inspired men before the Bible writers, and have been since. You may be as *really* inspired as Isaiah, if you give yourself up as completely to the Divine life, though not as *fully*, unless you

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have as great powers as he had." These sentences tell the whole story. They reveal the theory in a practical explanation, which is otherwise concealed in vague flourishes about "lofty communion and noble living with God." Inspiration is not, "pouring the Spirit into men arbitrarily," but it is simply a gradual *impression of one with the Divine personality and His truth.* "It took three years and more to inspire the apostles sufficiently to fit them to be religious teachers to the world," &c.!

Now how does Mr. Richard's theory harmonize with his facts? Were the disciples inspired by this gradual process of three years, so that they were fit to be religious teachers of the world? On the contrary, when our Savior had left them,—from the time of his crucifixion till the miraculous outpouring of the Holy Spirit on the day of Pentecost,—did one of the disciples manifest a scintilla of inspiration? Were they not all scattered as sheep without a shepherd, by the stunning blow which fell upon them in the death of their teacher? Did not faith, and hope and courage fail them, till they were so marvelously filled with the Holy Spirit, poured—yes "poured"—that is the word of Scripture so emphatically denied by Mr. Richards—*poured out upon them*, on the memorable day of the august inauguration of the new reign? They were before timid, now they are bold; they were an hour before illiterate, they now speak in all the languages represented in their audience. Had the Savior been teaching them, by the "gradual process," these languages during the three years of his personal intercourse with them? or had he instructed them in the art and mystery of working miracles? When it is said, in anticipation of this day, "Tarry ye in Jerusalem till ye be endued with power from on high," was it meant that a little more time was needed to fill them by the *gradual process* full enough to "bubble over"! "Tarry ye in Jerusalem," that is, "abide with God till heart and mind overflow with His fullness, and then, out of the fullness of your souls, speak and act"! Who, that has any respect for the language of Scripture,—which of course Mr. Richards has not,—but who that does regard it in any proper sense as true and reliable in its statements, can so understand this narrative? But with Mr. R.'s theory, there is no difficulty in disposing of these facts, since, with a juggler's facility, they can be denied as mistakes, or set aside as unauthoritative, just as suits his convenience. It is only necessary to call in the modest assump-

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tion of *superior powers*, and a more *entire consecration to the divine life*, and the inspiration of the apostles is a mere matter of moonshine at once, compared with the fuller effulgence of a more *protracted process*.

"Moses," we are told, "walked with God eighty years before he was sufficiently inspired to do God's work with the Jews." Shall we take this as the assertion of a superior inspiration on the part of Mr. Richards, or shall we still accept the old statement of Moses himself in the case? Now to those who prefer to trust Moses' own account, we have only to turn to the third chapter of Exodus to discover that so far from the inspiration of Moses being a gradual eighty years' process, by which he was led to undertake this great work, it was the effect of a direct and immediate communication made to him by God, at the burning bush, specially appointing and commanding him to do it, and that, against his own judgment and hopes and remonstrances. Can anything but a theory, which destroys all reverence for the Bible as a revelation, and all regard for its facts, as veritable history, so pervert this plain statement, as to make the course of Moses nothing more than the inward impulse of a patriot sympathizing with the sufferings of his people, and the consequent rising up to liberate them!

How does Mr. R. explain the inspiration of the law? Was Moses' retirement into the mount, only a retreat from the crowd, for calmer meditation, "to permit God to come into fellowship with his soul, and make it overflow with thoughts of Himself and His truth"? Alas! how this wonderful *process*, through the gradual accumulation of spiritual fullness, "bubbles over" and extinguishes the grand delusions of Moses, concerning this sublimest interview in the world's annals! The thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; the graven tablets handed down from God, through ranks of angels:—why, all this is nothing more than the imposture of Joe Smith,—a kind of ante-type of Mormonism! Moses, from long—eighty years'—accumulation, was only "overflowing with the thoughts of God"! That was all. The handwriting of the law was his, not God's; and the thunder and the lightning, and the alarm of the people, who saw and heard, and trembled exceedingly,—why, as Moses cannot be supposed to have brought these about by any sympathetic heart-swellings or divine emotion-throbs—great as his heart was,—we have only to conclude that this

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part of the narrative is either a slight mistake, or a hyperbolical way of telling the thing, and the difficulty vanishes before the light of a riper science and a more fully developed inspiration!

Mr. Richards, we trust, believes more than he preaches. He has adopted a theory, without fully seeing its consequences.—Such metaphysicians as Morell have bewildered and fascinated many such airy thinkers as Mr. Richards, who yet retain a vital faith in the fullness and authority of divine revelation. His concluding sentences show that he is not prepared to deny the "authority" of the Bible. Yet he drops slighting remarks about it. He is evidently in a dangerous way. "The oldest New Testament manuscripts," he tells us, "are lost, the most recent we have dating 350 A. D., and that contains a book not in our Bibles, the epistle of Barnabas." Now what does Mr. R. tell us this half-truth for, if not to disparage the "authority" of this book, which in the next paragraph he so lovingly praises as "emphatically God's word"? Does he not know that the mere fact that other writings happen to be found attached to a codex, is no evidence that they were accepted, or ought to be accepted, as of the canon? that the authenticity or the inspiration of a book is not decided by its binding? If he does not know this, then he ought not to presume to teach the world on such a subject; if he does know it, then he is guilty of a sophistical insinuation against the credibility of the Bible, which is worse than ignorant assumption. How old is the *printed* copy of the Bible from which Mr. Richards reads? Does it happen to have the "Apocryphal Books" in it? Does he question its inspiration because the imprint dates no farther back perhaps than 1869, and the cover includes in the same binding, other than canonical writings? Suppose that by some extraordinary casualty, all the manuscript and other copies of the Bible of all sorts should be destroyed, save only Bagster's various editions, in different languages, would any man in his senses regard this as any reason for questioning the inspiration of the Scriptures? True, he could say the oldest copy we have is some seventeen or eighteen hundred years later than the original manuscripts of the apostles and other writers, but then when he investigated their origin and history, he could not doubt of their authenticity and genuineness. To throw out an insinuation against the inspiration of the Bible upon such ground as this, is to betray a shallow and irreverent way of thinking and speaking on this great theme, utterly unworthy of a Christian teacher.

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We said that this theory of inspiration rests upon a philosophic ground of rationalism. We mean by this, that it reduces the phenomena of inspiration to the ordinary laws of mental action. It denies that there is anything abnormal in inspiration. There is no new factor in the operation. There is only a different *degree* of *activity* or *energy* in those that are common to all men at all times. We ourselves acquire superior inspiration in ourselves by superior piety or holiness; just as we acquire higher erudition by greater application of our minds to study. It is a "gradual process." Holy Spirit, (for these theorists are fond of omitting the definite article before Spirit), Holy Spirit is all around us, ready to be absorbed by us, according to the hagioistic state of the soul; just as the books in our libraries are around the student, ready to pour their stores of learning into his understanding according to his capacity to receive them. The theory is very simple, and perfectly intelligible; he that runs may read and understand it; and just because it is so plain, many are ready to accept it as a delightful solution of a most vexed and difficult question. But a little reflection will demonstrate that it violates every criterion by which we test a legitimate theory.

First. It starts with a false assumption. It assumes that the communications of God are dependent upon the voluntary seeking and self-acquired holiness of man. It claims that God is as passive in teaching as in nature. That all Divine light comes like scientific light, through the exercise of appropriate natural faculties in search of it. Revelation is only a discovery of the soul, achieved by holy seeking. It is not a special gift and Self-determined communication of God through his Spirit, for his own high ends of government and of grace; but an acquisition of the human soul in the exercise of its own free powers, and the result of man's own personal efforts to rise into the pure realms of truth. It reverses the order and law of providence. It makes man the active, determining factor,—God, only the passive, subservient one. The spiritual and religious knowledge of the world, is, not what God in the exercise of a predetermining Sovereignty reveals, but what man by *searching finds* out! But "who by searching can find out God?" "The things of God knoweth no man, but the Spirit of God." Paul "came declaring," not his own intentions, but "the testimony of God," and his "speech and his preaching, were not with enticing words of man's wisdom, but in

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demonstration of the Spirit and of power, that our faith should not stand on the wisdom of men, but in the power of God."—The things which the eye had not seen, the ear had not heard, nor the heart conceived—these God reveals in the fulness of time by his Spirit. (I Cor. 2.)

Second. This theory denies that which it is invented to explain. The essential idea of inspiration is, that it is a divine revelation of truth, and as such, infallible. This the theory denies. It assumes that inspiration is a human acquisition,—and more or less mixed with error. Even our Savior made mistakes, in the judgment of some of these theorists. The measure of inspiration is truth; and the measure of truth is reason; and the measure of reason is holiness; therefore holiness is the measure of inspiration. This is the sorites—the logically linked argument, from which it follows inevitably, that as holiness is always imperfect, so also is inspiration, and we can have no infallible revelation.—God's power to reveal is limited by the cloudy vision of man,—and He can communicate nothing, about which there must not hang misgivings as to its truth. This is to make the theory deny that which it is invoked to explain!

Third. This theory destroys the divine authority of the Scriptures. This needs only to be stated to be conceded. Paul says: "Let God be true, though every man be a liar"; but the theory says: Since every man is necessarily more or less a liar, for the want of perfect holiness,—God cannot be altogether true so far as revelation is concerned, because he can only make it, subject to the fallible seeing of man. What is true and what is false—who shall decide? Not the Scriptures, for they, by hypothesis, are infallible. Shall we say, The degree of inspiration? This again depends upon the degree of holiness in the speaker; and how shall we decide this? By the degree of inspiration? That were a vicious logical circle. Evidently every one would have to be left to his own mind,—and thus, the theory makes the Scriptures void and every man a god to himself, to walk by the imagination of his own heart. This is the inevitable result of refusing to glorify God, as God, and substituting instead, the light of our own wisdom (Rom. i. 21).

Fourth. The theory is inadequate to explain the admitted phenomena of revelation. If the Bible was nothing more than a book of morality, then we could see how a high degree of holiness in

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its writers, might be sufficient to account for the purity and elevation of its principles. The native intuitional power of the mind excited into activity by the occasions of outward experience and observation, can, doubtless, originate a system of morality,—and this will be more or less perfect as the mind and heart are pure and holy. But the morality of the Bible is not the only, nor, indeed the peculiar subject of inspiration. True, its morality like everything else involving the high purpose of the Book, is dictated under the infallible guidance of inspiration,—but, the special and peculiar theme of the Bible, is *religion*, not *morals*. The latter may be matter of human origin,—may be the product of clear and holy minds beholding the truth with unclouded vision,—if indeed there ever be such,—but no true religion ever originates in this way. All *human* religions are false. It is of the essence of a true religion, that its origin is supernatural. It must be God-given, or it is spurious.

A true religion must, therefore, come by a process of inspiration and revelation, altogether superior to anything to which the mind can attain by the natural action of its powers, no matter how highly these may be excited by research or elevated by purity. The material of it is not in the reach of the mind's ordinary powers of discovery. The elements of its construction are neither in the consciousness, nor in the ordinary fields of observation. It is this essential difference, which distinguishes a religion from a philosophy. In religion, the *data* are given by *inspiration;* in *philosophy*, they are furnished by the *consciousness*. The former is *divine*,—the latter, *human*. This we will illustrate in another paper. W. K. P.

BELIEVE AND LOVE.—Believe, and you shall love. Believe much, and you shall love much. Labor for strong and deep persuasion of the glorious things which are spoken of Christ, and this will command love. Certainly, did men indeed believe His worth, they would accordingly love Him; for the reason cannot but love that which it firmly believes to be worthiest of affection. Oh! this mischievous unbelief is that which makes the heart cold and dead towards God. Seek, then, to believe Christ's excellency in Himself, and His love to us, and our interest in Him, and this will kindle such a fire in the heart as will make it ascend in a sacrifice of love to Him.—*Jeremy Taylor.*

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HEREDITARY CHURCH-MEMBERSHIP.

There is no truth of God, however clearly and largely revealed by Him, and however fundamentally established in His law, that cannot be, and has not been, perverted, corrupted, and turned into a lie. It may be safely asserted, that a diligent inquirer may begin with the first words of the New Testament Scriptures, (and it was even so with the old law,) and note every prominent, leading, characteristic truth, in fact, doctrine, or institution, and it will be found that every one has suffered this corruption and perversion in the practice and theology of 'the church,' and that such perversions and corruptions have been 'sanctified.'

There is positively nothing more clear and fundamental in the New Covenant, as developed in the New Testament Scriptures, than that fleshly descent and relationship do not entitle to membership in the church of Christ;—that there is really no such thing as 'hereditary membership' recognized there. Nothing avails in the kingdom of God,—'neither circumcision nor uncircumcision;' neither Jew nor Gentile origin; neither father nor mother, husband or wife,—nothing 'but a new creature.' Most positively is it declared by Christ, and to the astonishment and confusion of the Jewish rabbi, to whom it was spoken, whose mind was filled by the glory of the fleshly descent from Abraham, that 'unless a man be born again, (ἄνωθεν—*from above*,) he cannot see the kingdom of God'; and more fully, 'Except a man be born of water and the Spirit, *he cannot enter into the kingdom of God*';—declaring thereby that the birth, *the only birth*, that brings us into the kingdom of God, is *not one of flesh*, but one from above, a new, a second, a higher one; since 'what is born of flesh is still but flesh'; that a spiritual, divine birth alone avails to give entrance here. Most positively he declared (Matt. 12: 46–50), that even affiance of flesh and blood with himself, availed nothing in the Messianic reign; for 'Who is my mother, and who are my brethren?' he cried; 'and he stretched forth his hand toward his disciples and said, Behold my mother and my brethren! For whosoever will do the will of my Father who is in heaven, the same is my brother, and sister, and mother!' With the tenderest regard for these near fleshly relations, he utterly rejected every claim founded on them to him as the Christ, the Redeemer.

It would be to appeal to every chapter of the New Testament,

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the whole tenor and spirit of the New Covenant, to cite every passage that supports this great characteristic truth of the new dispensation. This truth, moreover, has been in every age, and by all enlightened Christians, recognized, and constitued a 'fundamental doctrine' in the creeds of all 'evangelical churches.' And yet,—in direct contradiction to all this, we see the great Pedobaptist churches, Greek, Catholic and Protestant, founded on '*hereditary* transmission,' by virtue of infant-membership, sanctified by infant-baptism. Cover, disguise, deny this as they may, the fact abides in the face of the world. Infant-baptism is an essential, vital part, and one of the chief pillars, of Popery, and of the Pedobaptist churches as well,—of all who hold it in its legitimate meaning and use; and it can have but one meaning and one intention,—that held by the *old* churches, Catholic and reformed. The notion of it practically *now* held by the so-called evangelical Pedobaptist churches, is anomalous, is a flagrant inconsequence, an attempt to hold on to an institution and its advantages, which they have received by inheritance from the fathers, when they most unjustly seek to reject and deny the only logical and historical ground on which it stands.

Whenever forced to a logical defense, its advocates are always driven to this final resting-ground:—'*The infants of believing parents have a right to membership in the church, and therefore have a right to be baptized;*'—that is, there is a hereditary church-membership based on fleshly descent, and on that alone—entered upon at a time when there exists no other quality or claim. The church is the kingdom of God on earth;—substituting this term for the other, we have this:—that by virtue of a fleshly descent, and that alone, the new-born infants of believers have a right to enter into the kingdom of God, by baptism. With the modern evangelical Pedobaptists, who violently reject infant,—baptismal regeneration, the nakedness of this purely fleshly inheritance of the kingdom of God, is more monstrously and extremely obvious. For with the original Pedobaptists, and so down to a very late period, it was held that there is a spiritual regeneration of some kind wrought in baptism in the infant; but now, the *evangelical* Pedobaptists deny this,—and with the subject entering into the kingdom fleshly claims alone remain. We repeat,—the kingdom of God is inherited, by the rights, the claims, *of flesh and blood;* for it is not the pious father and mother, or sponsors, that enter

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into the church, the kingdom of grace, but the infant they bring to the font. The Word of God teaches an *attributed* righteousness by which men are justified. and made acceptable before God; but it is the righteousness of Jesus Christ, that justifies and saves believers;—nowhere, however, is it, or could it be, taught in the New Testament, that the righteousness or piety of one human being is transmitted to another, whoever he be, so as to make him acceptable before God, and so fit for His kingdom and His saving grace.

The 'evangelical' advocates of this institution, especially, would fain get rid of this terrible conclusion; but they cannot. In the face of it, contradicting and destroying, as it does, the whole tenor of the gospel, these advocates are driven to all possible ingenious devices to escape the effect of this conclusion. Luther had himself perpetual trouble on this point, and he had not gone so far in what are called 'evangelical views' as the men of our day. The trouble will increase; the logical contradiction between infant-baptism and the gospel of Christ, will stand forth in stronger relief, and will be better seen and understood by the enlightened world, as years pass on, and as the light of the Word of God shines brighter and brighter into the hearts of men. It is not we alone that say this; enlightened Pedobaptists themselves have said it. An eminent evangelical preacher and writer of France has declared, that "the future belongs to believers' baptism,"—and not to infant-baptism.

But if thus flesh and blood inherit the Church, so also will the Church, in turn, by this means inherit flesh and blood, as its elements of life, and not, as a law, regenerated, sanctified souls. All the efforts of godly men inside of the old, Pedobaptist churches, cannot save these, from the utterly corrupting influences of this institution where it stands and works in its true, legitimate, character and power. No matter how evangelical and orthodox the beginnings have been,—fearful and complete has been the ruin of the great Pedobaptist churches that have had a history. To look only at the Churches of the Reformation, the Lutheran, Calvinistic, Anglican have all alike gone down, or are going down, to wide ruin and death, in doctrine and life. In Germany where nobody enters the State churches by conversion, but all by birth,—by inheritance, through flesh and blood, but lately in all the theological chairs, there was not a single believer to be found, and in the

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pulpits but few. The *spiritual condition* is thus described by Tholuck in one of his sermons: The Lutheran Church, he says, "is a huge corpse,—stiff cold, pale; what in many of its members appears as life is nothing else than the life of putrefaction, that is dissolving its members. Only in the midst of dying members yet here and there is a living one, that is struggling against death, or is seeking to spread the vigor of life into the dead parts around it." So says Tholuck, a competent witness certainly. Geneva, where Calvin and his illustrious associates lived, laboured and lie buried, and where, by these, perhaps a simpler and purer form of Christianity than that of Germany or England, was developed, is become the 'cage of every unclean bird,'—the place where all that is supernatural in the Christian religion has been denied, and where the boldest form of Socinian infidelity is triumphing.—The French Calvinistic Church has gone down to death the sameway. One of its few eminent, believing theologians, De Pressense, in describing the decay of the French Reformed Church, and its causes, says: "No religious conditions were imposed for admission into the Church. A man was a Protestant *by right of birth*, by the same right by which he was a Frenchman.—The first communions introduced, at a fixed age, all the young people born of Protestant parents into the religious body." In tracing, historically, in the beginning of this church, the primary causes of this eventual decay, he says,—and we ask especial attention to it as coming from one of the first men in Protestant France: "Without doubt, French Protestantism was not sufficiently freed from the notion of the ancient Church (the Jewish, L.); maintaining its existence *by a sort of hereditary transmission* in which baptism played the part of circumcision in Israel."

In the Anglican Church, in spite of its immense moral and material power, in spite of its illustrious scholars and theologians, and of the still strong force of faith and piety in it, unbelief of all types, semi-Romanism, Superstition, religious ignorance, destitution, and apostasy, and great spiritual decay, run riot through its entire length and breadth. Scotland, hitherto regarded, in its unyielding stern orthodoxy of the 'strictest' sort, as a stronghold of faith defying every assault of unbelief,—is beginning to yield to the invading power of evil, in spite,—or rather in virtue, of its 'hereditary transmission' of Church membership, and its consequent Church-and-State institutions and dominant power.

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New England has had a memorable history in this respect. It was settled by the 'strictest' sect of the Calvinistic Pedobaptist family. There are some facts in its religious history, that forcibly illustrate what we have been saying. The New England colonists had no little trouble with the 'unregenerate' character and lives of many who had in infancy, by 'inheritance,' become members of the church. What was to be done with these, and with their children?—how could the 'hereditary membership' of the infants be saved to the church, in view of the unregenerate and 'scandalous' lives of the parents? This became the subject of much anxious solicitude and trouble to the people throughout the New England colonies. To settle this question, an assembly of ministers was convened at Boston, June 4th, 1657. They deliberated fifteen days, and finally decided: "That it is the duty of infants who confederate [i. e., enter into the church covenant—C. L. L.] in their parents, when grown up to years of discretion, though not yet fit for the Lord's Supper, to own the covenant which they made with their parents, by entering into it in their own persons. But it is the duty of the church to call upon them for the performance thereof; and if, being called upon, they shall refuse the performance of this great duty, or otherwise continue scandalous, they are liable to be censured for the same by the church. And in case they understand the grounds of religion and are not scandalous, and solemnly own the covenant in their own persons, wherein they give up themselves and their children to the Lord and desire baptism for them, we see not sufficient cause to deny baptism unto their children." The object in all this was to keep up the 'hereditary transmission' of members, and to this end this decision—to ask for mere outward decency on the part of these offenders in order to secure them and their children to the church, was made. The trouble with these 'scandalous persons' did not end here. A General Synod, called by the General Court, met at Boston in 1662, and passed the following *Propositions:*

1. "They that, according to Scripture, are members of the visible church, are the subjects of baptism.

2. The members of the visible church, according to Scripture, are confederate believers, in particular churches, and their infant seed, that is, children in their minority, whose next parents, one or both, are in covenant.

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3. The infant seed of confederate visible believers are members of the same church with their parents, and when grown up are personally under the watch, discipline and government of that church.

4. These adult persons are not therefore to be admitted to full communion, merely because they are, and continue to be members, without such further qualifications as the word of God requireth hitherto.

5. Church members who were admitted in minority, understanding the doctrine of faith, and publicly professing their assent thereto, not scandalous in life, and solemly owning the covenant before the church, wherein they give up themselves and their children to the Lord, and subject themselves to the government of Christ in the Church, their children are to be baptized."*

The General Court ccmmended these Propositions to the churches in their jurisdiction. They were called the "Half-way Covenant," because in them a mere outward decency, and not evidence of true piety, was demanded to justify and sanctify the 'hereditary membership' in the church.

The subsequent history of New England is well known. Half a century after these councils and synods scarcely a pulpit could be found in Boston, where the great supernatural, fundamental truths of the Bible were not openly and impiously denied, and the country pulpits and churches followed the lead of Boston.—Such has been the fruit, in doctrine and life, of this institution of infant-Baptism, that populates and perpetuates the church by a membership based on 'hereditary transmission,' on flesh-and-blood descent.

Of all the corruptions that the apostasy has brought into the church, there is none more thorough, and that has been more destructive of truth and holiness, than this which substitutes the baptism of infants for the baptism of penitent believers. *With it*, there is no hope, no possibility, in theory and practice,—in church order, doctrine and life,—of reforming and restoring the church. If you correct every other error, this alone, if retained, would mar the whole work. It would be, in the first place, to consent to an abolition of the holy ordinance of baptism itself, for infant baptism, even were it performed by immersion, as in the Greek

* Mather's Magnalia, Book v.

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church, is not in any sense whatever, Christian baptism, and the churches that practice it, are churches without Christian baptism. And, in the second place, the positive evil influence of this institution, greater always the more the institution is honored and held in its normal, primitive significance, will tend in the direct manner to corrupt the doctrine and life of the church.

We are convinced that this is one of the chief things to which the attention of the people is to be called, in our efforts to purify the Christianity of our day, and to bring back the religion of the New Testament; for this relic of the apostasy is one of the most effectual barriers in the way of realizing this desirable end. You cannot possibly harmonize with it any correct view of Bible Christianity. C. L. L.

Missionary Activity in Mississippi.

JACKSON, Miss., July 27, 1869.

To the Disciples of Christ in the State of Mississippi:

A meeting was held in this city on the 23rd, 24th, and 26th inst., for the purpose of consulting among the Disciples of Christ, on the condition and advancement of His cause in Mississippi.—The attendance was larger than we had any reasonable grounds to anticipate, and the feelings expressed and the pleasures enjoyed by those present, were truly refreshing, and gave earnest of a better day at hand. Several churches were represented, and a number of brethren from isolated points were present. All were earnest and unanimous in the desire to spread the Gospel throughout the State, and in the determination to use every means in their power for that purpose.

Ample funds were raised during the meeting to put three more Evangelists into the field for the remainder of this year, and some pledges were received for another year. The brethren thus employed are Dr. Wm. J. Barbee, Senatobia; Dr. S. R. Jones, Garner; and Alex. Ellett, Starkville, Miss. During the preceding months of the year, the labors of our State Evangelist, the efficient and beloved B. F. Manire, Carrollton, Miss., have been blessed above our most sanguine expectations. He has visited 16 churches, scattered through 10 counties, traveled 2,000 miles, preached 118 times, and there have been added to the churches

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in this time, and within this circle, 81 persons: and we are satisfied that with the increased power we now put into the field, and the awakened attention of the brethren and people everywhere, the happiest results may reasonably be expected. But in order to continue the work so happily begun, a large increase of funds is needed, and we earnestly appeal to you to help us. The cause is neither yours nor ours; but it is the cause of our Lord and Master; and we are merely the instruments in His hands to carry out His wonderful designs. We are only His stewards, intrusted with the duty and high privilege of using the means He has put into our hands, to spread His glorious Gospel among our fellowmen, who are and will be lost without it. Let us not then be recreant to our Master, unfaithful to our trust, embezzlers of His means put into our care for His blissful and beneficent purposes.

Let us then give;—cheerfully and liberally give—of our time, our talents, and our money, to His cause as He has prospered us, remembering that if we are liberal, nay merely *just*, in our dealings with God, He has promised to open the windows of Heaven in our behalf and pour us out a blessing there will not be room to receive. Permit us, therefore, to entreat you to contribute liberally of your substance to this glorious cause. This is not a mere formal application. It is a direct and urgent personal appeal to each individual Disciple in the State of Mississippi. We trust and believe, that the time has arrived when every true Disciple, male and female, in the State, will lend a helping hand in this great enterprise. If each Disciple will contribute to the extent of his or her ability, six or eight evangelists will be placed in the field next year. Our scattered and disorganized Congregations will be re-united and inspired with fresh zeal, and the Gospel in its original purity, will be proclaimed in every county of the State. If you are not able to contribute much, *don't fail to give something*, be it ever so little. Do not neglect to become a party to this great and beneficent work. Your contributions will bring a double blessing. They will surely bring a blessing on the giver, and an inestimable blessing on those to whom the Gospel is sent.

May the Lord bless you and make you diligent in every good work. Your Brethren in Christ,

WM. T. WITHERS,
GEO. L. POTTER,
GEO. A. SMYTHE,
} *Ex. Com.*

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Generosity.

"1 WALLGATE, WIGAN, ENGLAND, Nov. 1, '69.

"DEAR BRO. ALLEN:—Enclosed is Banker's order for the sum of £150, which at the rate of three shillings to the dollar, is equivalent to $1,000 of your currency. I send you this to be given Bethany College as a token of gratitude for benefits received from reading the works of Alex. Campbell, our late beloved brother and founder of the college—and in remembrance of the Christian courtesy and kindness received by myself and wife during our sojourn in the U. S. in the summer of this year.

"Praying to the Father of all mercy that a cordial and loving feeling may be increased throughout the Christian brotherhood, both in this country and America, I am Yours truly,

T. COOP."

Bro. Coop will pardon the liberty I take in thus making public a letter entirely *private*. It is not done to parade his name as a *donor* of Bethany College, nor in any to give him conspicuity as a man, in any of the business relationships of life; but because of the grateful recognition of spiritual benefits, and the unequivocal manifestation of the pure, disinterested generosity which it evinces.

We are made to rejoice, almost daily, over instances of men moved by noble impulses to make generous provision for benevolent institutions, in *their* immediate locality, or where, by reason of birth, business successes, long residence, or some other personal consideration, they are especially attached. This is all well, and for such deeds they are deservedly held, by their fellow men, as public benefactors. But it is certainly more in harmony with the spirit of Christianity that our gifts should be prompted alone by *love*, from the character of the object, independent of any controlling influence arising from local preference. In this view of the case, the above gift, coming as it does over the "great waste of waters, from one of English birth, citizenship and business connections, to an institution whose object is thus complimented, possesses a character, the value of which is not to be estimated by the dollars and cents in which it is reckoned—liberal though they be.

This donation of Bro. Coop is made to constitute him one of

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the 10 founders of our "Commencement Hall," and while we thank him for his noble act, we can but earnestly hope that a few more brethren will, like him, come forward and enable us, much to their praise, to speedily complete this work.

Brother and Sister Coop's brief visit in May last, will long be remembered by us, with great pleasure, as cultivating a union of affection which distance cannot divide. A. ALLEN.

Loud Call from Texas.

BRO. PENDLETON:—For a long time I have written you nothing, and now only find leisure to send you the following, as the loudest call I can make for aid:—

"There was a very large attendance for the country, and an increasing interest was exhibited by the congregation after Sunday night services, when after a short sermon from our Pastor in Charge, Rev. Jas. Bond, mourners were called, and it did seem to me that one-third of the entire congregation, with one accord fell to their knees. I did not count them, but there must have been between fifty and one hundred. I never saw a greater field for ministerial labor; now came earnest pleading for mercy, while song after song was sung, and several prayers were offered, when at last a stalwart, unlettered, pure Texan, who had come to the mourner's bench in his shirt sleeves, was seen to rise quickly to his feet as if electrified, and in his stentorian voice proclaimed the good news; he had found Him of whom Moses and the Prophets did write; and one loud "Hallelujah" after another escaped him; this was but the commencement, for others soon joined in the "new song" of "Glory be to God forever," and there seemed to be a perfect pentecostal blessing poured out on the people."

Hurry up your missionaries, qualify them well, and send them to the *needy* places. If we do not deserve aid on the score of necessity, then send them elsewhere.

As encouragement I may mention that during the past summer I witnessed some fifty additions, and have correct information as to many others in our region. Labor is not in vain here. If it does not pay well in time, it will in eternity.——Affectionately,

C. KENDRICK.

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Literary Notices.

THE MANUFACTURER AND BUILDER.—This is a large quarto of thirty-two pages, monthly,—and is one of the cheapest, most useful and entertaining papers of its kind, known to us. To the manufacturer and mechanic, it is of the highest practical value; while to the general reader, who wishes to be informed of the progress in the industrial arts, it furnishes a source of constant entertainment and instruction. During the first six months of this year, it gave upwards of 500 columns of matter, on an almost endless variety of the most interesting topics in connection with science and art,—just such things as every intelligent practical man wants to know about; and accompanied these with over 150 illustrative engravings, at a cost of over $25,000 to the publishers,—but to the readers, of only 75 cents, or where clubs were formed, of only 50 cents each. We feel that we render a service to the manufacturer, the mechanic, the farmer, and every one who wishes to know what is going on in the world of science and art, in this wonderful age, when we advise them to send for the Manufacturer and Builder. Terms, $1.50 per annum, and less for clubs. Address Western & Co., Box 5969, New York.

THE SCIENTIFIC AMERICAN.—This splendidly illustrated weekly journal of Popular Science, Mechanics, Invention, Engineering, Chemistry, Architecture, Agriculture, and the kindred arts, enters its *twenty-fifth year* on the first of January next, having a circulation far exceeding that of any similar journal now published.

The Editorial Department of the Scientific American is very ably conducted, and some of the most popular writers in this country and Europe are contributors. Every number has 16 imperiail pages, embellished with fine engravings of Machinery, New Inventions, Tools for the Workshop, Farm and Household, Engineering-Works, Dwelling Houses, Public Buildings. A journal of so much intrinsic value, at the low price of $3 a year, ought to have, in this thriving country, a million readers. It is especially interesting to Inventors and Mechanics, but full of instruction to all who take an interest in scientific and mechanical improvements. Send to the publishers for a Prospectus and list of premiums. Address Munn & Co., 37 Park Row, New York.

LIPPINCOTT'S MAGAZINE.—This elegantly got up magazine has maintained a high standard of excellence, and will, with the Jan-

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nary number, enter upon its *fifth volume*. Its contents are varied, embracing, in addition to the Serial Novel,—Tales, Novlettes, Sketches of Travel and Adventure, Essays, Poems, Papers on Popular Topics of the Day, and Miscellanies by the most able writers. The Illustrations form an attractive feature.

TERMS.—Yearly Subscription, $4. Single number, 35 cents.—Club Rates:—Two Copies, $7; Five Copies, $16; Ten Copies, $30. Lippincott's Magazine, with Sunday Magazine, $6.50; with Good Words for the Young, $5.50: with Good Words, $5.75. Specimen Number, with Premium List, sent to any address on application. Address J. B. Lippincott & Co., 715 & 717 Market-St., Phila.

THE GALAXY is one of the very best of our many American monthlies. Its articles are ably written, and characterized by originality, independence, and a pure, conservative tone, in religion, morals, and politics. It is edited by the Messrs. Church, assisted by a strong staff of regular contributors, among whom are Richard Grant White, Justin McCarthy, George E. Pond, Tillman S. Conant, Eugene Benson, and others. It is sensitively alive to the spirit of the age, and discusses with fairness and dignity the great social and moral questions that are agitating society.

TERMS.—$4.00 a year, invariably in advance. Two copies for $7; Three, for $10, &c. Address Sheldon & Co., No. 498 Broadway, New York.

PHRENOLOGICAL JOURNAL.—S. R. Wells, Publisher, New York. This deservedly popular Journal has reached its 50th Vol. It is "Specially devoted to the 'Science of Man'"—Phrenology—Physiognomy—Ethnology—Physiology and Anatomy. These are some of the prominent themes of its able discussions. Besides these—it has Portraits, Sketches and Biographies of leading Men and Women of the World, and valuable instruction to Parents and Teachers in the art of educating and training children. The Phrenological Journal stands almost alone, in its kind, and is addressed to a want in the family circle, which no other paper so well meets. Its form has been changed from a Quarto to an Octavo. Monthly at $3 a year; clubs of ten or more $2 each, and an extra copy to Agent.

THE METHODIST—Edited by Rev. George R. Brooks, assisted by an able Corps of Contributors. New York. Price $2.50 per year. It is conducted with great ability. There is a Serial Story; A

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Weekly Sermon; A Department for children; An Agricultural and Financial Department; and a rich variety of selections,—all going to make The Methodist a first class Family Newspaper. The Editorials discuss with learning, independence and much liberality of thought the issues of the day, both Church and State; and always from a high moral and religious stand-point.

An Advertising Sheet.

The growing demand for advertising in the Harbinger is such, that we have determined to add *four* pages to its present size, especially for advertisements. These will be so attached, that they can be left out in the binding of the Volume. The addition will not increase the cost nor the postage. We shall admit only such advertisements as may be of interest to our readers—and in harmony with the moral and useful ends of life. We frequently receive letters of inquiry concerning Schools, Books, Apparatus, Items of practical utility in Science and Art, &c.; and shall aim to fill our advertising pages, with such information on these subjects as will afford useful information to our readers. To persons who wish to advertise we will say—The Harbinger circulates in almost all parts of the Protestant World. It has readers in 33 of the United States,—and is patronized by the most intelligent class of the community.

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Our "Sunday School Story."

The introduction of a "Sunday School Story" into the Harbinger was in imitation of some of the ablest religious periodicals of the Old World, and with the hope that it might interest many young readers in our pages, who might otherwise deem them too heavy for their years. But whilst many of them have been pleas-

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ed and deeply interested by the "chaste and beautiful story," we deem it better to confine our matter hereafter strictly to the old and established character of the Harbinger, and, therefore, with the next number, which will close the current "Story," we will withdraw this feature altogether from our pages. Some, we know will regret this, but we leave them to seek for this kind of literature in other journals. W. K. P.

THE MILLENNIAL HARBINGER FOR 1870.

We are approaching the beginning of another year, and we desire to make an earnest appeal to the brethren in behalf of the Harbinger. We have been at much pains and expense to make it in every sense worthy of our readers and the cause it advocates. We are printing it upon a new press and upon a fine quality of paper, and filling it with matter of a kind and style that we think is supplied by no other paper. We need a large increase in our list of subscribers to justify us in a pecuniary point of view, in this labor and expense. We know that there are thousands of the best hearts among us who would regret to have the publication of the Harbinger discontinued, and who, had we time to urge its claims upon them, would come up promptly and generously to its support. But our other duties to the public forbid our doing this; and we are compelled to trust to the influence of this printed appeal for their assistance.

Brethren, will not every one who says, Go on with the Harbinger, send us not only a renewal of his own subscription, but also *one* or *more* new names? We give 720 pages of choice matter, on a fine quality of paper, for $2,50, which is only about *one-half* the price ordinarily charged for the higher quality of our religious periodical literature.

Subjects which require it, are discussed with as much learning, care and exhaustive thoroughness as are given to them in a Quarterly, while at the same time, much matter unsuitable to a Quarterly, but of great interest to the Christian reader, is presented upon our ample pages. We feel that the Harbinger meets a want that is supplied by no other paper, or we would willingly and at once withdraw it from the list of our periodicals,—but under this conviction, we would be false to our sense of duty not to persevere in our efforts to continue and increase its circulation.

We are free to say that the publication of the Harbinger is not with us a matter of pecuniary interest. Were this the consideration, we would at once abandon it. We have a higher purpose, and this is in no small degree answered in the appreciation of many readers to whom we have been sending it for many years regularly, and most willingly, free of charge. We ask you, brethren, to help us as we help the cause mutually dear to us. Send for a specimen copy. Address, Bethany, W. V.,

W. K. PENDLETON, Editor.

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Good Words from Our Correspondents.

51 NATRONA ST., SAN FRANCISCO, CAL., Nov. 8, '69.

BRO. PENDLETON:—We arrived here in safety on the 12th Oct. Since then I have been through the counties of Sonoma and Napa, looking for a small farm to settle the family on, and have purchased one near Santa Rosa, Sonoma co. The church in San Francisco is very weak and few in number. They meet in a Hall on Post street. I think they are faithful, as indeed they require to be, to hold their organization at all in such a city. They were greatly rejoiced at finding that Bro. Pettigrew and I were about to settle here. I hope we may be of some use. Bro. Pettigrew arrived here on last Thursday—he and family well. The church at Santa Rosa, is one of our strongest churches here; they have a neat, comfortable meeting-house of their own, and have engaged for the next year Bro. Alex. Johnston, late of Abingdon, Ill., to preach for them. He is a good speaker, and I think will do a good work there, in building up the church and converting those outside. He is about to commence a high grade school also.

I am sorry to find that in Napa, where we used to have a good church, the organization is given up, I believe because they had no preacher. At St. Helena, Napa co., I understand there is a good church, with a Bro. McCorkle for preacher, which is said to be going on well. South of this city I believe there are several churches. Still the cause here languishes for want of men to advocate it properly; but when I get to know more about things, I may write you more fully.

The climate is delightful, the nights comfortably cool—the days clear, bright and sunshiney. To day I write with window open at noon, thermometer 65. No fires are used here yet except to cook, and then they are let to die out between meals.

Sunday in San Francisco is as quiet and orderly as in Pittsburgh, though I believe there is no Sunday law. The moral influence of the churches is felt so strongly that stores are closed, except a few low groceries, cigar shops, drinking houses, restaurants and cake shops, the streets perfectly quiet, and very few drunken men to be seen any day.

Passing along Montgomery Street this morning, I observed in a window for sale a large dishfull of large ripe strawberries! In the market green peas are for sale every day, all grow in the open air.

With kind regards to Sister Pendleton, Bro. Loos and family, and to Dr. Richardson. I am dear brother,

Yours in Christian love, ISAAC W. TENER.

INDIANAPOLIS, November 5, 1869.

BELOVED BROTHER:—I returned home yesterday with our energetic and good Brother N. A. Walker from Knightstown, and Centre Churches, where we held a few good meetings. At Knightstown, we had four additions, one by immersion,—this is a young congregation constituted by brother Sloane, now of Kansas,—and

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fourteen additions at Centre church, Rush co.,—nine by immersion. This is a small Congregation, with a good meeting house. We might have had many more additions as our audiences were fast increasing in interest and in numbers, but brother Walker had to leave home last night for Kansas, and I have to leave to night for Quincy, Illinois, where I expect to preach next Lord's day. The Lord willing I will then be 76 years in this world, and 61 years old, in the Kingdom of Christ,—as able, and willing to preach and serve a reigning Savior, our Lord, as when I began, 52 years ago.——As ever your brother in Christ. J. B. NEW.

BOONE COUNTY, Mo., October 4, 1869.

DEAR BRO. PENDLETON:—I have the pleasure to inform you that a meeting of ten days, at Antioch, 4 miles North East of Columbia, closed to day, with 21 additions. One Baptist united,—all the others were by faith and obedience. Our able and efficient Bro. Wm. Patterson of Rocheport, was with us the first 6 days of the meeting,—doing good work as a Christian Minister,—when he left to meet an appointment in Marion County. Bro. Allen Elston was present a few days, and spoke with great ability and acceptance to the brethren and friends. He was a student at Bethany, and I believe is destined for great usefulness in the Ministry. I preach one Lord's day in each month for the congregation, and continued the meeting after the other preachers left. A meeting of more than two weeks, at Hickory Grove, fifteen miles North East of Columbia, conducted by Bros. Mountjoy, Marlow and others, closed last Wednesday with 48 additions.

Affectionately your Bro. T. M. ALLEN.

RUSHVILLE, IND.

BRO. PENDLETON:—I have resigned my work in Lebanon, O., as Pastor, and removed to Rush Co. Ind., Rushville P. O., to take the field as evangelist. Bro. J. F. Richards, one of the Professors in the S. W. Normal School preaches in my stead. The Church at L. numbers about 250, and the Sunday School averages over 200, all doing well. There have been over 100 added under my labors recently,—29 of which were at Noblesville, Ind.; where we had a glorious meeting.

All orders for "Shining Pearls," my S. S. song book, should be addressed as above. Price $12. per. 100, 15cts. single—$1.50 per dozen by mail.

All who desire my labors in holding meetings will please give notice some time in advance, as my engagements are kept ahead.

K. SHAW.

ANTIOCH, Washington co., Ky., Nov. 21, 1869.

DEAR BRO. PENDLETON:—I passed one week of this month at Cornishville, Mercer co., Ky. I baptized eight at that place. One also united by letter. On my way home, I immersed four more, making nine by immersion and one by letter—a total of ten.—Yours truly, T. MARRETT.

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THE MILLENNIAL HARBINGER FOR 1870.

FORTY-FIRST VOLUME.

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We will give a copy of "Campbell on Baptism" (a book that sells at $1.40 in the stores) to each one who sends us a club; or to any old subscriber who will renew and send one other name; or to any new subscriber who sends his own name, if desired; the money to accompany the order in each case, when not sent by a regular Agent.

OBITUARIES.

Died, Aug. 13, 1869, Sister ELIZABETH TRADUE, of Glasgow, Ky., in the 75th year of her age. This dear sister was for a number of years connected with the Baptist Church. In 1831, she was one of 40 persons who came out and formed themselves into the Church of Christ in Glasgow, this being the first in the Green River country.

"Peace! Be still! Know that it is the Lord!" was ever her language in the most trying afflictions of life. Her long pilgrimage beautifully exemplified throughout, the power and comfort of pious resignation. Upon this sublime principle rested her system of self-training; which through His strength, to whom she ever acknowledged unflinching allegiance, led to such pre-eminence in grace and virtue. In compliance with the inspired injunction, she rendered honor to whom honor was due. But she gave the supreme homage of her heart to her Savior. Strong and firm in the faith of Him in whom she had put her trust, she stood self-poised and erect before the world, a living rebuke to its follies. "Adorned in that which is not corruptible, even the ornament of a meek and quiet spirit," with her lamp trimmed and burning, she awaited the coming of her Lord; meantime teaching to all around, by precept and example, impressive lessons of wisdom and piety.

The young were special objects of interest to her. And wherever there was sickness, sorrow or affliction, her kind heart rendered speedy succor, comfort and encouragement. Many a bosom to the last throb of life will cherish grateful memories of her kind, active sympathy.

Like a true Christian, she cast her bread upon the waters, and in the providence of God she found it, in her last declining years. Her last hours were sweetened by the devoted and tender sympathy of her numerous friends.

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Not one that thronged the chamber of her protracted but patient suffering, bu went away strengthened and encouraged for the conflict through which every soul must reach the crown of a glorious immortality. A loved one said, who had caught her last words, "I feel as if a great light had gone out." So there had, from this world only, "to shine in a brighter world," in cloudless and everlasting splendor. "Blessed are the dead that die in the Lord." The example of our departed sister is a rich inheritance to the survivors of her family, the church and society. S. A. G.

Brother R. V. WALL, of Utica, Miss., a graduate of Bethany College, is no more on earth. He died at Hazlehurst, Miss., on the 3rd of August last, of congestion. From a letter from his wife, I learn that he died as he had lived, in the triumphs of a living faith in Christ. Brother Wall was deeply devoted to the great cause which we are pleading—the restoration of pure, primitive, apostolic Christianity, both in faith and practice.

The languishing condition of the churches in the beloved State of his adoption, was to him a source of the deepest grief, and he was earnestly laboring at his own expense to revive and build up the churches in his own vicinity. He began the good work in the vicinity of Utica, which under the labors of Bro. W. H. Stewart, has resulted in the addition of 80 or more to the congregation at that place. But he rests from his labors. He leaves a wife and four little daughters. May God strengthen and comfort them in this their day of deep affliction. B. F. MANIRE.

Thyatira, Miss., Sept. 24, 1869.

☞ We tender to Sister Wall our warmest Christian sympathies. We remember both her and her lamented husband well. She was a devoted help meet to him, while under many privations he was fitting himself for his life as a minister of the gospel, and we pray that she may be blessed with fortitude and friends to stain her in this saddest affliction which can in this life befall a loving and pious wife.

GOSPEL ADVOCATE, 1870.

VOLUME XII,

Will be especially devoted to developing and purifying the life of the Christian, to cultivating his devotion and exciting him to activity in the cause of Christ. It will enforce full and exact conformity to the letter and spirit of the New Testament, as the only means of securing the blessing of our Father, and of promoting union, harmony and co-operation among his children. It will constantly strive to fix the affections and concentrate the service of Christians upon the Church of God as the only institution that can benefit man in this world or save him in eternity.

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Bro. JESSE H. SMITH desires us to state that he has removed from Girard, Illinois, to Chatham, Illinois.

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THE

MILLENNIAL HARBINGER.

DEVOTED TO PRIMITIVE CHRISTIANITY.

VOL. 40.] BETHANY, W. V., DECEMBER, 1869. [No. XII.

CHARGE OF FALSEHOOD AGAINST A. CAMPBELL BY JACOB DITZLER, OF LOUISVILLE, KY.

In a report of a debate held in Warrensburg, Mo. between Bro. Jno. S. Sweeney of Chicago, Ill. and a Mr. Jacob Ditzler, of Louisville, Ky. made through the "Apostolic Times" of Dec. 2. by brother Geo. W. Longan, we observe the following statements:—

"He attacked Campbell and Conant, boldly charging them with outright dishonesty and falsehood. He was especially severe on Mr. Campbell. He held up the N. T. Lexicon of Stokius, used by Mr. C. in his debate with Rice. He asserted that Mr. C. with this book, this very Stokius in his hand, declared that no Lexicographer, ancient or modern, ever gave 'wash' as the first meaning of *Baptizo*; that none ever gave 'sprinkle' or 'pour' as a meaning at all. But Stokius, he continued, gives 'Lavo' wash—as its first meaning; and in a note, part of which Mr. Campbell has suppressed, defines it by *adspergendo aquam* 'sprinkling water." He stoutly maintained that Mr. C. had in this matter told a falsehood, knowing that he told it. He also charged Mr. C. with falsehood and dishonesty in regard to the prepositions used in construction with *baptizo* and *lavo*. Mr. C. had said that '*Baptizo*' is never construed in amity with *epi* by any

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writer, sacred or profane, known to him; and that the same is true also of '*Louo*.' In both cases Mr. D. declared this statement to be false, and insisted that Mr. Campbell knew it to be false when he said so. In regard to *Louo* he cited Exodus 2:5. as rendered in the Septuagint: "And the daughter of Pharaoh came down to *wash* herself at (*epi*) the river." In regard to *Baptizo*, he gave Judith 12:7, 'She abode in the camp three days and went out in the night into the valley of Bethulia, and washed (baptized herself in the camp at (*epi*) the fountain.' He roundly asserted that these passages are palpably opposed to Mr. Campbell's statement; and that Mr. C. having knowledge of their existence, had therefore, knowingly told a falsehood."

This is impudent and slanderous language; and as the masses of the people do not, of course, understand Greek, and even those who *do*, cannot be expected to have a Stokius to consult,—it has been thought advisable to give in full what Stokius really does say on each of the three words, 'baptizo,' 'baptisma' and 'baptismos.' Mr. Ditzler, we are informed, has used elsewhere, similar rough and vulgar language concerning Mr. Campbell in regard to this case,—and it is time that his false pretensions to scholarship, and shameless impudence in imposing upon English hearers, should be exposed.

We shall give a very literal *translation* of what Stokius says on these three words, and, for the examination of scholars, present the original also, in a note,—that the accuracy of our version may be seen by all who are capable of judging it. The citation of Scripture passages made by the author in illustration of his exegetical notes, we shall omit in the translation, and refer the reader to the note, where he will find them properly disposed in the body of the original. It is proper to premise, that this is a Lexicon of the "Sacred tongue of the New Testament"—and that the Author's method is to give—*first*, the various meanings in which any word is *used* in the New Testament, with examples cited, for the benefit, as he says, in his Title Page, of 'tyros' or freshmen, and, *second*, the critical definition of the word—1. Generically—2. Specifically—and under the specific meanings, first the *proper* or primary meaning,—*second*, the various tropical meanings. If Mr. Ditzler had been scholar enough to *understand even so much as how to read Stokius* it would have saved him from a foolish blunder.—

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But we will proceed with the translation—beginning with 'baptizo.'

"BAPTIZO,* 'I baptize.' Construed with the Accusative and Ablative—or absolute, or by means of the prep. *en.* Matt. iii. 11, 'I indeed baptize you with water unto repentance.' Fut. 1, *Baptiso,* Matt. iii. 11, 'He shall baptize you with the Holy Spirit and fire,' i. e., by manifesting Himself in the symbol of fire, inflaming and illuminating the hearts of men. Aor. 1. *Ebaptisa.*—Acts xi. 16, 'John indeed baptized with water: but ye shall be baptised with the Holy Spirit.' Passive, *Baptisomai,* 'I am washed,' 'I am bathed,' 'I am baptized;' where it is sometimes construed with the Acc. *baptisma,* which perhaps demands the prep. *kata* to be understood. Matt. xx. 22, 'Are ye able to drink of the cup that I shall drink, or be bathed with the bath that I am bathed with.' Perfect *Bebaptismai.* Particp.—*Bebaptismenos.* Act. viii. 16, 'Only they were baptized in the name of the Lord Jesus.' Aor. 1. *Bebaptisthen* Gal. iii. 27, 'Ye have been baptized into Christ.' Infinitive, *Baptisthenai,* Acts. viii. 36.—'What doth hinder me to be baptized?' Fut. (1) *Baptisthesomai,* Acts. i. 5, 'Ye shall be baptized with the Holy Spirit.' Aor. 1. Middle, *Ebaptisamen.* Subjunctive, *Baptisomai,* Mark vii. 4. 'And coming from the market, except they have been washed they eat not.'

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* BAΠTI'ZΩ, *Lavo, baptizo.* Construitur cum accusatiuo & ablatiuo, vel absolute, vel mediante præpositione *ἐν.* Matt. 2, 11 *ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν Ego sane baptizo vos aqua ad pœnitentiam.* Fut. 1 *βαπτισω.* Matt. 3, 11 *αὐτος ὑμας βαπτίζει ἐν πνευματι ἁγιω και πυρι Ipse vos baptizabit spiritu sancto et igne,* i. e. in symbolo ignis se manifestante, cordaque hominum inflammante & illuminante. Aor. 1 *ἐβαπτισα.* Act. 11, 16 *Ἰωαννης μεν ἐβαπτισεν ὑδατι· ὑμεις δε βαπτισθησεσθε ἐν πνευματι ἁγιω Johannes quidem baptizauit aqua: vos autem baptizabimini Spiritu Sancto.* Pass. *βαπτιζομαι, Luor, lauor, baptizor:* ubi construitur quandoque cum accusatiuo *βαπτισμα,* qui forte præpositionem *κατα* subintelligendam postulat. Matt. 20, 22 *δυνασθε πιειν το ποτηριον, ὁ ἐγω πινω; και το βαπτισμα. ὁ ἐγω βαπτιζομαι, βαπτισθηναι Potestis bibere poculum, quod ego bibo? & lauacro, quo ego lauor, lavari?* Perf. *βεβαπτισμαι.* Particip. *βεβαπτισμενος, η, ον.* Acts 8, 16 *μονον δε βεβαπτισμενοι ὑπηρχον εις το ὀνομα του κυριου Ιησου Sed baptizati tantum erant in nomen domini Jesu.* Aor. 1 *ἐβαπτισθην.* Gal. 3, 27 *εις Χριστον ἐβαπτισθητε In Christum baptizati estis.* Infinit. *βαπτισθηναι.* Act. 8, 36 *τι κωλυει με βαπτισθηναι; Quid prohibet, me baptizari?* Fut. 1 *βαπτισθησομαι.* Act. 1, 5 *βαπτισθησεσθε*

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"1. Generically and by the force of the word it obtains the notion of 'dipping and immersing."

"2. Specifically (*a*) Properly it is to 'immerse and dip into water.' (*b*) Tropically. 1. by—metalepsis, (i. e. putting the effect for the cause), it is to '*wash*,' to '*cleanse*,' because things are accustomed to be dipped or immersed into water, that they may be washed or cleansed, although also, 'washing or cleansing can and is wont to be done by sprinkling water. Mark vii. 4; Luke xi. 30. Hence it is applied to the 'sacrament of baptism,' signifying in the Active, the 'conferring of baptism,' so that it is the same as 'to baptize,' 'to 'administer baptism,' 'and to perform the act of baptism;'—But in the Passive, signifying 'the voluntary reception of baptism.' So that it is the same as 'to receive baptism' and 'to be initiated by the sacrament of baptism.' Here should be noted the phrases, 'to be baptized into Christ,' 'to be baptized into the death of Christ,' 'to be baptized in the name of the Father, the Son, and the Holy Spirit,' 'to be baptized in the name of Jesus;' that is, to say, 'to be baptized into Christ' is the same as in the name

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εν πνευματι αγιω *Baptizabimini Spiritu Sancto.* Aor. 1 Med. εβαπτισαμην.—Subjunct. βαπτισωμαι. Marc. 7, 4 και απο αγορας εαν μη βαπτισωνται ουκ εσθιουσι *Et a foro* (venientes) *nisi* prius *loti fuerint, non edunt.*

1. Generatim ac vi vocis intinctionis ac immersionis notionem obtinet. 2. Speciatim [*a*] proprie est *immergere ac intingere in aquam.* [*b*] Tropice; 1. per metalepsin est *lauare, abluere*, quia aliquid intingi ac immergi solet in aquam, ut lauetur, vel abluatur, quanquam & adspergendo aquam, *lotio* vel *ablutio* fieri queat & soleat, Marc. 7, 4; Luc. 11, 38.—Hinc transfertur ad baptismi sacramentum, in actiuo notans baptismi collationem, vt idem sit ac *baptizare, baptismum administrare, actum baptismatis exercere*, Matth. 3, 11. c. 18, 19; Marc. 1, 48. c. 6, 14; Luc. 3, 16; Joh. 1, 25, 26. 28, 31, 33; c. 3, 22, 23, 26; c. 4, 12; c. 10, 40; Act. 1, 5; c. 8, 38; 1 Cor. 1, 14, 16: in passiuo autem significans baptismi voluntariam acceptionem, vt idem sit ac baptismum accipere, sacramento baptismi initiari, Matth. 3, 16; Marc. 16, 16; Luc. 3, 8, 12, 21. c. 7, 29, 30; Joh. 3, 23, Act. 2, 38, 41; c. 8, 12, 13, 16, 36; c, 9, 18; c. 10, 47, 48; c. 11, 16; c. 16, 15, 33; c. 18, 8; c. 19, 3, 5; c. 22, 16; Rom. 6, 3; 1 Cor. 1, 13; c. 10, 2; c. 12, 13, c. 15, 29. Hic nontentur locutiones, baptizari in Christum, baptizari in mortem Christi, baptizari in nomine patris, filii, & Spiritus Sancti, baptizari in nomine Jesu. Scilicet baptizari in Christum idem est ac in nomine Christi, vsum sacramenti hujus

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of Christ, instituting and commanding the use of this sacrament, likewise effectually causing and conferring the remission of sins, to be washed from the pollutions of sins and to obtain the remission of them. 'To be baptized into Chaist' is (*a*) to be baptized in the visible likeness of the death of Christ, to die to sin, as He died to this temporal life. (*b*) To become participant of the efficacy of the death of Christ, by which also He hath obtained for us the remission of sins and deliverance from the bondage and the yoke of sin. Rom. vi. 3. 'To be baptized in the name of the Father, Son and Holy Spirit,' is to be baptized by the authority and power of these three persons. Matt. xxviii. 19. 'To be baptized in the name of Jesus,' is to be baptized in the faith, profession, power and merit of Christ. Acts ii. 38. (2) 'By synechdoche, it designates 'the whole ministry of John.' Acts xix. 3, 'To be baptized into the baptism of John,' signifies the 'doctrine' which John taught, and sealed by the symbol of baptism,—to profess and embrace it in the use of baptism. (3) By metaphor, (*a*) it designates the miraculous pouring out of the Holy Spirit' upon the apostles and other believers as well on account of the abundance of the gifts of the Spirit,—just as formerly, water was copiously poured forth upon the baptized or they were immersed entirely into water,—as on account of the efficacy and power of the Holy Spirit, which just as running water refreshes in fever,

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Instituentis ac præcipientis, operantis itidem efficaciter, ac promerentis remissionem peccatorum, ablui a sordibus peccatorum, horumque remissionem consequi. Baptizari in mortem Christi, est [a] baptizari in repræsentandam etiam oculis mortem Christi, peccatoque mori, sicut ille huic vitæ temporali mortuus est. [b] Participem fieri efficaciæ mortis Christi, qua & remissionem peccatorum &/liberationem a seruitute & jugo peccati nobis impetrauit, Rom. 6, 3. Baptizari in nomine patris, fillii & Spiritus S., est auctoritate & virtute harum trium personarum baptizari, Matth. 28, 19. Baptizari in nomine Jesu, est baptizari in fide, professione, virtute & merito Christi, Act. 2, 38. 2] Per synechdochen designat *totum Johannis ministerium*. Hinc Act. 19, 3, *baptizari in Johannis baptismum* notat doctrinam, quam Johannes prædicabat, baptismique symbolo obsignabat, profiteri & baptismo adhibito amplecti. 3] Per metaphoram designat [*a*] *miraculosam Spiritus S. effusionem* super Apostolos, aliosque credentes, tum ob donorum Spiritus S. copiam, prout olim aqua baptizandis copiose affundebatur, vel ille penitus in aquam immergebantur, tum ob Spiritus S. efficaciam & virtutem, quod instar aquæ

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washes away filth, cleanses, &c. *(b)* 'Very severe sufferings and afflictions,' by which the afflicted are well nigh submerged.—*(c)* 'The miraculous passage of the Israelites through the Red Sea, as it were, a type of the baptism of the New Testament. 1 Cor. x. 2. As indeed God afforded to the Israelites a dry and safe transit through the Red Sea, the enemy Pharoah with all his forces being drowned, so also we in baptism pass safe over into the promised land of the future celestial country, in the mean time the old Adam being drowned, that sin may not be imputed to condemnation.

"BAPTISMA.* 'Baptism.' A verbal noun from the perfect passive Part., *bebaptismai*, the verb *baptizo*, 'I wash,' 'I cleanse,' 'I baptize,' the augment being dropped, and the verb-termination changed into the noun-termination. Mark i. 4: 'the baptism of repentance,' i. e., joined to repentance. Luke xii. 50: 'But I have a baptism to be baptized with, and how am I straitened till it be accomplished.' Rom. vi. 4: 'Therefore we are buried with him by baptism into death.'

"1. Generically and by force of its origin, it signifies immersion or dipping. 2. Specifically, *(a)* properly it signifies 'the

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vivæ in æstu reficit, sordes abluit, mundat &c. Matth. 3, 11; Marc. 1, 8; Luc. 3, 16; Joh. 1, 33; Act. 1, 5. c. 11, 16. *b*] *Passiones & afflictiones graviores*, quibus afflicti tantum non submerguntur, Matth. 20, 22, 23; Marc. 10, 38, 39; Luc. 12, 50. *c*] *Miraculosum Israelitarum transitum per mare rubrum*, tanquam baptismi N. T. typum, 1 Cor. 10, 2. Sicut enim deus Israelitis siccum & tutum transitum præbuit per mare rubrum, suffocato hoste Pharaone vna cum copiis suis: ita & nos in baptismo tuti transimus in terram vsque promissam venturæ patriæ cœlestis, suffocato interim veteri Adamo, vt peccatum non imputetur ad damnationem.

* ΒΑΠΤΙΣΜΑ ατος, το. *Baptisma.* Nomen Verbale a perfecto passiuo βεβαπτισμαι orbi βαπτίζω, *Lauo, abluo, baptizo*, augmento abiecto, & terminatione verbi in terminationem nominis mutata. Marc. 1, 4 βάπτισμα μετανοίας, *Baptisma penitentiæ*, i. e., pœnitentiæ conjunctum. Luc. 12, 50 βάπτισμα δὲ ἔχω βαπτισθῆναι. Καὶ πῶς συνέχομαι, ἕως οὗ τελεσθῇ; *Sed necesse prius habeo baptismo baptizari. Et quomodo coarctor, vsque dum hoc perficiatur?* Rom. 6, 4 συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, *Sepulti igitur fumus vna cum eo per baptismum in mortem.*

1. Generatim & vi originis notat immersionem, vel intinctionem. 2. Speciatim [*a*] proprie notat immersionem, vel intinctionem rei in aquam, vt abluatur, vel lauetur. Hinc transfertur ad designandum primum N. T.

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immersion or dipping of a thing into water,' that it may be cleansed or washed. Hence it is applied to designate the 'first sacrament' of the New Testament, which is called *(the sacrament)* of 'initiation,' namely 'baptism,' in which the baptized were formerly immersed into water; howbeit, in the present day, water is only sprinkled upon them, that they may be washed from the pollutions of sin, procure the remission of it, and be received into the covenant of grace, as heirs of eternal life. Thus we read (1) of the 'baptism of John the Baptist,' which he administered by divine command, Matt. iii. 7, and which is called the 'baptism of repentance,' because it ought to be joined with repentance, and so it was an admonition, a witness and a profession, that there was necessity for repentance, and that they who received that baptism exercised and had such a repentance as John demanded; (2) of the 'baptism committed by Christ to the apostles,' which in 1 Pet. iii. 21, is called 'the answer of a good conscience toward God,' because baptism is a certain established agreement, covenant, and mutual obligation, by which God confers his grace upon man, applies and seals it, and in turn, the consciousness of the the grace of God being made more certain answers, that it believes in the remission of sins, and engages itself unto obedience to God. See Gerhard in l. c. *(b)* Tropically (1) by synecdoche it designates the 'whole ministry, institution and doctrine of John

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sacramentum, quod initiationis vocant, nempe baptismum, quo baptizandi olim in aquam immergebantur, vtut hodie aqua iis tantum adspergatur, vt a peccati sordibus abluntur, illius remissionem consequantur, & in fœdus gratiæ recipiantur, tanquam hæredes vitæ æternæ. Ita legitur 1) de *baptismo Johannis Baptistæ*, quem jusso diuino administrabat Matt. 3, 7, quique dicitur *baptismus pœnitentiæ* quia debebat esse conjunctus pœnitentiæ, adeoque erat commonefactio, testificatio, & professio, opus esse pœnitentia & eos, qui baptismum illum recipiebant, talem agere & habere pœnitentiam, qualem Johannes poscebat, Marc. 1, 4. Act .13, 24. c. 19, 4. 2) De baptismo a Christo Apostolis demandato, Rom. 6, 4. Eph. 4, 5. Col. 2, 12, qui 1 Pet. 3, 21 dicitur συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεον *Bonæ conscientiæ stipulatio apud deum*, quia baptismus est solennis quædam conuentio, condfœderatio & mutua obligatio, qua deus homini suam gratiam offert, applicat & obsignat, ac vicissim conscientia de gratiam dei certior reddita stipulatur, se credere remissionem peccatorum, & ad obsequium, deo se obstringit. Vid. Gerhard, in l. c. *β*] Tropice 1] per synecdochen designat totum ministerium, institutionem ac doc-

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the Baptist.' (2) *By metaphor*, it designates the 'extreme sufferings and afflictions' in which those who sustain them, are as it were submerged. Thus it is used both of that most heavy and cruel suffering which the Savior, the most innocent, bore for men, as well as of the most severe and cruel afflictions of his disciples—the sons of Zebedee.

"Baptismos. "washing, 'cleansing,' 'baptism.' This is also a verbal noun, from the Perf. Pass. *bebaptismai* of the verb *baptizo*, 'I immerse,' 'I dip,' 'I cleanse,' 'I baptize.' Mark vii. 4: 'The baptism of cups and of pots.'

"1. Generically and by the force of the word, it signifies an 'immersion and a dipping.' 2. Specifically, *(a)* properly it signifies the 'immersion and the dipping of a thing into water,' that it may be washed. Hence it is applied to 'sacramental baptism,' when the person to be baptized anciently was immersed into water, that he might be cleansed from the pollutions of sin and received into the covenant of grace. Heb. vi. 2, where according to Gerhard, by the enallage, the plural is put for the singular—although there are those who think that it refers to a plural number; some, to baptism by trine immersion, which was done to denote the trinity of the divine persons, and to confess that trinity against the here-

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trinam, Johannis Baptitiæ, Matth. 21, 25. Luc. 20, 4. Act. 1, 22. c. 10, 37. c. 18, 25. c. 19, 3. 2] Per metaphoram designat grauissimas passiones & afflictiones, quibus, qui eas sustinent quasi submerguntur. Ita adhibetur tum de grauissima & acerbissima passione, quam Saluator optimus pro hominibus sustinuit, Matth. 20, 22, 23; Marc. 10, 38, 39. Luc. 12, 50, tum de grauissima & acerbissima afflictione, discipulorum ejus, qui erant filii Zebedæi, Matth. 20, 23, Marc. 10, 39.

*ΒΑΠΤΙΣΜΟΣ, οῦ, ὁ, *Lotio, ablutio, baptismus.* Est & hoc nomen verbale a perfecto passiuo *βεβάπτισμαι*, verbi *βαπτίζω*. *Immergo, intingo, abluo, baptizo.* Marc. 7, 4 *βαπτισμοὺς ποτηίων καὶ ξεστῶν Lotiones poculorum & sextariorum.*

1. Generatim & vi vocis notat immersionem ac intinctionem. 2. Speciatim [*a*] proprie notat immersionem ac intinctionem rei in aquam, vt lauetur. Hinc transfertur ad baptismum sacramentalem, vbi baptizandus olim in aquam immergebatur, vt a peccati sordibus abluueretur, ac in fœdus gratiæ reciperetur, Heb. 6, 2, vbi secundum Gerhardum per enallagen ponitur pluralis pro singulari; quanquam sint, qui arbitrentur, plurali numero respici, nunc ad trinam baptizandi immersionem, quæ fiebat ad personarum diuinarum trinitatem denotandam, & contra hæret-

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tics;—others, that it refers to three baptisms, which are of *water*, of *fire*, and of *blood*. Very inaptly. The true meaning of this, as Carpzovius has well declared, any one can easily understand, from the words of Philo, in the beginning of his book on the offering of sacrifices. Sebastian Schmidt well thinks, that it refers to the practice of the church gathered into Christ from the Hebrews by the preaching of the gospel, in which the various baptisms of the Old Testament, besides the one baptism, the sacrament of the New Testament, were accustomed to be used. Because such ritual baptisms could not, at that time, be abrogated and done away without disturbing this church, as yet tender, but, as indifferent ceremonies they seemed proper to be tolerated; hence, when catechumens from among the Jews were to be thoroughly instructed about the sacramental baptism of the New Testament, it could not but happen that at the same time some instruction about the ritual baptisms would be added from the stand-point of the New Testament. *(b)* Tropically, by metonomy and metalepsis, it signifies, 'washing.' Thus it is used concerning the 'washings of pots and cups, brazen vessels and couches,—which washings, by tradition, the Jews held ought to be observed. Mark vii. 4–8. About which matter, Ed. Pococke, from the books of the Jews themselves, besides many others, learnedly and diligently, as he is wont to do,

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icos, confitendam, nunc ad tria baptismata, quæ sunt fluminis, flaminis, & sanguinis. Minus apte. Veram ejus rei causam, vt Carpsouius bene monuit, intelligere quisque facile poterit e verbis Philonis lib. de victimis offer. init. Non male Seb. Schmidius judicat, respici ad praxin Ecclesiæ ex Hebraeis per praedicationem Euangelii Christo collectae, in qua baptismi varii V. T. praetur vnum baptismum, N. T. sacramentum, vsurpati fuerunt. Quia ergo tales rituales baptismi citra ecclesiae hujus adhuc tenerae perturbationem non illico abrogari ac tolli poterant, sed vt ceremoniae adiaphorae, tolerandi videbantur; hinc quando catechumeni ex Judaeis de baptismo sacramentali N. T. sufficienter instruendi erant, fieri non poterat, quin simul aliqua de baptismis ritualibus informatio pro statu N. T. adderetur. [*b*] Tropice per metonymiam vel metalepsin notat lotionem. Ita asurpatur de lotionibus poculorum, sextariorum, acramentorum & lectorum, quas per traditionem tenendas acceperunt Judaei, Marc. 7, 4, 8. Qua de re Eduardus Pocockius ex ipsis Judaeorum libris, praeter multos alios, accurate, vt fere solet, & diligenter egit in nott. misc. c. 9. Similiter de lotionibus & baptismis ritualibus & ceremonialibus agitur Heb. 9, 10. Saepius non legitur in N. T.

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has treated in his Miscellaneous notes, ch. 9. In like manner also, Heb. ix. 10 treats of the ritual and ceremonial washings and baptisms. It (i. e., baptismos) does not occur oftener in the New Testament."

We have thus given in full, in a very literal translation, all that Stokius says in definition and exegesis of the words, *baptizo*, *baptisma* and *baptismos*. How does it bear out the slanderous accusation of Mr. Ditzler?

1. In settling a question of veracity, it is of the first importance to determine what the accused has said. What did Mr. Campbell say on this subject? It appears that Mr. Ditzler has represented him as saying;—*First*, that "no Lexicographer, ancient or modern, ever gave '*wash*' as the *first* meaning of baptizo." I emphasize the word *first*, for the gist of the charge is in in this word. Mr. Ditzler makes Mr. Campbell mean that "No Lexicographer ever placed the word 'wash' *locally* next to the word *baptizo*, "and then proceeds to show that Stokius has done this,—ergo Mr. C. is guilty of deliberate and intentional falsehood. Did Mr. Campbell ever say this,—or anything like it? No man, who knows enough about language to understand the difference between a meaning being 'first' *locally* and 'first,' in the sense of *primary, proper, literal, or non-tropical*, could so represent him, save through a willful purpose to slander him, What Mr. Campbell over and over affirms, both in his work on Baptism and in his Debate with Dr. Rice, is this:—"I desire all," says he, "to see the precise point in this branch of evidence: In the first place, then, all the Lexicons give dip or immerse as the true, proper, primitive and literal meaning of *baptizo*. They give *wash, wet, moisten &c.*, as the secondary meanings, or the effects of dipping, immersing &c.* * * I am willing to say that metonymically or tropically, *baptizo* sometimes may mean to wash or to cleanse; still as that can be no other than an accidental circumstance, it cannot in strict propriety be called a meaning, and by no means a *proper* meaning of the word." (Debate p. 97). Nothing can be plainer than the meaning of this language,—but Mr. Ditzler, with a most pitiable ignorance of the difference between the meaning of first *locally* or *numerically* considered, and 'first' or 'primitive' in the sense of lexicography,—picks up Stokius and turns to *baptizo*; and because he finds the meaning *lavo* or 'wash' placed *first*, i. e.,

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next to *baptizo*,—jumps greedily at the conclusion that Mr. C. has knowingly lied! He does not stop, as even a respectable freshman would do, to examine the method adopted by the author in arranging his definitions, and to inquire whether this word 'wash,' which is first given is a *primary* meaning at all or not; it is enough that it is *locally* 'first,' and Mr. C. is convicted of falsehood!

Now let it be remembered that the method of Stokius is to give *first*, the various senses in which he understands a word to be used in the *New Testament*, whether *tropical* or *literal*, without any reference to the question of the *primary* and *secondary* senses of the word,—or even of the relative frequency of the different senses; and then in the *second* place, to give critically and in order,—1. The Generic Sense—2. The Specific Sense—and under this (1st,) the '*proper sense*;—2nd the *tropicpl* sense;—and with this understanding read the definitions under *Baptizo*, and nothing will be plainer than that Mr. Campbell's assertion is beyond all controversy strictly and literally true. Nothing but the most bungling and stupid ignorance, or a most bitter and malicious purpose to slander can explain the silly blunder which thus perverts Mr. Campbell's language on the one hand, and the testimony of a great Lexicographer on the other.

True the word *lavo*, 'I wash' or 'bathe,' stands *locally* 'first' or next to *baptizo*, but the author says nothing about its character as *a meaning*—does not tell us whether it is a *primary* or a *secondary* meaning; but after he gets through with this part of his explanations which is intended for 'tyros' or 'freshmen'—he takes up the word critically, and gives for scholars, I. Its *generic* sense, which he says is dipping and immersing; II. Its *specific* sense, which is (a) *properly* (just as Mr. Campbell says), to immerse and dip into (not simply *in*, but *into*) water;—Then (b) *Tropically* and by *metalepsis*, or a figure in which the effect is put for the cause, it is to 'wash,' to 'cleanse,' just as Mr. C. says again.

But Mr. Campbell is charged not only with falsely representing Stokius in this respect, but also with suppressing a note in which Stokius defines *baptizo* by *adspergendo aquam*—'sprinkling water.' Astonishing! Can Mr. Ditzler read Latin? For the sake of his character, it is to be hoped he cannot,—for else, what apology can be made for him here? Does Stokius define *baptizo*

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by *adspergendo aquam?* We have given a literal translation of what he does say, and it is this: *Baptizo*, "Tropically, by metalepsis, is to 'wash,' to 'cleanse,' because things are accustomed to be dipped or immersed into" (not in) "water, that they may be washed or cleansed, *although also washing or cleansing can* and is wont to be *done by sprinkling water.*" Suppose I were to read in a Dictionary: To 'behead,' by metalepsis, is to 'execute,' because criminals are accustomed to be 'beheaded,' that they may be 'executed,' although also execution can and is wont to be done by 'hanging:'—would not even Mr. Ditzler call me a simpleton, if I were to say that the lexicographer defined to 'behead' by to 'hang'? And yet this is precisely the parallel of what he has done! And upon this shameful ground of his own ignorance, he charges Mr. Campbell with wilful falsehood!

We add a few words in notice of Mr. Ditzler's supposed discoveries about the use of the Greek preposition 'epi.' Here again the confident critic labors under an ignorant apprehension of Mr. Campbell's language. He found in Mr. C.'s work on Christian Baptism, or in the debate with Dr. Rice, (for they both contain the same language on this subject,) this assertion:—"*Baptizo* and *epi* so perfectly disagree, as never to be found construed in amity in any Greek author, sacred or profane." Again: "I have never found *epi* in construction with *nipto, louo, or pluno.*" (Ch. Bap. p. 154 and 7). These assertions Mr. Ditzler found, and misunderstanding the grammatical use of the word 'construction'—represents Mr. Campbell as meaning that *epi* is never found in the same member or clause or phrase of a sentence with these words! Juxtaposition is everything with Mr. Ditzler. Only let two words stand in tolerable proximity to one another, and without regard to the laws or the language or grammar, Mr. Ditzler understands them to be in *construction together!* and proceeds to find examples to prove that Mr. C. is wrong. In all his search he parades but two. One is in Exodus, ii. 5,—and the other in the Apocryphal Book, Judith, xii. 7.

Now it might have satisfied a candid mind, that Mr. C. himself cites both of these passages in his work on Baptism (pp. 131 and 156, *note*). He could not have been ignorant of the fact that they form an exception to his broad assertion, had he meant so absurd a thing as Mr. Ditzler represents him as saying. Dr. Rice never attempted a reply to Mr. Campbell on this point. He had too

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much regard to his character as a scholar to do so. He understood Mr. Campbell's meaning and knew that the position could not be successfully assailed, or he would surely have attacked it.

What did Mr. Campbell mean? We shall let him say, in the language that must have been before Mr. Ditzler, when he made out these charges. He says: "The object on which water or anything is poured is designated by *epi*, never by *en*. The thing poured or sprinkled always follows the verb to 'pour' or 'sprinkle;' the person is always preceded by 'upon.' Neither of these facts ever occurs in the case of *baptizo*. In that case the person always follows the verb;* and the material in which the action is performed is always preceded by *en*" (or *eis*) "expressed or understood. Hence the uniform construction in the one case is, "I immerse *B. in water;*' in the other case, the construction is: 'I pour or sprinkle water *upon B.*" * * "The object immersed is never governed by a prepositon—the object sprinkled or poured is always governed by a preposition." In Heb. ix. 13, 19, 21, we have apparent exceptions to this rule, but the word sprinkle is, in these passages, used tropically and did not legitimately come under Mr. C.'s notice.

We thns see what Mr. Campbell meant by "construed in amity with." Are the cases cited exceptions? The first reads: "And the daughter of Pharaoh came down *(lousasthai epi ton potamon)* to *wash herself at the river*. Ex. ii. 5. The other is: "And she went out in the night into the valley of Bethulia, and *washed (ebaptizeto)* herself in the camp *(epi tes peges tou hudatos) at* a fountain of water." Judith 12. 7. In the first case *epi* is followed by the accusative case and is used to qualify the motion expressed by the verb *(katebe)* 'came down.' The translation should be, she "came down to the river to wash herself or bathe." Epi has no relation here, but that of place, and can in no sense modify the meaning of *luo*. The *place where* and the *action by which* are entirely different. In the second example, the prepostion epi is followed by the genitive case,—Dr. Harrison says: "*Epi* with the genitive is employed in the desiguation of place in cases (also) where it is not intended to convey the idea of superposition," (which is its strictly literal meaning) "but only to give a more general indication of relative position, expressed in English more commonly

* Expressed or understood.—W. K. P.

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by 'at,' but also by 'near.'"* This is precisely its use in our example. The action of the verb *baptizo* is in no way affected by *epi*. We use, in common intercourse, a similar expression in English. Visiting a neighboring village some days ago, where a brother was holding a meeting, I asked one of the members: "Where do you immerse?" He replied: "Here in town at the river." Just so Judith "washed herself in the camp at the fountain." But while the place is designated by *epi with the genitive*, the action done is determined entirely by the meaning of the verb *baptizo*, and is in no way affected by *epi*. What must be the desperate necessity of an opposition, which, after near a quarter of a century's searching can find nothing better than these trifling quibbles of ignorance to support it! We commend Mr. Ditzler to the study of the Greek and Latin grammars,—and advise him to remember, that while assaulting with vulgar violence the character of the dead, he cannot escape the merited rebukes of the living.

W. K. P.

ARE WE A MISSIONARY PEOPLE?

This proposition reminds me of a most excellent young brother, who gave himself with singular alacrity to the indulgence of controverting nearly every argument that was advanced in his presence.

He would sometimes pursue his license so far as to make such statements as this, "I am going to prove that the reasoning of the Apostle Paul is not logical, neither do his conclusions agree with other portions of his teaching."

Our eccentric brother would invariably contribute his mite of concurrent proof to the Apostle's argument, instead of disproving anything but his own ridiculous undertaking.

The very ludicrous conceit of our young brother only threw him upon one of the horns of the dilemma. He, from sheer ignorance, proposed to controvert and overturn the divine dissertation of an Apostle.

But our general brotherhood, so far as they, by their manifest interest in our religious enterprises, express themselves, are certainly upon the other horn of the dilemma, in this, that they

* Har. Gr. Prep. p. 267.

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cherish a full fledged conceit of being a genuine missionary people, and that they are shoulder to shoulder with the spiritual wants of the age.

Were I interrogated by an outsider, with the question at the head of this article, I should be driven to qualify the truth in my answer, by replying, we ought to be fully up to the times in our Missionary Work.

But are we? is the question now at issue. There is no body of professed Christians, who so largely apprehend the missionary genius of the New Testament as we do. There are no pulpits, from which the missionary "Scripture passages" are "rung out" with sturdy vehemence, as from ours.

The world, in its godlessness and ruin, strikes us more forcibly and tenderly than all others, that its sole remedy, is the missionary work of the Church. We feel it quickly and fully understand its bearings.

For many years, we felt so well satisfied with our missionary displays at home,—about our own doors, or a few miles beyond,—that we leaped entirely over the destitute leagues and millions of our own country and countrymen and sent Evangelists plenipotentiary into foreign lands.

But this outstretched labor and philanthropy began in feebleness—lived out its feeble day, and except the rather questionable results accomplished in Jamaica, we have made only small conquests for the truth in the whole foreign field.

Considering our vast pretensions—for we verily believe that the world near and remote, is particularly and perhaps exclusively, our province, and that we alone have the gospel, which in the primitive age took the world as by storm,—we ought not at this late day, to be almost a strange people in any Congressional district in the home country.

Still a glorious work has been done, for we had a glorious band of missionary spirits in the last generation, who dragged the car of salvation through the miry valleys up to a high place on the mountain of progress and development; and they recruited a glorious army of soldiers for the "Great King" in the Middle States, who should have valiantly fostered—yea burned with the same missionary zeal and purpose, that the ancient gospel might cover this land as the waters cover the depths of the sea. But the vast southern territory, where sectarian theories grow rank and over-

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whelmingly predominate, has scarcely been penetrated, by the feeblest proclamation of our faith.

'Tis true that here and there south of Kentucky, a church of *Christians*, dots the great savannahs, or makes itself known to the people of city or village, but how ignobly few are they?

It would be well if *they*, even in their scarcity, would cultivate the missionary spirit deposited in the religion they have received and profess to propagate. With the exception of a few, who are known to be tilling and planting the almost desolate southern vineyard, and doing this mainly by local and insufficient support, we surely declare to the people, that we have nothing better to present to them than others have, or we are ingloriously idle and unconscious of the mighty power within us, and which through us, is able to lead the people everywhere into the saving light and truth of the Kingdom of Christ.

The various sects, as well as the Grand Mother of all sects—the Romish Church—have long ago shown superior sagacity, for the extension of their territorial government, and have flocked to the Southern States as enterprising miners and devotees at the shrine of Fortune hurry to new fields of wealth, however distant and environed with sacrifice and danger. What then have we done as an organized body of Christians—professing to have the missionary spirit of the Gospel? To us, the South is almost untried and its development entirely an object for future discussion and enterprise. Are we ready to-day for the question of its evangelization?

Are we then a Missionary people, so far as the Southern States are concerned? We think we are.

But numerous highways there, have never been trodden by our missionary feet—numerous towns and cities in several of those States know us not, save as heretical schismatics—people who believe everything and at the same time nothing that is definite and orthodox—Campbellites. Consequently the South may respond to our interrogatory, with some show of well founded indignity—You are not a Missionary People!

Take the Western States. And there I will not pitch my tent of observation in Indiana, Ohio, Illinois, or Missouri, for brave warriors for Christ have there marshaled formidable hosts, for the perpetual crusade against error and general ungodliness.—And the very "certain sound" of their proclamation of the

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truth, fills those States with powerful influence for the restoration of primitive Christianity.

But still westward we go: and as surely as we follow the sun in his evening course, we get away from our brotherhood—away from the region of their work and active force as a religious people, and rarely meet with anything religiously disposed, that is not too young, flippant and servilely accommodating to satisfy our taste for primitive things in our religion. But here, whithersoever we journey, Methodism is busily peregrinating to and fro through the land, making Methodists in every hamlet, town and city, and fastening their dogmas on the minds and hearts of the people.—Episcopalianism, like the subtle Jackal, has roamed far and near for the spoils of a despotic hierarchy, and the Romish Church, which is the Lion in the parable, follows in the wake,—scents the unwary victim and moves on steadily to devour. Where are we? Surely not there, where the people pine in life-long ignorance and die in their sins, without having an opportunity to hear and learn of Him, who is "the way, the truth and the life" to the whole world.

We are at home in every worldly sense of the expression. Our best expounders of the "Living Oracles" are concentrated within the Mddile States, as if on their shoulders only, the cause even there depended for support.

Our men of enterprise are engrossed with the pursuits of Commerce, and our multitude of churches expend what moderate missionary energy they possess on their own immediate surroundings.

The history of our congregational activities, declares, that we have not attempted to evangelize beyond ourselves and our particular *fellow* citizens.

The grand missionary field of the "Western World" has been regarded outside of our calculations, and though pre-eminently attractive to the genuine spirit of Christian evangelization, we have displayed but little concern for the triumphs, which by us and through us, Christ died to obtain even in the far West.

Then with the exception of a few outposts in the Redeemer's Kingdom, the unequivocal sentence of this vast territory is—*We are not a Missionary People.* If this judgment should startle any of our good brethren in the South and West, or in the Middle States, let them ask themselves, "Are these things so?" and opening their eyes honestly to the truth, start the ploughshare

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and stop not until every foot of untilled earth has felt the will and purpose of God's industrious husbandmen. If the General Church should feel shocked, by the allegation, that the missionary spirit is at best very feeble in its throbbings *within* her and manifestly very insignificant and undemonstrable *without* her, let her awake to the full consciousness of the stern reality and gird herself to the tremendous work before her.

The Poet has sung, "Westward the Star of Empire moves," but as in the past *we* have moved so little in Missionary matters in the "Great West," and to day are moving very tardily with reference to future work, let us turn our attention to the East.

We pass over the almost *sterile* North, with the remark—that having only very imperfectly explored so far, it is worthy of the attention of a people who regard themselves committed to God for the performance of missionary work.

But the question is very frequently propounded in the East, Who are these Christians? The answer comes naturally from an informed person, "They are a people quite numerous in the Middle States, but only partially known as you travel from that centre to the outer lines of the country."

And so the hundreds of thousands and perhaps millions of the people in the comparatively ancient Eastern States, put the question sometime in their lives, and so the comparatively few who are posted, among them, respond to it. And years have rolled their weary length to and from us as the "Christian Church,"—when *we* might have answered the question—when these people might have understood us, and the cause of Christ might have kept its head in all the dignity of divine Manhood above the variegated figure-head of denominationalism, instead of dragging along in the dust accomplishing but little and substantial results, or in commending itself to the acquaintance, respect and admiration of the Eastern Millions.

Are we to day inclined to do more than we have done in the past. Sectarianism is rampant. It has built for itself strong places, has fortified itself on every available corner, and asserts its authority with imperious dictation and sway; controlling the spiritual concerns of the people with supercilious monopoly. What have we been doing in the meantime; we who have alone a religion that is in every essentiality, worthy of a liberty loving and republican people—we, who are in our own estimation, the great

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missionary workers of the whole earth, have worked our farms well—have cultivated diligently the endless fields of mercantile industries and have grown rich in plantations, houses, lands, stocks and funds. We have lavishly enlarged our social borders—we have pulled down our barns and built larger ones, and in every way we have grown great as citizens and civil office holders, whilst the cause of Christ, like a "neglected mendicant" has had to beg its way and find but few genial friends.

Philadelphia is to day hungering for competent men to distribute the bread of life among its people; and if we as a Church, would in the true spirit assert our right to prosper by the fruits we bear, our reproach would disappear from that locality.

The people of the New England States will be found so utterly submerged in the stagnant pond of all the mongrel *isms* of the professing religious world, that they scarcely know the fact, that we have an existence, and propose to labor to bring the world to the knowledge of the pure word of truth.

Universalism and Unitarianism have planted their roots deep into the Eastern soil, and the world beholds much foliage and fruit after their kind, as the result, whilst we have attempted no cross-furrowing—no better system of grafting the doctrine of Christ—or higher order of religious cultivation.

The people are not to blame for not knowing us. We are at fault in this matter, for not making ourselves known to them.—Christ said, "Had I not come you would have had a cloak for your sins, but now that I have come you have not a cloak for your sins." These people accepted the religions that were presented to them. We presented none, consequently we were not received. When we consider the moral, social and intellectual circumstances and conditions of the Great Eastern People and the innate power of general religion among them,—all combining to facilitate the Gospel work in *our* hands, how can we excuse ourselves or escape the consequences of our responsibilities to the "Great Head" of the Church.

In unnumbered cities and large communities, we raise no voice in the spiritual direction of the people, and millions are therefore unable to exclaim, "How beautiful are the feet of those who bring glad tidings, &c," such as the Christ commissioned the Church to bear into every place and to every person. Only a few congregations represent the "primitive order" introduced some 1800 years

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ago; and they, in all this most important region of the country, occupy the lowliest seat in the the great synagogue of Churches. Their influence is alike feeble on the professing and non-professing classes, consequently their success rarely reaches a point of exhilaration. Still there are individual cases, where brethren are doing their utmost to spread abroad the pure and undefiled religion of the Cross; and here let me remark, that all through the Eastern States there are Christians in the various churches, who are *disaffected*, restless, groping after the truth, not knowing precisely where to find it, or a people who "hold forth" the things only that are written in the Book, who are waiting anxiously for their deliverance from their thralldom and mis-alliance and would realize the only answer suited to them, if *we* through efficient missionary work, would deliver the truth, as we received it from Christ and His Apostles. I am persuaded that by prompt and earnest action, we could bring over to us, not only indivduals who are full of sympathy with us in doctrine, but also entire congregations, which in several places have been taught the "way of the Lord more perfectly" than their denominational names will lawfully indicate.

These people, however, are partially reached by our scattered handful of brethren, and the spiritual intimacies that arise between them, prove how ripe is the harvest and how great is the need for capable and devoted laborers.

Though very acutely feeling their impotence to accomplish much in comparison with the vast work which should be done, they use the best conceivable means at hand to render the little as effective as possible. The religious Hercules to which they resort, is "Tract distribution," and this silent but powerful agency, is shaking the skeleton of error in the pews—the pulpits and at the firesides.

Our brethren who have an abundance of preaching and congregational privilege, have strangely overlooked the mighty instrumentality of 'Tracts' in the work of arresting the attention of sinners and telling them in plain and pointed terms 'what they must do to be saved.'

Our brethren in the Middle States, I repeat, have overlooked the important function of 'Tracts' in the work of evangelization, and would do well to learn the very valuable lesson from *their* brethren and all other Protestant Churches in Great Britain, who have a regular system of tract distribution.

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On the Lord's day afternoon, the homes of the poor and worldly minded are visited by old and young of the 'faithful' and a *tract* left or exchanged, with the request at least to read it. Often the same house is visited by half a dozen tract distributors.

Such was my work for years when a youth in my native land.—Instead of this gloriously beneficial custom losing caste in the catalogue of Christian employments, it has been steadily growing year after year, sealed by the perpetuity of the precious testimonies which have flowed in from all quarters thus watered, that tracts read quickly around the family hearthstones, have led numberless souls to the Savior, whom the pulpits moved not by its ordinary ministrations, or could not reach by precept or warning.

It is also the custom of our British brethren to distribute among the strangers, who attend their meetings, hundreds of thousands of tracts, bearing the imprint of their various meetings for preaching and congregational worship.

In the City of New York, we have a brother who is fully alive to the 'subtle power of a tract,' and having within him the working purpose of a Christian, he is devoting a large portion of his time to the selection of tract articles,—printing them—and scattering large numbers of them free of cost, inviting visitors to his office to help themselves and selling them in quantities at 75 cts. per 1000 pages, not for pecuniary profit—for it is not in the business,—but that through these tracts, every soul that desires to travel in the 'true and living way' and be saved, may learn and love the truth as it is in Jesus.

The question of tract distribution, not as a spasmodic effort for a week or a month on some revival occasion, but as a regular permanent feature of the missionary work of the Church, should immediately take hold of the intelligence and enterprise of all who are in earnest in availing themselves of every legitimate means for the propagation of the Christian religion. And that Christian is not in earnest who despises such apparently small means to that all-comprehending end—neither is that Church in earnest which does not employ its membership in the general diffusion of tracts.

In the light of the statememts herein made—are we a missionary people? The answer comes from far and near and swells into a mighty volume as it reaches us—No! and our own consciences are stirred with the corrresponding echo—No!

THOMAS D. BUTLER.

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A Sunday-School Story.

VIRGINIA THORNTON; OR, WHAT IS IT WORTH?

CHAPTER XVIII.

Virgie was sitting alone on the front porch. A book was lying open on her lap, but she was not reading. She wore a simple white muslin dress, and a little while before she had been dashing cold water over her forehead, fancying it relieved her headache. She had not been to the mirror since, and the water still dripped a little from her curls, and made them cluster more thickly where her hand had carelessly brushed them from her temples. Her face was pale and languid in its expression, and she felt less light of heart than usual. She knew that Charlie was back at Mrs. Collins' this evening. Perhaps this was one reason why she let Mr. Thornton go there without her. As she recognized him approaching the house, and alone, her heart beat faster, and a bright flush came into her cheek. She remembered her disordered hair when it was too late to slip away and brush it. Charlie has since told me that he thought her more beautiful just then than he had ever seen her; but I doubt whether any man in his senses would have agreed with him. As he came upon the steps, he threw his hat upon the grass, and "the secret" beside it.—Virgie did not notice the latter, as she came forward to greet him. She welcomed him with great cordiality, and launched at once into a rapid flow of talk. She asked him twenty questions about Morefield, where he had just been, and when he had told her all about "Commencement" there, as far as he could recollect, she went on to other subjects with a surprising vivacity, sometimes hardly waiting to let him answer her.

They say young girls will do so sometimes, when there is any one particular subject about which they feel an intense nervousness. At last Charlie stopped her in the midst of a sentence. I think he did not reflect at all upon the rudeness of doing so.

"Miss Virgie, I have brought you something from Morefield," and he went down the steps and picked up the "secret."

All the color fled from her face, as she received it from his hand. It was a long tin box shaped like a cylinder. Charlie walked away to the other end of the porch, and stood with his face turned

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away, that she might have time to realize what it was. She took off the lid with trembling fingers, unrolled the contents, and there she read her name on a diploma signed by Doctor Landman! Of course it certified that *after an approved examination*, etc., etc, she received, &c.

"This was what he meant by catechising me so rigidly about last year's studies, when he was here in May?" This sentence flashed across her mind, and then she seemed lost in a chaos of conflicting emotions.

Was she glad to get it?

Of course she was.

But how did it happen that Charlie was the delegate to bring it to her?

He turned round when he heard the parchment flutter to the floor. She was sitting with her face buried in her hands. "The Doctor bade me give you this with his warmest congratulations," he said, coming forward, "and he charged me to assure you that never before, since he has been a teacher, has he felt so much pleasure in signing a diploma. Those were his words." He waited for some answer, but none came.

"Miss Virgie have I offended you?"

"O, no!"

She answered with such earnestness that she raised her face and looked at him.

"I was afraid I might have done so. I feared it while I was coming here. You must naturally feel that only those who love you truly, have any right to take part in a struggle so noble and so hallowed as yours has been."

His voice trembled a little, but he went on after a momentary pause, seeing she made no motion to speak.

"I beg you to believe that nothing could have induced me to intrude upon you, but the consciousness that, whatever your sentiments may be toward me, the highest and holiest feelings of man for woman gave me the right to do so."

She was still silent. It seemed to her that she could not say one word.

"The Doctor thought it would be a happy surprise?" Charlie added, touching the diploma lightly with his foot. The tone of this simple question *entreated* for some answer.

"It *is* a happy surprise. I thank him with my whole heart!" she said it with a great gulp, and hid her face again.

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"Virgie," said Charlie, "you say I have not offended you.—You cannot misunderstand me. If I have brought you a little happiness to-day, may I be happy too?

Virgie got up and walked to the door, hurriedly, as though she intended to leave him, then turned and came as promptly to his side.

"You are going to be a preacher," she said. There was not the faintest semblance of coquetry in her manner or her thoughts. She was very pale. "I must not forget this, or let you forget it."

He was about to speak but she prevented him.

"You see what I confess, Charlie. I am not proud, unless because you love me."

"Virgie!"

"Please do not urge me. What an example should I be, in a position where all eyes will look to me? No, no, I must be firm in this, or all the rest will go for nothing. I will be worthy of your love, though not to be your wife. Please, please let me go!" She pleaded in great distress. He was holding her tightly by both hands, and his noble face grew so radiant while he listened, that she felt as if all volition were leaving her.

"Virgie!" he simply repeated, but how much her name meant, uttered in that tone of love and confidence.

"Oh, Charlie," she faltered, "Mrs. Collins would say that I am right."

"Will you leave it with her?" he asked eagerly. She had succeeded in freeing one hand; with it she tried to hide her face, and burst into tears. He chose to take this sign of weakness for a complete surrender, and folded her in his arms.

"Then she has decided already, and you belong to me this minute. Yes dear Virgie, I remember that I am to be a preacher, and I assure you that I have not chosen lightly the woman whom I have asked heaven to give me to help me. I hope I could be as brave as you, if I had loved where I ought not. But I have no doubts or fears to bring with my heart to you. I have seen you *struggle* and I have seen you *conquer*. I know where you have learned to put your trust and how firmly. Henceforth you are strong. It is not only since yesterday, that I have watched you, and prayed for you, and loved you. I did not always trust you, Virgie. There was a time when I had very little faith in you. You forgive me for saying this now? It is the

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best proof I can give of how thoroughly I feel assured that you have conquered yourself. You were always one to be acknowledged rich in generous impulses, in beauty and in intellect, but while I thought these were all, I said "she is not worth a true man's heart," and so kept mine out of the way. But I had to remind myself, even then that "the better part of valor is discretion."

Virgie was still weeping but more calmly, and she looked up and shook her head.

"So many know what a vain, thoughtless girl I was, and all who care for you would soon learn the history of my last school-days. Who would trust me, beyond the few who *know* I have been trying to overcome my faults?"

She spoke in a tone of deep dejection.

"My poor Virgie!" said Charlie, in accents of infinite tenderness. "I must tell you how well your schoolmates have shielded you from that injustice. When you left Morefied last year, Doctor Landman determined on the novel experiment of taking the whole school into his confidence. He told them that, as they all knew, you had been acting thoughtlessly for some time past, but that you had at last seen the tendency of the course you were pursuing, and that you had proposed to give up your diploma; that he had decided to inflict that punishment on you, because he thought you needed it for the time, but that you had deserved your diploma richly, so far as scholarship was concerned, and he should only withhold it for a year, though you believed you had lost it entirely. He spoke to them in such a way that, if this matter has been repeated save in one instance, beyond the school room, I have never heard it. On commencement day your name was read out as that of a member of the graduating class; it was stated by the Doctor that you had left two days before for reasons satisfactory to him, and nothing else was known beyond a little sense of mystery that was soon forgotten. So you see, my darling, you will have nothing to sustain you, but your own heart, if you decide against me.

She had owned already that she loved him. It did seem to Virgie, as he stood holding her hands and looking in her face, that there was nothing more for her to say.

It was so late that Bella must have given up waiting by the gate for Charlie, and have gone home long ago. Indeed he had forgot-

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ten all about her. Louisa had lighted the lamps in the front parlor and hall, and their rays streamed out over the porch floor and lost themselves in the vines growing so thickly about the pillars.

"Listen!" whispered Charlie. "There is Mr. Thornton's step. May I ask him for my wife just now?" She whispereed the faintest little monosyllable, just three letters long, and snatching away her hands, fled into the house, never stopping till she reached her own room and locked the door.

I hope you would like to hear all about the wedding, but it is so late to night that I must not keep you up to hear one word about it. Of course they were married at Maplewood, and of course Bella was one bridesmaid. Who do you suppose was the other? Carrie Mansfield. She declared the happy couple owed this happiness to her, because as Charlie had heard so much from her already, just after Virgie left Morefield she obtained permission from the Doctor to tell him all the rest.

"This was only an act of justice, you know, Julia, but I wondered at the time, what made Charlie so amazingly pleased to hear of your resolution. For my part, I thought it a barbarous one. You know I hadn't liked you any too much before, but I have been your friend since that day. I hope you understand me?"

"Indeed I do," answered Virgie warmly, "and I hope I have learned the value of such candor as yours, dear Carrie, long ere this."

"The fact is," said Carrie, "I believe now that Master Charlie just took to himself an excuse for being in love with you already, the day I told him how you had turned out. I didn't understand it at the time, and took all his enthusiasm for pure philanthropy. But I was always stupid about love-affairs." Virgie turned away because her eyes filled with tears.

"Hush, Carrie," she said softly, "you don't know what you are saying."

"Yes, I do," answered Carrie, in a very earnest voice. "I spoke so lightly because I am afraid of being too solemn. I don't think Charlie knew that he was in danger of loving you then.—On the contrary, he recognized a want of something steadfast and sincere in your nature, that made him shrink from you even while your bright ways fascinated him. But if he had loved you with

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his whole heart, Julia, he would have torn that heart out, sooner than have asked you to be his wife, when he had reason to feel sure that you would hinder him in his work. You will not be offended at my saying this, because, since you are so soon to be his wife, you must feel that I could not now offer you higher praise."

Of course the bride looked very happy and beautiful, and the bridegroom very proud and handsome. The wedding did not take place for a little more than two years from the date of that evening at Maplewood. Charlie had been ordained, and Virgie heard him preach his first sermon the Sunday after their marriage. Every thing had been conducted so quietly there scarcely seemed a change, as they walked together through the summer woods and over the green fields, to the little church that was about a mile and a half from Maplewood. Virgie was quite unconscious of the curious looks bent upon her, and the keen criticism of all her dress and every item of her deportment, that always, I blush to say it, follows a bride, even to the house of worship, and scans her so untiringly. The grateful emotions of her heart were seen in the tears that dimmed her soft eyes as she listened to her husband's earnest words.

They took up their residence at Maplewood, and from there Charlie went forth on his evangelical work.

There was only one sad spot in Virgie's heart, and this was where she kept the image of her father. Arthur Weldon had refused even to answer an affectionate and earnest letter which she had written him immediately after her engagement. He had been to Virginia once since that time, but had gone abroad again, with the intention, it was rumored, of making his abode in England, agreeably to the wishes of his English wife. The more Virgie dwelt in thought upon the meaning of eternal life, and on her responsibility concerning the souls of her fellow-creatures, the more she became disquieted concerning this one, recalling with shame the part she had played before it in the past, and feeling that in some special way she ought now to be laboring for its salvation.

"I wonder if father will ever, *ever* be with us," she would sometimes say, and Charlie would make answer, with his look and tone of quiet confidence,

"You know, dear Virgie, *we ought always to pray and not to faint.* Perhaps God will give him to your loving influence yet, but if He never does, you know that He knows best. If you never

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reach him otherwise in this world, so much the more continue to reach out toward him through your prayers."

A few of those who were privileged to see the extraordinary beauty of Mrs. Charlie Filmore, the plainly dressed wife of the simple country clergyman, who, with plenty of wealth at her command, chooses to "bury" her beauty and talents among the rugged hills of Albemarle, cry shame at the sacrifice, and wonder how she can make it.

Very often these murmurs come to Charlie's ears, and sometimes he repeats them to his wife. He delights to watch the look of calm, entire content they always call into her lovely face.—Only once she ever deigned to answer them to him in words.—"O, Charlie, how thankful I am that I was permitted to give my heart to one whose work would lead me where I cannot even hear a breath calling me back to my old life of emptiness and folly!—Perhaps this is a kind of cowardice; some call it so, I know, but it is not a kind to be ashamed of humoring, is it?"

Surely it was not. Virgie had found for herself which was that path in which alone she could hope to walk upright, and she had striven by her choice to give a constant meaning to her words, when she humbly prayed, *Lead us not into temptation.*

(THE END.)

"WIND OR SPIRIT—WHICH?

"In the Harbinger for September, 1869, and copied in our last issue, is an article from the pen of Bro. Pendleton on 'John iii: 8.' The first reading of this article left the impression on my mind that the Bethany President had nodded, that he was not fully awake, but a second and third reading dispelled this impression. Right or wrong, the effort of the esteemed author is worthy of the head that conceived it, and that is praise enough. He discusses his subject under the following heads: 1. What is the translation? 2. What is the meaning?

"1. What is the translation? Under this division the President says that the word *pneuma* occurs five times in four verses; that in four of these it is in the common version, translated *spirit*, and in one, *wind*. He then raises the question whether a translator is ever warranted in taking such a liberty, and decides it rightly, in the affirmative. That is, he decides that we are not bound to

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translate a Greek word *always* by the *same* English word. This is no doubt true. Indeed, I never knew a scholar who thought differently. But still, the President will not claim that in a case such as is now before us, we are bound to translate by *different* words. Neither does he nor will he deny that when a Greek word occurs several times in close connection and *must* be translated by a given English word in every case but one, it is exceeding presumable that it should be so translated in that instance also.—The fact is, *pneuma* occurs here five times in four consecutive verses. It *must* be translated *spirit* four of these times. *Spirit* is, therefore, claimed for the fifth also, unless there are exceedingly strong reasons against it. To this add the fact that *pneuma* occurs in the Greek New Testament 386 times, and always signifies spirit, except, possibly, in two instances.

"Will not the President allow that the aforesaid presumption grows strong on our hands? Nor is it at all certain that there is even one exception. It is claimed that Rev. xiii: 15, is an exception, where in the common version *pneuma* is translated life. Well it is not wind at least, so nothing is gained for *wind*, in John iii: 8, thereby. But I submit to Bro. Pendleton whether *pneuma* of Rev. xiii: 15 ought not to be translated *spirit*. I will not argue this question now. The other claimed exception to translating *pneuma* uniformly by *spirit*, is Heb. i: 7. I venture the suggestion, with, in my mind, more than a possibility of its truth, that *pneumata* in this passage should be rendered as in the common version, *spirits*. I cannot think it a settled point, by any means, that winds should have a place in this verse. If there is in all the 386 occurrences of *pneuma*, one exception to translating it uniformly *spirit*, it is here and here only; and here it is doubtful. But even admitting one exception, which I do not, it would have so small a bearing on the main question that I do not at present think it necessary to discuss it. But if the translation is, in this case, as I suggest and believe it is, we have this state of things: We have the word *pneuma* occurring 386 times, rightly translated spirit in every case, unless in the one under consideration.—Every writer of the New Testament uses the word. It occurs in didactic, polemic, poetic and prophetic composition, stretching over a space of more than fifty years, and always in the sense of spirit. I thus learn what was almost if not quite the universal sense of *pneuma* in the mouth of the revealing Spirit of God.—Would it be unphilosophic if I should take this fact with me to assist in translating John iii: 8? This lesson I learned at an excellent school, under a President and Professors whose memories

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are fondly cherished. But what is the value of this fact? It is this: If the passage may be rendered so as to make good sense, in harmony with the connection and with the other Scriptures, translating *pneuma*, *spirit*, it *must be done*. The fact, if it be a fact, that *wind* will harmonize the passage, is no proof for that translation, unless the presumption in favor of *spirit* be set aside.

"The law of uniformity is not in high esteem with Bro. Pendleton—he denies it. He thinks the seventy thought nothing of it and that the king's translators wholly disregarded it. But no one knows better than does Bro. Pendleton, that any given word must, in the same composition, have very generally the same meaning; otherwise, language has no force or utility. The ruling is such that the meaning of a word once ascertained, must be held to be uniform; and departure from this is to be made only when the context *forces it*. We, in translating, go into every sentence with the ascertained current meaning of a word assumed.—Nor must we be often disappointed, else language loses all significance. We therefore enter upon the translation of John iii: 8, assuming that *pneuma* is to be translated *spirit*, and we shall abandon this assumption only when *forced* to do so.

"The honored President suggests that the conversation between Nicodemus and the Savior took place in the Hebrew language; that in that language the word *ruach* stands for both wind and spirit; and that Jesus after using it in the sense of *spirit* four times, 'if, in the 8th verse he intended to speak of the *wind*, and to institute a comparison between it and the *spirit*, had no alternative but to repeat the same word (*ruach*) which he had already used in the sense of *spirit*, and then indicate the change of sense by other words which he would associate with it.' *Ruach* being a word of very frequent occurrence in the Hebrew language, and Nicodemus being accustomed, on hearing or reading it, to easily distinguish its wind and spirit senses from each other, would be ready to see its meaning in this connection from the words predicated of it.

"This I can readily understand. But what bearing it has in settling the sense of *pneuma*, I do not see. The Apostle John, many years after this conversation, tells it to us in Greek. Here he has no use for *ruach*, but guided by the Holy Spirit he gives us the Savior's lesson in beautiful and accurate Greek. In this verse, the spirit is admitted to have intended to signify either wind or spirit. Suppose, for a moment, that wind is the idea. Couple with this the idea of *blow*, and predicate of it *whence* and *whither*, as the President does, and we have wind in motion, with a determinate

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direction more or less violent. These are the conditions which demand the use, *always*, of *anemos*, and never of *pneuma*. That this is the rule, Bro. P. himself teaches. In trying to account for the troublesome fact, that *pneuma* occurs so often in the New Testament, and never in the sense of wind, with one or two exceptions as he supposes, he says: 'In every other case but these two (Heb. i: 7, and John iii: 8), where they (the writers of the New Testament) speak of wind, the word *anemos* was more specifically appropriate, because they were cases in which there was a violent or determinate form of atmospheric motion meant.'—Thus the probabilities grow and thicken around us that *spirit* and not *wind* is the translation in this passage.

"It is conceded that in classic and Septuagint Greek, *pneuma* often signifies wind; but this is not the case in New Testament Greek. But, holding in abeyance, any conclusion, let us now proceed to determine, if possible, what the translation should be. I confess the President has laid his hand upon the key that must, if it ever be done, unlock the door that has seemed to bar a clear understanding of this confessedly difficult passage. He examines the words predicated of *pneuma*. Assuming nothing, now, concerning *pneuma* except that it certainly means either wind or spirit, I proceed to examine the predicates in order.

"1. *Pnei.* Bro. Pendleton says that 'this word is used seven times in the New Testament, and is never predicated of any thing but the wind. In classic Greek it is limited to express either the natural motion of the air, or physical breathing.' This is true, except as to the passage in hand, and I confess that with me it has *some* force. But he ought not to claim it; for it is the 'arithmetical method' which Bro. P. says is a most unphilosophic one.—But *pneo* occurs three other times in the New Testament, in composition with *en* and *ek*, (Acts ix: i; Mark xv: 37; and Luke xxiii;) and in the classics, in the sense of *breathe*, modified only by the force of the preposition. This shows us that *pneo*, coming into the New Testament, did not lose its original but not exclusive sense of breathe. If it be asked why the Holy Spirit did not oftener use the word *pnei* in the sense of breathe, I answer, I suppose it was because he did not have occasion to do so. Use, so far as *pneuma* is concerned, is in favor of spirit and against wind, in the ratio of 385 certain, to one doubtful. Now, upon this conclusion, there is only a feeble suspicion thrown by the fact that *pnei* occurs seven times in the New Testament, and that in six of these it means *blow*, which would harmonize a little better with *wind* than *spirit*, as the rendering of *pneuma*. With this state

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of facts, I now proceed to consider the next word in the predicate.

"*Thelei.* Bro. Pendleton teaches us that this verb is to assist in determining the translation of *pneuma.* What light does it throw on the question? It is found in the Greek New Testament 211 times. It is never in a single instance, predicated of wind. Nor is it ever predicated of any other inanimate or irrational being.—It is a word of will, and is never affirmed in the Scriptures, of any thing which has not a will. The same is true of the word in its noun form. *Theleema* is the noun. It is found sixty times in the New Testament, and is always connected with things of life and will. A Greek, knowing this, even should he be in doubt of the meaning of *pneuma*, which a Christian Greek could hardly be, would at once see, on predicating *thelei* of *pneuma*, that *pneuma* does not mean wind, it never being predicated of wind, not even of wind personified, but *always* of rational beings.

"There is a little arithmetic in this, I grant. Howbeit, Bro. Pendleton has himself indulged the luxury of this 'most unphilosophic method' in four or five instances in his own article; as often, indeed, as it would serve his purpose. It seems to me, that the very small opposition to the *spirit* translation, offered by the appearance of *pnei* in the passage, is many times more than counter-balanced by the facts above, and that there remains almost no doubt that *pneuma* should have its uniform meaning in John iii. 8.

"*Akoueis* signifies 'thou hearest.' 'It expresses a physical sensation through the ear—this and nothing more—readily understood of the wind.' Yes, and as readily understood of the Spirit, who talks and speaks.

"*Phone.* 'Its primary and common sense is an audible sound of the voice, corresponding, sensibly, to *akoueis.* Specifically, it indicates the sound of the voice, whether of man or animals—and here falls in most naturally with the other words predicated of *pneuma*, to signify a sensible impression made by it upon the ear.' This word occurs about 140 times in the Greek New Testament, and is never predicated of wind. It is, in the common version, translated *voice* in all but 6 or 8 of its occurrences, and in some of these it ought to be so translated. It *may* mean sound, simply, but it nearly always, in the New Testament, means voice, which is sound articulated, 'and here falls in most naturally with the other words predicated of *pneuma*, to signify' a voice made for the human ear. But Bro. Pendleton says that Nicodemus did not

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know of any such fact of the Spirit; that he never heard its voice. If Bro. Pendleton means that Nicodemus never heard the Spirit speaking in his own person, I answer, he was never accustomed so to speak. The Spirit, generally, if not always, spoke through agents. Its voice Nicodemus had thus heard.

"The word of God in the prophets and through them was always the word of the Spirit; and hearing this word was and is hearing the voice of the Spirit. 'Holy men of old spoke as they were moved by the Holy Spirit.' So spoke the apostles. Whoever heard their utterances then, heard the voice of the Spirit.—So it is even now. Nicodemus, no doubt, so understood it.—Now, the Spirit speaks or utters voices—the wind does not. The Spirit wills—the wind does not. The voicing and willing of the passage harmonizes with spirit, but not, naturally, with wind.—Indeed, every word in the predicate, except *pnei*, harmonizes most naturally, if not exclusively, with the Spirit hypothesis.—Even it offers only a feeble objection. It means breathe. If asked why it is not elsewhere so used in the New Testament, my answer is easy: Because the 'Holy Spirit had no occasion to use it elsewhere in this sense,' if it did not. But as shown in the fore part of this paper, *pnei* is used at least three times, out of ten occurrences, in the sense of breathe, and that in the New Testament.

"Bro. Pendleton thinks that Nicodemus did know the whence and whither of the spirit, but that he did not know the whence and the whither of the wind; therefore, Jesus did not mean spirit, but wind. The whence and whither of the passage signify either *direction* or *place;* if direction, then Nicodemus knew much more of the wind's whence, than of the Spirit's. Of the former he knew everything: of the latter, nothing. But if place or locality be the thought, then it may be said he did not know anything of either; nor do we. I submit: Do we not know and did not Nicodemus know as much of the wind's whence as of the Spirit's? We say the wind is from the West and goes to the East, and our conception is as sharp as when we say of the Spirit, it is from God and returns to God, or it is from God and goes into the mind of the one whom it inspires. The place of God's dwelling is not better known than the 'couch of the wind's uprising or the chamber of its rest.'

"It may be said that while *thelei* and *phone* are, neither of them, ever affirmed of wind, in the New Testament, the same is true of spirit. This is true, excepting the passage in hand. But the difference is wide and marked, nevertheless, in favor of

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spirit. 1. The word *pneuma* means spirit, and nothing else, in the New Testament. 2. *Thelei* is restricted, in the New Testament to things of reason and will. 3. *Phone* is *nearly* always connected with things capable of articulate sound—such as is addressed to reason's ear. Of course, if we might *assume* that wind is personified, some of these difficulties would vanish. But this can not be done. *It must be proved.* Bro. P. did not attempt this.

"It seems to me, from the premises now before us, that we are constrained to translate as follows: The Spirit breathes where it will, and you hear his voice, but you do not know whence he comes whither or he goes; so (or in this manner) is every one who is begotten of the Spirit. There are difficulties about this passage still, but they belong to the department of exegesis rather than of translation.

"On the second division, What does it mean? Bro. P. has not said much, and that little does not give us much light. He was intent upon the translation, and did not purpose, I suppose, to say much on the second head. My article is now too long. I reserve further remarks to another time.

"My respected President will believe me truly his, W."

COMMENTS.

It is with unaffected pleasure that we lay before our readers the foregoing able and scholarly review of our article on John iii. 8. It is from the pen of our beloved Brother Wilkes, of the Apostolic Times. It is dignified, courteous, closely reasoned, and full of reverence for truth and the laws of criticism. If it does not carry the air of absolute conviction of the correctness of his conclusions, it at least presents a most plausible apology for holding them. None better, we presume to think, can be given. It may not seem necessary to go into any very detailed reply to Bro. W.'s review, because both his readers and mine have read the reasonings on which we respectively rely for our conclusions; and the whole matter is fairly before their judgment. He and I could keep up an interesting and sharp logomachy for months, if we were disposed to write for so poor a purpose as to hack at each other's points; but this is evidently not his spirit, and I should blush to show in any way that it is mine. When Sir William Hamilton wrote his exhaustive review of Cousin's Philosophy of the Absolute and Unconditioned, the illustrious Frenchman only replied that he was gratified to discover that there was one Phil-

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osopher in Great Britain who fully understood him and had fairly represented him. We feel like imitating this generous example, and letting Bro. Wilkes be heard in silence. But I think he will expect something more than this from us, and we shall accordingly pay such special attention to some points in his criticism as may tend to bring us into nearer agreement upon the general issue—"Wind or Spirit—which?"

1. Whatever may be the *presumption* created by the arithmetical method, we take it as conceded, *first*, that at the time the Savior spoke, the Hebrew word *ruach*, which our Savior most probably used, was the *only* word he could employ for both *wind* and *spirit*. *Second*, That at the time at which John wrote, the Greek word *pneuma* was familiarly known to him, *(a)* as employed in the *Septuagint* to convey the idea of 'wind' or 'spirit' indifferently, according to the *sense* of the passage; and *(b)* as employed in classic Greek and the vernacular of his day, almost *exclusively* to convey the idea of 'wind,' or 'breath,' and these only. *Third*, That though *pneuma* occurs 386 times in the New Testament, and is everywhere else, save in two passages, (Heb. 1: 7; Rev. 13: 15,) translated—and by concession, rightly translated—by 'spirit,' yet it is so translated not because of any predetermining arithmetical rule, but simply because the sense—the idea of the passage—the thing, or agent, meant, as determined by the accompanying adjuncts, predicates, &c., was 'spirit,' and not 'wind.'—The translators, when they came to the *two* or *three hundredth* recurrence of *pneuma*, did not say, "We have so far uniformly rendered this word by 'spirit,' and we will, to keep up *uniformity*, continue to do so here;" but knowing that it had two meanings, they would proceed to determine which of the two should be given to it in the last case, by the same method which they employed in the first, and render it accordingly. The fact that *pneuma* is used only two or three times in the New Testament in its sense of 'wind,' is an accident of ideas, not a change of Greek. Suppose the writers of the New Testament had *never* introduced the idea of 'wind,' (expressed so commonly in Greek by *pneuma*,) would that fact have destroyed the meaning of the word, or so changed the Greek language as to have rendered it improper to use it when occasion required? Surely not. Let us reverse the case. Suppose, instead of this uniformity of its use in the sense of 'spirit,' it had been 384 times employed clearly and unequivocally

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in the sense of 'wind,'—but we then came to this passage in 1 Cor. 11: 10: "But God hath revealed them to us by his *(pneuma)* spirit: for the *(pneuma)* spirit searcheth all things, yea, the deep things of God." Would we say, Uniformity must be observed; the Arithmetic of the case is as 384 to 2; we must translate *pneuma* by 'wind'! We let the question furnish its answer.

These things being so, and they are not denied, what is Bro. W.'s 'presumption' worth in legitimate criticism? I need not remind so practiced a logician, that there is not, in any case, any *proof* or *argument* in 'presumption.' It only determines on which side lies the burthen of proof. But in this case, where the Hebrew had but one word for 'wind' and 'spirit,'—where the Septuagint used *pneuma* indifferently in both senses, and the classic and vernacular Greek, almost exclusively in the *primary* sense of 'wind' or 'breath,' the presumption vanishes into nothing, and the translator is perfectly free to look to the sense and decide accordingly. "We, therefore," must not "enter upon the translation of John iii. 8, assuming that *pneuma* is to be translated *spirit*, and determined not to abandon this translation until *forced* to do so;" but we must enter upon it with the pre-established knowledge that it means 'wind' and 'spirit' both, and we must not decide which, till we have ascertained by the words in construction with it, the sense—the idea in the mind of the writer.

2. *Pnei*—'blows' or 'breathes.' Bro. W., in discussing this word, quotes me as saying, "It is used 7 times in the New Testament, and is never predicated of anything but the wind. In classic Greek it is limited to express either the natural motion of the air, or physical breathing;" and whilst he concedes the truth of this statement, and admits that it has *some* force, he thinks I ought not to claim it, for "it is the arithmetical method," &c. I beg my acute brother's pardon, but I do not so understand myself. My position is not, that of two admitted meanings of the word 'pnei,' we should adopt one in preference to the other, because it occurs more frequently—by no means. On the contrary, I attempted to show by an exhaustive statement, that the word *pnei* has no meaning that can be properly predicated of the Holy Spirit. It is not a question with me between 'blow' and 'breathe' as two admitted meanings, but a question or rather a peremptory denial that *either meaning* can at all be predicated, in the literal

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meaning of our passage, of *pneuma* in the sense of spirit—and that, therefore, *pneuma* must be taken in its sense of wind, of which *pnei* in both of its meanings can be, and, as I showed, in fact is predicated in every instance in which it occurs in the New Testament. I willingly admit that the reason why 'pnei' is not used in the New Testament more frequently in its sense of to 'breathe,' is that there was no occasion for so using it. If Bro. W. prefer it, I am willing to accept 'breathe'—in its proper physical sense—as its translation in John iii. 8; but I cannot admit that this meaning, any more than the other, can be properly predicated of the Holy Spirit. The Holy Spirit is never spoken of as *blowing* or *breathing*, in the physical sense of this word.

Thelei—'wills.' Brother Wilkes says, "*Thelei* is a word of will, and is never affirmed in the Scriptures of anything which has not a will." This needs some qualification. We have two exceptions to this rule in the New Testament—Acts 2: 13 & 17: 20—where *theloi* (in the optative) is used in connection with *an* (ἂν), and has the force of a conditional future—translated by the English word 'to mean':—"What *meaneth* this?" or literally, "What does this *will* to be?" Similar examples are not wanting in classic Greek. It could scarcely be otherwise, since it is so natural to *personify* anything that is conceived of as having power or as producing effects. This was one of the striking features of the Savior's style. He speaks of the sycamine tree as *obeying* the mandate of his disciples; of the rocks, as *crying out* in his praise;—he rebukes the winds and the waves, and the people cry, "What manner of man is this, that the *winds* and the *sea* obey him?" This is New Testament style,—the style of the common people,—and when our Savior said, "The wind blows where it listeth," there was no more seeming incompatibility in the predicate, to Nicodemus than to a scholar of the present day. Brother Wilkes says, If we assume that wind is personified, his difficulties will mostly vanish; but adds, that "*this must be proved*, and Bro. P. did not attempt it." What proof does my scholarly brother demand?—What proof of personification can be given, other than that which I adduced? Must not the association of words determine the matter? When I show that 'pnei' *(blows)*, the primary and descriptive predicate of *pneuma*, instantly determines its meaning to be 'wind,'—what further proof can be asked for a personifica-

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tion, than to show that of this inanimate thing the attribute of a power is predicated.

Akoueis, 'thou hearest.' "This," Bro. Wilkes says, "is readily understood of the Spirit, who talks and speaks." Will my respected brother take it amiss, if I express the conviction that he did not duly consider the import of this sentence? He does not believe that Nicodemus *ever* heard (much less *commonly* heard, as *akoueis* implies,) physical sounds articulated and uttered by the Holy Spirit. He expressly says he does not. Yet this is what his translation makes the Savior say; for it is not the voice of *some one else speaking for the Holy Spirit*, that is heard, but that of the Holy Spirit himself. The assertion is, 'thou hearest *its* voice, or sound,' which could not have been true of Nicodemus, if the Savior meant by *pneuma*, the Holy Spirit. *Akoueis*, like *pnei*, is utterly inapplicable to the Holy Spirit in any literal or real sense of this word. Can it be that the Savior meant *the Spirit*, in the beginning of the sentence; the *voice of inspired men*, in the middle; and the *mystery of the coming and going of the Spirit*, in the end? We can hardly think that he would be the author of so mixed and confused a sentence as this would make of this beautiful and apt illustration.

Phone, 'sound or voice.' Brother W. says, *phone*, 'sound or voice' though occurring 140 times, is never predicated of *wind* in the New Testament. He should have said, *never elsewhere*, for to include the present case is to beg the question. I say the word *pneuma*, in the sense of spirit, occurs 386 times in the New Testament, and *phone* is never predicated of it. Bro. W.'s assertion amounts to this: The word *pneuma* in the sense of *wind* does not occur in the New Testament at all; and *phone*, though it occurs 140 times, is never predicated of it! Of course not. But upon the arithmetical method, the argument is on my side by 386 to 0. But as linguistic critics, Bro. W. knows as well as I do, that the true question here is not whether *phone* has been used in other places in connection with *wind* as a predicate, or not,—but whether it may be so used here, in harmony with its literal meaning.—Was it common to predicate *phone* in the sense of audible sounds of inanimate things? This cannot be denied. We have the *sound* of a trumpet; the *sound* or *voice* of many waters; the *noise* (phone) of thunder; the *sound* of wings; the sound of chariots; and if the Savior wished to say, "*sound* of the *wind*" in this

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case, what law of usage or common sense forbade it? If he chose to say it *this once*, and never again, why not? Let us distinguish between arithmetic and the laws of language.

Whence and *whither*. Bro. W. says, "The whence and whither of the passage signify either *direction* or *place*." Do they not rather look to *origin, primary source*? The Savior was accustomed to use *pothen*, 'whence,' in this sense. "The baptism of John—whence was it? From heaven or from men?" So the Jews say, "We know this man whence he is: but when Christ cometh, no man knoweth whence he is." But the Savior says, "I know *whence* I came and *whither* I go; but ye cannot tell *whence* I come." In the *proximate* sense of the *whence* or *whither*, the people did *know*, but in the *ultimate* sense they did *not know*. So here, *proximately*, Nicodemus knew the *direction* of the wind. He could say, "It is from the West and *goeth* to the East." But what are West and East? Of the ultimate *whence* and *whither* he knew nothing This was not so of the Spirit. As the Savior afterwards told those who did not know *whence* he came and *whither* he would go, that he came from the Father and would go to Him, so Nicodemus, as a learned Jew, already knew that the Spirit came from God. If the Savior did not use *whence* and *whither* in the ultimate sense, then his assertion was not true of Nicodemus either as to the wind or the Spirit. For he did know *proximately*, as Bro. W. shows, the direction of the wind; and upon Bro. W.'s hypothesis, he also knew that the voice of the Spirit came through holy men of old, who spoke as they were moved by Him.

The Translation. Of course, differing in the detail, we cannot agree in the whole. Bro. W.'s translation has objectionable features, that are not in his criticisms. "The Spirit breathes where it *will*." Here 'will,' evidently used as an auxiliary verb, is given as the translation of *thelei*, which is the third pers. singular of *thelo*, and ought to be rendered 'wills,' according to Bro. W.'s own opinion. We conclude this is a typographical error—an oversight in proof reading. But when we say, "The Spirit breathes where he wills," it implies that the Holy Spirit acts independently of the Father and the Son, and prepares the way for those superstitious views, as to his fitfulness in coming and going, in the work of conversion, which we have found it so hard to remove from the popular mind. In the second clause the pronoun '*his*' is used, whereas in the first, 'it' is employed. I must sup-

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pose so accurate a writer and thinker as Bro. W. has a reason for this, but we cannot imagine it. We are constrained to think it an error.

We are sorry that Bro. W. has not attempted an explanation of the passage on the basis of his translation. He promised it, but it is now several weeks since, and he has not yet spoken. We are assured, from our efforts in this direction, that he will find many reasons to doubt his reasonings in reference to the translation, when he comes to reason about the meaning. But for this we shall wait, not without hope that the fearlessly honest mind of my respected and beloved brother will come to see, as I myself have come to see in reference to this passage, that the first opinion is not always the best.

Meantime, as elucidative of this style of illustrating the hidden things of God by the mysteries of nature, we invite attention to two beautiful parallels—one from a Jewish and the other from a Greek philosopher. The first is found in Ecclesiastes xi. 4, 5, where Solomon the wise says: "He that observeth the *wind (ruach)*, shall not sow, and he that regardeth the clouds shall not reap. As thou knowest not what *is* the way of the *spirit* (ruach), *nor* how the bones *do grow* in the womb of her that is with child: even so *(houtos)* thou knowest not the works of God who maketh all." How like the reasoning of the Savior to Nicodemus—and in what close proximity the two recurrences of *ruach* in its several senses of *wind* and *spirit!* The second passage is from the Memorabilia of Xenophon. Socrates is arguing with the deist Euthydemus to teach him the reasonableness of worshiping the gods though they are themselves invisible, and he says: "You will find that the servants of the gods are invisible; for, that the lightning is sent from above is evident, and that it subdues everything it meets with;—but it is not seen, either when it goes forth, nor when it strikes, nor when it departs. And the winds themselves are not seen, but their effects, (literally, what they do,) are evident to us, and we can perceive their coming (lit. *them* coming): so also the soul of man, which, if anything else belonging to man [does], partakes of the divine [nature] that rules in us, is evident, but itself is not visible. Which things observing, [i. e., the visible manifestations,] we ought not to despise (so as to deny) the unseen things, but learning their power from the visi-

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ble manifestations *(ek ton gignomenon)*, honor the divinity."—Xen. Mem. iv. 3, 14.

All of which, in the love of the truth, and we trust with no pride of opinion, we respectfully submit to the fair and candid consideration of all students of the words of Jesus. W. K. P.

AFTER DARKNESS LIGHT.

After the darkness, to the light
Shall all the past repair;
The perfect bliss, the spotless sight,
It is *not here*, but *there*.
So still I sing, in every state,
Always, where'er I be,
"Be still, my heart, be still and wait,—
He loveth thee."

Oh, but for Him I could not sing,
However fair my lot,
For dark night droops, and dark things spring
Round me on every spot.
But now I sing, with joy elate,
Always, where'er I be,
"Be still, my heart, be still and wait,—
He loveth thee."

And now, whatever things I see,
The mighty or the fair,
I know the best is waiting me,
For perfect things are there.
A child of grace, and not of fate,
I sing where'er I be,
"Be still, my heart, be still and wait,—
He loveth thee."

My God will end where He began;
His end cannot be pain;
The glory of th' Incarnate Son
Will be eternal gain.
So, till in His eternal state
His meaning thou shalt see,
"Be still, my heart, be still and wait,—
He loveth thee."

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Unselfishness.

Instances of noble, unselfish deeds, are not so common as to be passed by without some honorable mention. A few days ago, Robert Kerr, of Marion co., Ohio, pledged to the Endowment of the Biblical Institute of Bethany College, *Ten Thousand Dollars.*

If this had been done by a man of enormous wealth, without those dependent on his bounty,—or by one possessing a large surplus, after the satisfaction of every desire pertaining to personal ease, comfort and luxury, it would demand no word of commendation at our hands. But such is not the case. Though possessed of quite a large estate, brought together by his own unremitting industry, perseverance and economy, through many years, Bro. Kerr has never yielded to the cravings of self, ease and display so common to many in like circumstances. Being indifferent to notoriety, his benevolent acts are as unostentatious as his life is plain and simple. His liberality is not therefore evoked by worldly influences or associations, but rises from the strongest and noblest consideration that can move the Christian heart—the love and example of Christ. His own words are, "No being on this earth ever loved me well enough to die for me. Christ did, and I would be ungrateful and mean, not to do all I could for him."

This is a great lesson for us to learn, and when learned, the church will be enriched with a deeper piety, a nobler zeal, and greater spiritual enjoyment, and the world made to honor the truth and power of Christianity in the heart and over the lives of the professed followers of Him, who ever taught that "it is more blessed to give than to receive." ALBERT ALLEN.

PRAYER.—All the duties of religion are eminently solemn and venerable in the eyes of children. But none so strongly proves the sincerity of the parent; none so powerfully awakens the reverence of the child; none so happily recommends the instruction he receives, as family devotions, particularly those in which petitions for the children occupy a distinguished place.

What we wish to do, we believe we can do; but when we do not wish to do anything, we view it as an impossibility.

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THE CHRISTADELPHIANS, OR THOMASITES.

(From the British Harbinger.)

"A new sect has appeared in London, called 'Christadelphians.'" Thus does the *Christian Standard*, edited by I. Errett, announce an old acquaintance in a new mask. After describing somewhat the faith and order of the so-called, new sect, the *Standard* tells us that its head quarters are in Birmingham, England, and adds—

"Here is a people struggling into light. We judge from the statements published that they are embarrassing themselves with Second Advent theories and soul-sleeping, to which they attach as much importance as to the faith in Christ. Apart from this and the name they wear, their faith and order, as detailed, indicate a return to the simplicity of New Testament teaching."

The above, on the part of our good brother of the *Standard*, is something like a laughable blunder. It is really too bad to father this "new sect" upon the "Old Country," when it merely comes to us from the New World. Still there is a pleasing feature in it—Dr. Thomas is so completely nobody in the United States that even the name by which he has designated his faction is so little known in America, that editors of important weekly papers, connected with the people from whom he apostatized, know not the sect when they read of a few of his followers advertising themselves in England. This, after the many years he has devoted to their land, is for him a sad result. Of course he has one consolation—there were only eight saved in the ark and all the rest were drowned. Will then the Editor of *Standard* please inform his readers this "new sect" is not of British origin, but is merely the last joint of the tail of the Thomasite heresy, which has passed over the waters in the hope of perpetuating its life after finding that it cannot live on American soil.

Not only have we the sect, but we have the founder also. Dr. Thomas himself has discovered the superiority of the people of this land over the truth-resisting rabble of America. That is, he gives us so to understand, and, therefore, like a wise man, he proposes to remain with us. Poor man! How sad and wasted his life!

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Dr. Thomas then is here, and likely to stay here, and the *Ambassador of the Coming Age*, now called "*The Christadelphian*," puts it:—

"PROPOSED REMOVAL OF THE DR. TO BRITAIN.

"What can be said in opposition to such a proposal? Not a word, we should imagine, except on the part of friends on the other side of the Atlantic. America has had its day, and has not turned it to account. There are doubtless reasons for this. American population is bad soil for the truth, speaking of it as a whole. It has been created by influences not favorable to spiritual development. The rogue and flat-headed democrat—(speaking phrenologically with reference to the crown) the bankrupt trader, the enterprising fortune hunter, and the meagre-minded and materialized artizan, have equally been attracted to a country where there was unbounded scope, plenty of new soil to be acquired, and freedom from the social restraints of British society. Of course, there have been people of a higher type in the emigration stream, but the predominating element has been inferior and largely foreign, speaking Anglo-saxonistically; and landed on American soil, the occupations and influences at work (social and political) were not calculated to elevate and improve the minds of those driven by stress of weather from home and fatherland. The result is a constitution and state of mind throughout America that does not yield a bountiful return to the sowing of the good seed. In Britain it is different. The people, in a more general proportion, inherit a regard for religious things, which though in a corrupt or superstitious form, gives a leverage for the truth which does not exist where the religious faculties are naturally barred and repressed in development. The paths of social life, too, are more defined and less open to individual enterprise. The consequence is that there is a larger number with minds disposed to attend to the truth than in a country where business offers inducement to all and sundry, to launch on its fascinating, yet, distracting and dangerous waters. There can be no doubt of the fact that Britain possesses the largest field of the best soil to be found anywhere on the globe at the present time. This being the case, she deserves more attention at the hands of the spiritual husbandman than any other country. The object of gospel preaching is to take out for the Lord an honest-hearted, zealous people, bringing forth much fruit to the truth, in love,

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goodness, righteousness, and work for Christ. If these are to be found more in one place than another, wisdom's labours will bestow themselves accordingly. Who would try to raise a crop on the dry, rooty, turf-covered downs, when unoccupied acres of rich mould were near at hand?

"The field is whitening to the harvest on this side of the Atlantic, and we want laborers—laborers of the right sort of course: not men of petty ambitions and sinister aims, who defile and obstruct the work of God rather than help it; but men of great soul and who grasp the work of Christ in its magnitude and its glory, and who are prepared to offer themselves living sacrifices on its altar. It is difficult to get such men. Let us take them when we have the chance. Dr. Thomas is one: shall we have him?—Fixed in some definite locality, he will be within a few hours hail of any part of the kingdom, to go whither occasion may require, while his presence in the country will give tone to the truth and admit of other agencies coming more freely into play in the general field of battle."

Of course our brethren in America will not suppose that we accept the foregoing description of American non-reciprocity with regard to truth. We understand it thus: The fable of the fox and grapes over again. When the Dr. has been here a few years, should he be spared so long, he will, we have no doubt, abuse the British as heartily as the Americans." ED.

MEMOIRS OF A. CAMPBELL.*

We have received the second and concluding volume of Dr. Richardson's Memoirs of A. Campbell. This volume is in style and size uniform with the first. Dr. Richardson is not only a man of literary taste, as may be seen in his matured productions, but he insists also on good taste in the material execution and form of things, because this, too, has its part in cultivating and educating the soul, and somehow, we know, aids in appreciating the inner work. Many may not see this, but it is nevertheless true, and we feel it. The Doctor has, therefore, given this volume a fine, exterior substance and form, that will make them wel-

* Memoirs of A. Campbell, by R. Richardson. Vol. 2. Pp. 688. J B. Lippincott & Co., Philadelphia.

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come to all who appreciate a fine book. The casket should be worthy of what it contains. There is, alas, such a disposition now,—a great degeneracy in this respect from the past, to get up books in a flimsy way, as to paper and binding, that it is agreeable to see books of value like these volumes, got up as if they were intended to endure the wear and tear of a generation or two of readers. Many books now *fall to pieces* in your hands. With a host of others, we are gratified to see Dr. Richardson's labors on these *Memoirs* brought to a successful conclusion,—that the work is done, and well done. It certainly has long been an anxious desire with many, that the life of A. Campbell as connected with this great work of religious reform, and this reformation itself in its beginning and progress thus far, should by some competent hand be given to the brotherhood and the world, for the interest of those identified with the life and labors of A. Campbell, and who are yet living, as well as for the present new generation in the church, that these may learn, and cherish the true purposes of our aims;—and this should be done, too, before those who were witnesses of these things from the beginning, and in whose memories the scattered facts of this history lie, had passed away. The writer and the faithful witnesses should be of this class. It would have been an irreparable loss had the writing of these Memoirs been delayed for another generation. We say this, not because we think the future will not, and ought not to re-write this history, from the clear standpoint of a future day, when maturer experience, trials and results, will perhaps make may things look different from what they do now; but while that may be the duty of the future, the present has also its imperative duty, to declare from its own consciousness what it has meant and means by the great work it has undertaken for God and man;—the men yet living and that know best, have a *right* to tell to mankind what,—in the beginning, were the motives, the internal and external trials and experiences, of themselves and their co-laborers in this wonderful history; and their record is of the highest value to us, and must furnish the most valuable, indeed the indispensable material, for the future historian. Besides, what a lively interest in hearing from contemporaries, the story of the early days of our Reformation! None can tell it like those who have seen it,—and above all those who bore no inconsiderable share in it,—like one who can say, as

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Eneas said, when about to relate the scenes of Troy,—'Et quorum magna pars fui'! We know of no one better fitted to do the work of these Memoirs than Dr. Richardson, from his long and near intimacy and cooperation with A. Campbell in the especial work to which his life was devoted, and from his knowledge of the men and the events that mark the history of the reformation.

In looking over these volumes, we observe proofs of the well-directed diligence the author has shown in collecting from every part of the entire field, over which this history extends, the interesting details here furnished. We are certainly very glad to see, not only the treasures of A. Campbell's own personal life here brought out, but also the many names of men everywhere, whose memory should be precious to us, so well gathered into the current of these Memoirs. We have been struck, in the case of many of these, with whom we had a personal acquaintance, to see how well, though necessarily briefly told, their characters and history are drawn. In earlier years,—twenty years ago, in the more primitive years of the *Harbinger*, when it was almost the only means of intercommunication among the brotherhood, the names of our early heroes, from every quarter, were familiar to all;—the present rising generation does not know these so well, and there is danger of many of them being forgotten. When we look back to the first years of our own personal history among the brethren, twenty-five and thirty years ago, we feel, in looking on the forms that were then the great actors on the theater of the reformation, that "there were giants in those days;" and all these heroes Dr. Richardson has gathered up into his record. Let us thank him for this.

These two volumes of Memoirs are indispensable to the thorough study of the life of A. Campbell and the great work of his life. They should be scattered abundantly through all our churches, and should be especially in the hands of our preachers; for they, above all, should understand the true meaning and purpose of this reformation, and be inspired with the motives and noble devotion that lived in the hearts of the men that have gone before us. In this regard we say, that Dr. Richardson, in the whole tenor and spirit of his work, is nobly faithful to the true aims and character of our effort at the repristination of the church. Let our preachers, the younger particularly, read studiously these volumes; it will do them good; and if there be one whose heart

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does not know the grand passions and purposes that burned in the bosoms of our illustrious heroes, and who is disposed to deviate from their paths, these Memoirs may win his heart to the true aims the fathers had before them, and to which we would cling, and may confirm him in his own devotion to them. As many, indeed most, of our preachers are men of humble means, it would be a good work and a fitting one, for churches, or brethren of means, to put these volumes into the hands of the preachers.

One thing more. To our knowledge,—for we have been intimate with the progress of this work in Dr. Richardson's hands,—the author has been obliged to limit himself in the extent of the published Memoirs, and there is still much valuable material in his hands, that ought not to be lost. We trust, if health allows it, that the Doctor will give us yet, at his leisure, in some form, whatever of real interest he has yet in store. We trust he will appreciate,—we have no doubt of this,—the wisdom of the command, "Gather up the fragments, that nothing be lost."

C. L. L.

DEATH OF JOHN MENDEL.

Died, suddenly, at Clarington, Ohio, on the morning of the 20th inst., JOHN MENDEL, Sr.

This event has deprived the community of one of its most estimable citizens, and the Christian church of one of its most zealous and devoted members.

More than forty years ago, from amidst the unfavorable conditions of an early life of hardships and meager educational advantages, the deceased struggled successfully into a position of honorable trust in the mercantile business at Wellsburg, and by his strict attention, his genial manners and his ability in the management of affairs, soon made himself so necessary to his employers that he was made a partner in their establishment.

Baptized while yet a youth by brother Campbell, by whom he was very highly esteemed, his ardent nature became greatly absorbed in religion, whose claims he failed not to urge in all his social and even business intercourse, ever advocating the pure and simple gospel, in opposition to the sectarianism and infidel-

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lty by which he was surrounded. Sincere in his profession, impulsive in his feelings, and full of Christian affection, he became a great blessing to the church in his private intercourse with the members and by his bright example of unflagging zeal and of devotion to the interests of the cause of truth. His house was the home of many of the chief early laborers of the Reformation; he was the stay of his widowed mother and her family, the friend of the poor, the thoughtful and sympathizing aid of the suffering, ready to every good work, and ever seeking to minister to the happiness of all around him.

Removing at length from Wellsburg, Mr. Mendel took charge of a branch of the establishment in West Middletown, Pa., from whence after some years, he came to Bethany, and engaged in business for himself, but subsequently removed to Wheeling.— Here, as in every community in which he sojourned, he was unfailing in his efforts to promote the cause of religion, delighting in the Sunday School, punctual in his attendance upon all the ordinances of the house of God and ever seeking to turn sinners from the error of their way. Led by his ardent zeal to attempt to edify and exhort his brethren in public, he became more and more engaged in such labors as he advanced in years, visiting the weak congregations through all the region round about and by his earnest words and stirring appeals inspiring them with hope and courage.

On one of these excursions to Clarington, below Wheeling, on the 19th inst., after addressing the Sunday school and the church in the morning, he spoke again at night, from the 90th Psalm, to a crowded audience, and with a fervor and excitation of feeling doubtless too great for one so enfeebled. Upon returning to his place of lodging, he appeared pale and exhausted, and was advised to retire to bed which he did, after reciting from memory the 23rd Psalm, and engaging in prayer with the family. Suffering from renewed irregularity of the heart's action to which he had been subject, he passed a restless night and arose unrefreshed very early in the morning with a view of meeting the packet on its way to Wheeling. While walking toward the landing, he was observed to totter, and falling into the arms of the friend who accompanied him, was carried into a neighboring house and laid upon a couch, where he gave one deep inspiration and rested in the stillness of death.

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Thus to pass away without protracted languishing, and thus to heave the last sigh of mortality amidst earnest efforts for the salvation of men, was a happy close of a life of ceaseless activity in the Master's cause—a *euthanasy* to be coveted—a release to be envied by many a worn-out and weary toiler in the divine husbandry. Nor was it by any means unforeseen, since for many months he had had a consciousness of the approaching end and had arranged his affairs and prepared his own heart for the expected summons.

On Thursdy, 23d inst. his remains were brought to Wellsburg, and there in the midst of the church in which he had continued to hold his membership, crowds of mourning friends from all the region around were permitted to look for the last time upon the form of him who had ever been to all so kind and loving, and who was so justly endeared to the entire community.

After prayer by Prof. C. L. Loos, and some appropriate remarks by Prest. W. K. Pendleton, a feeling address was delivered by J. Hall of Wheeling, and the body was then borne to the spot selected by the deceased himself, in the Cemetery about a mile above the town, where, in full view of the lofty hills across the Ohio where he first saw the light, and at the foot of those in Virginia, upon which his youthful days were spent; his flesh now rests in the bright hope that belongs alone to the gospel of the Son of God.

Missed he will be in the family and in the social circle, where he was so affectionate, so hospitable and so thoughtful of the comfort and happiness of all his many friends and acquaintances. Missed he will be in the church, where his warm sympathies and animating zeal encouraged all to faithfullness, Missed he will be in commercial life where he was so much respected, and from among the warm friends of Bethany College of which he had been long so devoted a Trustee. But there is true consolation in the belief that he will not be absent from the communion of the spirits of just men made perfect, or from the joys of the city of God, the heavenly Jerusalem.

Truly may we say of the righteous man, "It shall be well with him." Truly may we write, as it was commanded from heaven to be written, "Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

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At the time of his death he was about 65 years of age, and the above details are given as he had a very widely extended circle of acquaintances, who will feel a special interest in them.

Just as the above lines were written, intelligence arrived that Mrs. SARAH DURRETT, second daughter of John Mendel, died on the 24th inst., of Pneumonia, in her 33rd year, at Flemingsburg, Ky., where she was on a visit to her sister, Mrs. Challener. Mrs. Durrett was an amiable and intelligent lady, much admired for her accomplishments, and greatly endeared to a numerous acquaintance. She made the good confession of Christ in early youth, and amid the many disappointments and sorrows of a chequered life, maintained her trust and hope unshaken. This additional bereavement falls with peculiar force upon the afflicted relatives. May the consolations of the gospel be theirs, and the bright hope of an eternal re-union in the better land.

BETHPHAGE, Dec. 27, 1869. R. R.

Literary Notices.

LIPPINCOTT'S MAGAZINE.—The January number of this Magazine, commencing a new volume, has been received. Contents: The Vicar of Bullhampton, continued, with full-page engravings. The Persecuted Woman; The Fairy and the Ghost,—a Christmas Tale, with six amusing illustrations; On Christmas Eve; Our Capital; Sue and I,—A Tale; The Singer,—A Poem; The Philosophy of Self Importance; Beyond The Breakers; International Coinage; Musings on an old Mansion; Going an Errand,—A Christmas Story; The Critic,—A Poem; Literary Lunatics; Our Monthly Gossip; Literature of the Day.

THE GALAXY.—Contents of January Number: Susan Fielding (concluded). My Light-Houses: Science and Orthodoxy in England; Ten years in Rome; The Old Admiral; Put Yourself in his Place—Chaps. xxviii, and xxix; Brother of all, with generous hand; Story of the Powder-Boat; In the Valley of the Shadow; A Child's first sight of snow; A monument of Trade; The Pest of the Period—a chapter of the Morals and Manners of Journalism; The Mullein that grows by Sudbury Wood; Poisoned Air; and the usual Miscellany and Literary Notes.

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Good Words from Our Correspondents.

BELMONT Co., Ohio, Dec. 16, 1869.

DEAR BRO. PENDLETON:—I am now at old Bro. Mecheim's, whose son William a few years since passed over the Jordan after a comparatively short but efficient ministry in the gospel, which endeared him to very many of the saints in this region, and solemnly impressed his neighbors and fellow citizens with his integrity and piety, which leaves a sweet odor in his former path so that we can say, "his works do follow him." His father is still an elder in the church here and a very godly man, whose influence in the community is most excellent, and the hospitalities of whose house and the kind offices of whose family I have for some days shared while protracting a meeting of some interest in the community.

During the latter part of August the Annual meeting of this district was held at Beallsville, Monroe co., and was a fine one in many respects, being large, harmonious, and active in the missionary work. I have recently visited this place and find the influence of that meeting quite good in the community.

The last of that month and the first of September, I spent with the brethren in W. V., in the district east of Bethany. Bro. John Henderson for some years has been laboring in that part of the State, and the interest of the brethren in the Master's cause was quite commendable. A goodly number of churches were represented, and arrangements made for labor in the district the coming year. Embracing the second Lord's day in September, the State Meeting of West Virginia was held with the congregation on Buffalo, five miles from Sistersville. This, for the first meeting of the kind in the State, and all things considered, was a good one. Steps were taken for a permanent organization among the brethren in the State for missionary work, and we hope to be able to call a meeting in the Spring, and arrange everything in harmony with the general plan for missionary work adopted at the Louisville meeting in October.

After my return from that meeting we opened a new house at Hendrysburg, in this county, which is both neat and commodious, and well suited for the wants of the community. We enjoyed the hearty co-operation and assistance of our excellent brethren Carlton, of Bellair, Pallister, late of England, and Joseph Walters. The gatherings were large and the meetings interesting. I left in a few days, and these brethren continued the meeting, with some success. This has been a kind of a missionary point of the Morristown church, assisted some by the church at Barnesville.

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Since that I held a meeting at Hunter, in this county, with six additions, one at Beallsville, Monroe co., with three, and we have had five here, with a fine interest.——Yours in Christ, A E. MYERS.

PINE APPLE, Ala., Nov. 4th, 1869.

BRO. PENDLETON:—I have been preaching this year only on Saturdays and Lord's days, except occasionally, when I have sometimes alone, and sometimes in company with other of the preaching brethren, held several days meetings. In all my labors this year about fifty have been added to the Lord, to whom be all the praise.

We are still very feeble in this part of the country, and have to breast a strong tide of opposition, but for all, we are gradually gaining ground. Sixteen years ago I settled at this place with not a Christian congregation in all my knowledge east of the Alabama River. There were, however, a few at that time, though in a dilapidated condition. Now there are probably not less than twenty, and nearly all of them have been built up within the last six or eight years. DAVID ADAMS.

INDIANAPOLIS, Dec. 2, 1869.

BELOVED BROTHER:—I returned from Quincy, Ill., day before yesterday, having been from home twenty-five days. I gave eight discourses in Quincy, and seventeen in the country at private dwellings, about four or five miles from the city, and immersed six believers in the Lord;—three of them were my cousins, that I had not seen for fifty-three years—three were ladies, two from the Presbyterians, and one from the Methodists. There was great joy in that vicinity. Having been called Heathen Valley, it is now called Christian Valley. The immersions were all in the country. They will take membership in Quincy for the present. They have a good preacher there at present—Bro. Howe, from Washington, Tazewell co. I expect to visit them again next Spring, the Lord willing.—Yours truly, J. B. NEW.

MEADE Co., Ky., Nov. 22, 1869.

BRO. PENDLETON: * * * Our little church is progressing slowly, and I feel hopeful that under the blessing of God we may be instrumental in building up the cause of primitive Christianity in these ends of the earth. Two of our Indiana preaching brethren came to this county some two years or more since, and held a meeting for several days, which resulted in the organization of a church. It now numbers something near sixty members.

I pray the Lord of the harvest to extend your usefulness and that the Harbinger may still accomplish good in the good cause.

Yours in the one hope, WM. HAYNES JR.

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WHITE CLOUD, Nodaway Co., Mo., Nov. 3, 1869.

BRO. C. L. LOOS: —* * * On the 2nd Lord's day in November, at Highlands, I spoke three times and immersed one fine young man.—Brother Folkes also on the first Lord's day immersed one, making with two received lately by his labors, in all three. The cause is onward in this country. There are not many laborers, but the fields are white for the harvest. * * *.

We hail the new arrangement of the meeting at Louisville Ky., as the best we have ever read. It is a new and grand scheme for the promulgation of the gospel to the far off lands. Our prayer is that every brother and sister may contribute something for both home and foreign missions. Where the brethren do all they can in their immediate vicinity,—the truth is mighty and will prevail. JEROME B. FRANKLIN.

OBITUARIES.

Fell asleep in Jesus, Sept. 11th, 1868, at the residence of her husband in Macon county, Tenn.. Mrs. ANN PINCKLEY, consort of Eld. John F. Pinckley, and daughter of James and Ann Crawford. She was born Dec. 7th, 1822, immersed into Christ by Eld. A. Sallee, Aug. 1838, and married to John F. Pinckley by Eld. J. N. Mulkey, Oct. 6, 1842.

We bless the name of God, that in this affliction there is mingled all that is calculated to relieve its severity, and reconcile us to it. She lived for heaven, and has gone there. She loved the Lord, and now enjoys him. She delighted in his worship here, and in the society of the saints; and now unites with the spirts of the just made perfect, in their unceasing and enrapturing ascriptions of praise to Him that sits upon the throne, and to the Lamb. She was one of the kindest and most affectionate women in all her acquaintance. Her house and heart were ever open for the brethren and she was ready for every good work. Her house was the welcome of many a wearied preacher;—truly "her hands have ministered to my necessities." She left a kind husband, five sons and seven daughters to mourn their irreparable loss. Seven of her children are members of the church at Gamaliel in which their mother spent her useful and exemplary life.

During a lingering illness of ten months she endured her intense sufferings with meekness and gentleness. She spent most of her time in admonishing her family and friends. As to enemies she had none. She manifested great concern for the welfare of her children. She admonished her religious children to continue in the faith, and her disobedient children to become obedient to the faith, which three of them have done. She said to the writer, a few days before her death, "tell my brethren and sisters at Gamaliel to prepare to meet me in the better land." She also said, "preach the gospel to sinners, get as many to come as you can; I want them all saved." She then asked Bro. Dr. Woodcock how long he thought she would live; he told her she could last but a few hours; she then turned to her husband, and spoke of his kindness and ad-

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monished him to be faithful; she also admonished Bro. Woodcock to live faithful the remainder of his days. Then putting her hands upon he heads of her little children, she blessed them and commended them to the Lord, on whom she believed, and rejoiced that relief (death) was so close at hand.—She requested her family and friends not to grieve after her, but take courage, and stand firm and complete in all the will of God. She then passed quietly into the Spirit world. She sleeps in the grave-yard at Gamaliel with her venerable and pious parents and other relatives awaiting the voice of the archangel and the trump of God. In contemplating the departure of one so much esteemed we are ready to exclam,

"Go to your peaceful rest!
For thee we need not weep,
Since thou art now among the blest." A. W. P.

Fell asleep in Jesus, in Eureka, Ill., Friday, Nov. 26, 1869, CHRISTOPHER OWEN NEVILLE, in the 68th year of his age.

He was in usual health till within thirty hours of his death. He was seized with cramp cholic, a disease which had frequently afflicted him. This paroxism was more than usually severe. After short and very severe suffering, which he bore with unmurmuring patience, the strife ended in the repose of death.

He was born in Montgomery County, Tennessee, Oct. 8, 1832. He turned to the Lord in early life and united with the Baptist Church. Faithfulness and unwavering constancy were marked in his character, and he maintained a consistent walk in his profession. In the year 1853 he moved to the vicinity of Mackinaw, Tazewell County, Ills. Here coming in closer association with the advocates of the union of Christians on Bible principles, the convictions of his heart yielded to the scriptural views of that subject, and he became an active co-operant in building up the Christian Church in Mackinaw, and afterward in Eureka, where the last ten years of his useful life were spent.

Bro. Neville was twice most happily married. He leaves two sons and two daughters of his first marriage, and two daughters and one son of the second. He was greatly devoted to the promotion of a sound religious education. Few men of his means have done so much to promote its blessings in their families. His oldest son is Prof. John Neville in the Chair of Ancient Languages in the University of Lexington Ky. His daughters have honorably filled various educational positions. Caroline was seven years associated with Prof. Jno Aug. Williams, in Ky. Virginia now holds a place with high credit in Christian College, Columbia, Mo. Jennie, after their example, has already a good credit as a teacher.

Bro. Neville left in all places a reputation for peaceful, quiet, faithful attention to his own business, and for great honesty and probity of character.—Many remember his kindness of heart, simplicity of manners, and cheerful hospitality.

His remains were taken to Mackinaw, and after funeral services conducted in the house he helped to build and where he long had worshiped, he was laid down in the leafy grove, to lie with his kindred till the trump of God awakes the dead. A. S. H.

Resolutions of Minnesota Christian Convention, meeting at Pleasant Grove, Oct 14, 1869:

Whereas, it has been the will of our Heavenly Father to remove from earth and earthly labors, our highly esteemed President and brother, Dr. RUTAN; Therefore,

Resolved, That this body, over which he presided with so much wisdom and Christian dignity, record its confidence in and love for the departed, as one possessing in an eminent degeree a fine mind, a large and generous heart, a clear faith, and a faultless fidelity to the cause and honor of our Lord and Savior.

And farther, that its sincerest condolence and sympathy is hereby extended to his bereft wife and children, and with them we the members of this convention assembled, will fondly cherish earnest memories of him, and seek to imitate his virtues.

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DISCUSSION.

"CHRISTIANS GOING TO WAR EXAMINED."

The undersigned have prepared a written examination of this difficult subject, so full of interest to all true Christians, which they propose to publish if the public seem to desire it. It will form a small volume worth not more than one dollar. If 300 names are sent in either to J. S. Sweeney, Chicago, or Thos. Munnell, Cincinnati, the work will go to press immediately. If it is not published the money will be returned to its owners. We do not announce it as the best and most exhaustive examination of this subject, but we feel assured that it grapples with the *real* difficulties involved, and in a style as interesting as the writers could produce.

THOMAS MUNNELL.
J. S. SWEENEY.

THE MILLENNIAL HARBINGER FOR 1870.

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